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Dr. Manoj Kumar

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# FOREWORD

I am pleased to put into the hands of readers Volume-4; Issue-2: 2019 (Mar-Apr, 2019) of **"International Journal of English Literature and Social Sciences (IJELS) (ISSN: 2456-7620) "** , an international journal which publishes peer reviewed quality research papers on a wide variety of topics related to English Literature, Humanities and Social Sciences. Looking to the keen interest shown by the authors and readers, the editorial board has decided to release print issue also, journal issue will be available in various library also in print and online version. This will motivate authors for quick publication of their research papers. Even with these changes our objective remains the same, that is, to encourage young researchers and academicians to think innovatively and share their research findings with others for the betterment of mankind. This journal has DOI (Digital Object Identifier) also, this will improve citation of research papers.

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

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

With warm regards.

**Dr. Manoj Kumar**
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# Baduy Cultural Tourism: An Ethnolinguistic Perspective

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*Abstract— This article discusses the dimensions of ethnolinguistic identity of Baduy people and their relationship to various aspects of cultural tourism, on the grounds that language is considered to be one of the central characteristics of Baduy identity, in addition to their traditional attire, customs, belief and way of life. In the context of tourism, as an ethnic group indigenous to the region where they reside, namely Lebak Regency, Banten, Indonesia, Baduy cultural identity plays an important role in the development of cultural tourism of the region. As an ethnic group, Baduy is known for its resistance against modernity, maintaining a secluded life without the use of any form of modern technology. From an ethnolinguistic perspective, this article sheds light on one difference (the absence of Sundanese language stratification, undak-usuk) that separates Baduy people from other Sundanese-speaking people in West Java. Upon looking at this aspect, this article adopts the concepts of one of the earliest ethnolinguistic studies conducted in the southern region of Chile as eloquently shared by Silva-Fuenzalida (1949). In the domain of cultural tourism, this article also adopts Sulaiman (2014) on a study of translating urban tourist icons within English–Malay perspective, underlining the contribution of ethnolinguistic view of Baduy people in promoting Baduy as tourist destination. In this light, this article suggests that due to its ethnolinguistic characteristics, Baduy has the potential to be one of Indonesia's leading destinations for cultural tourism.*

*Keywords— Baduy, cultural tourism, ethnolinguistics, language, culture.*

## I. INTRODUCTION

Baduy people, also known as Kanekes people, is a Sundanese ethnic group living in Lebak Regency, Banten. The name *"Baduy"* is the name given by the people on the outer skirt of Baduy region. It was originated by Dutch researchers who paralleled the Baduy people with the Arab *Bedouins*, due to its nomad nature. Another possibility is that the name is originated from the name of the river in the area, named the Baduy River, and also the mountain, named the Baduy Mountain in the northern region. It is widely known that they prefer to be called *urang Kanekes* or Kanekes people, which is in line with the original name of the region.

There are two types of Baduy: the Outer and Inner Baduy. The people of the Outer Baduy are known to have left behind the tradition of the original Baduy, namely the Inner Baduy. The people of the Inner Baduy still uphold their ancestors' tradition. To date, there are basically three names given to the Baduy people:

1. The Inner Baduy, whose location is in *Tiga Tangtu* (*Kepuunan*) namely Cibeo, Cikeusik and Cikertawana.
2. The Outer Baduy, whose locations spread in 27 neighborhoods in the village of Kanekes, who still uphold traditional laws under the command of a *Puun* (Chief).
3. Muslim Baduy, who are modernized and have converted to Islam and completely left their traditional laws behind.

These three are still present up to this time, living in tolerance despite the differences.

Like Sundanese ethnic group, the people of Baduy live in the western part of the island of Java, Indonesia. As one of Indonesia's ethnic groups, Baduy has its own customs and tradition. From the point of view of cultural tourism, the customs of the Baduy people are interesting as a tourist attraction, for instance, because of their signature look: the traditional black or broken white attire and traditional head band that they wear every day. Due to its similarity in character in terms of refusing to use any modern technology, Baduy can also be referred to as the Amish people of Indonesia. Its people and way of life still maintain the tradition practiced for centuries. Since childhood, the people of Baduy have been taught to lead the life the way their ancestors lived it. They are bound to tradition and are expected to hand it down to their future generation.
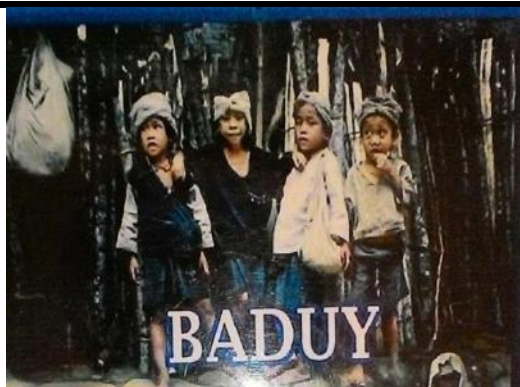
*Fig 1. Baduy children in traditional attire (Source: Sumarlina, 2017b)*

Another characteristic of Baduy is that the people still practice traditional health care, relying mainly on traditional herbs to tend to illness. They are also known for choosing to travel anywhere on foot. Furthermore, Baduy is also known as having a signature bridge construction called the *Rawayan* bridge, which is a suspended bridge made of bamboos.



*Fig 2. Baduy Rawayan bridge (Source: Sumarlina, 2017b)*

In addition, the village consists of traditional houses made of rocks, bamboos, and dried palm leaves as roofs.



*Fig 3. Baduy house (Source: Sumarlina, 2017b)*

All these reflect the cultural aspect of the Baduy people (Riley, 2008; Koentjaraningrat, 1990; Ekadjati, 2014; Sumarlina, 2017a, 2017b, 2017c), and these, as this article proposes, can be considered as tourist assets for enhancing the economic welfare of the people while at the same time preserving tradition.

Another characteristic of Baduy is its language, since the language used by Baduy people is slightly different from that of Sundanese people all over the Provinces of West Java and Banten. In general, Sundanese people still use the language stratification of *undak-usuk*, with three different layers, namely the high, middle, and low types. The high language is used formally to show high respect, the middle is used with peers to whom the speaker shows respect or to refer to the speaker himself when talking with people who have higher social status, and the low type is used in everyday activities with friends or people of lower social status. However, Baduy people generally use this low type of language with anyone on any occasion. It does not mean that they do not respect people with higher social position, but that is the way they live and communicate with others.

These characteristics foreground the idea discussed in this article, within the context of cultural tourism. Systematically, this article will first of all discuss what distinguishes Baduy as an ethnic group; its distinct cultural elements and what type of identity they portray. Afterwards, the discussion will work its way towards an ethnolinguistic view of Baduy language system, and then move to the idea of Baduy cultural tourism.

## II. BADUY IDENTITY

Identity can be briefly described as the qualities of a person or a group which make them different from others, and it is closely related to language and culture. Within this context, Baduy people are different from other Sundanese groups in West Java and Banten, among other things, is because of the way they communicate with others; their language which has no *undak usuk*, their repertoire and so on. The Baduy dialect is their unique way of building relationship with God, their fundamental tool to express their thought in a simple, straightforward manner. Their language is one of the characteristics of who they are. Without their unique dialect, it is very difficult to differentiate them from other Sundanese communities from the linguistic point of view. Besides, their identity is also constructed by their appearance, the imagination of their appearance to the other people.

People outside Baduy community often have in their mind Baduy identity on the basis of their own imagination, and this imagination can strengthen one's motivation to visit, understand or even experience the

way of life of the others' (Jourdan & Tuite, 2006; Riley, 2008; Ekadjati, 2014; Sumarlina, 2017b). Based on the research that has been conducted, we are of the opinion that the Baduy identity with its uniqueness and authenticity and the images that have been constructed and reproduced are important to attract tourists. The image of natural and authentic rural region can enhance the tourism promotion of West Java and Banten on the national, even international tourist maps. In addition, based on our study, Baduy region is not only potential and very interesting as a tourism resort, but as an 'outdoor laboratory' for students and researchers who are interested in in the study of [indigenous] cultures as well.

## III. BADUY CULTURAL ELEMENTS

In general, culture is understood as the total social knowledge or information, beliefs, values and skills one needs to share and apply in his or her community or society and situations in which the individual lives. Baduy culture, therefore, comprises the ideas, customs, and art of the people. There are seven basic cultural elements related to Baduy people's daily life (Koentjaraningrat, 1990; Ekadjati, 2014; Sumarlina, 2017b), namely:

a. The system of belief called the *Sunda Wiwitan* or *Selam Wiwitan* as their religion, which is believed to have been in existence before Hinduism came to West Java. The core of this belief is that they believe in one God, and it also emphasizes the responsibility on natural preservation and environmental maintenance. One stunning aspect of their belief is that they are not allowed to go to school, causing them to never experience formal education. This uncommon phenomenon is caused by the belief that if someone becomes clever he will cheat other people.

b. The system of technology which is regarded as simple and traditional because they are strictly prohibited to use any form of modern technology. It does not mean that they cannot afford to buy modern devices and appliances; it is merely because of their strong belief that refrain them from using modern equipment, because being modern is also something they always avoid since it is not in line with their principles, which is to lead a simple and honest life.

c. The system of economy or means of livelihood which is different from that of urban people. Most Baduy people are farmers, and they often move from one rice field to another as they practice shifting cultivation. They grow paddy or rice on *huma*, or dry rice cultivation, the water for which mostly comes from the rain. Only a few of them sell handicrafts or other commodities. They neither buy nor sell modern commodities and sophisticated equipment.

d. The system of social organization which is different from that of Sundanese people in general. Their social organization system, which is based on *Sunda Wiwitan* or *Selam Wiwitan*, has existed for hundreds of years. The most important thing is that they respect and obey the elders. They admire their ancestors and live a harmonious life with nature. Their highest leader is called *Puun,* and there are three areas or *Kapuunan*, namely *Puun Cikeusik*, *Puun Cikartawana* and *Puun Cibeo*. All these are based on their belief of the philosophy of *Tri Tangtu di Buana* or the three determining factors in life.



*Fig 4. The elders of Baduy (Source: Sumarlina, 2017b)*

e. The system of knowledge which includes knowledge of various aspects of life related to know-that, know-of, and know-how. Know-that consists of what individuals believe to be true. Know-of consists of current events and preoccupations. Know-how consists of the individual's skills, capacities and competencies.

f. The system of art, which is very traditional and reflects the authenticity of their culture. Because they do not use any modern equipment in all aspects of life, the Sundanese art is not far from traditional forms. Their music involves the Sundanese strummed stringed musical instrument called *Kacapi*, and bamboo musical instrument globally known as *angklung*, *karinding*, *gambang* (like a xylophone) (Koentjaraningrat, 1990; Riley, 2008; Ekadjati, 2014; Sumarlina, 2017b and 2017c).

g.   The language system of the Baduy dialect, which is different from that of the standard Sundanese language in general. This dialect has no *undak usuk* system, and is still influenced by Old Sundanese or *Bahasa Sunda Buhun*, like the one used in the various Sundanese mantras extant in the Baduy people until now.

In terms of language and the way its usage is handed down by the people of Baduy, the act of preserving it occurs in a form of a reconstruction "by means of an analysis of the metaphoric expressions continually used at present" (Silva-Fuenzalida, 1949: 452), which is very similar to what was observed in a rural society in Chile. As such, language becomes problematic and advantageous at the same time, because as a sign system, it simultaneously keeps reconstructing and preserving. The language of Baduy people, thus, becomes the identity of Baduy people that inevitably keeps experiencing changes apart from its distinctiveness.

## IV.   THE LANGUAGE OF BADUY PEOPLE

The language used by Baduy people is a dialect of Sundanese language, the widely used language by Sundanese people who mostly live in the west part of the island of Java, namely the Provinces of West Java and Banten of the Republic of Indonesia. The Sundanese language is the mother tongue of most inhabitants of West Java, it is the '*jati diri*' or identity of the Sundanese people, and also an important part of Indonesian culture (Sumarlina, 2017c: 61). Sumarlina further explains that in general, Baduy people usually use *basa loma*, the dialect that does not recognize *undak usuk*, or language strata in the standard Sundanese (Sumarlina, 2017b: 81).

Nowadays, some words from outside Baduy culture are often heard in daily conversations, especially among *Baduy Luar* (Outer Baduy) such as *radio*, although they do not have or use that apparatus. In the following, we can see the differences between the Sundanese language in general and the Baduy dialect.

-   *Pun bapa teu kagungan radio* 'My father doesn't have a radio' (*Sundanese*).
    The verb *kagungan*, the high type for 'to have,' is used here to show respect to fathers or elders. This high type is rarely or never used in the Baduy dialect.
-   *Abdi teu gaduh radio* 'I don't have a radio' (*Sundanese*).
    The verb *gaduh*, the middle type for 'to have,' is used here to show politeness among the society, and it is rarely used by the Baduy people.
-   *Kuring teu boga radio* 'I don't have a radio' (*Sundanese*).

The verb *boga*, the *basa loma* 'lower than the middle' that is usually used with friends in everyday life to show intimacy or used with people from the lower social status. In the Baduy dialect, the acceptable sentence for 'I don't have a radio' is as follows:
*Kammi teu boga radio* 'I don't have a radio' (the Baduy dialect usually used with any person in any situation).

The dialect indicates the way of Baduy people's life that is not bound to the stratification of the standard *Sundanese* language, and it shows that their dialect has never been influenced by any other language system, for instance the Javanese language which is considered to be older and has strict use of language strata. It may mean that they are the indigenous people of the region with a unique dialect which is also very often associated with the identity of the Old Sundanese people. Therefore, this dialect may become the central or significant attribute for the group's identity and still exists in this modern world (Koentjaraningrat, 1990; Riley, 2008; Ekadjati, 2014; Sumarlina, 2017b and 2017c). Upon reflecting and seeing this distinct feature, the discussion will be drawn by comparing it with the one that can be seen in Sarawak, for instance, where they have different local languages.

In a research on local languages in Sarawak, Mis (2012: 903) states that the language used to communicate is the one most often used in daily activities. In the case of Sarawak, there are various ethnic groups with their own distinct languages. At the same time, they also use a unifying language that is taken into account as a collective language which is understood by one another, and it is the one that does not cause any type of miscommunication. His findings show that the two main languages in Sarawak are the Iban language and Sarawak Malay dialect. He further highlights that either one of the two can be used, depending on the situation. For informal situation, they use the Iban language, whereas for formal situation, they use the Sarawak Malay dialect (Mis, 2012: 920). This goes to show that even in a smaller scale, the convention of language system differs, depending on the need and practicality. The people in Sarawak thus compromise with the situation, accommodating the two different sets of language (the Iban language and the Sarawak Malay dialect).

In the case of Baduy, the absence of *undak-usuk*, their distinct *basa loma* dialect, ethnolinguistically mark Baduy people's identity. Different from Sarawak, the Baduy people do not give in to compromise their language with the Sundanese language, let alone with Indonesia's national language, Bahasa Indonesia. This indicates that diversity is maintained at the same time to preserve Baduy*'s* one-of-a-kind tradition. By

compromising, the people of Baduy are risking their beliefs which has been handed down from their ancestors for hundreds of years. As problematic as it is, maintaining tradition means shutting themselves out of he world, which can potentially be counter-productive to the sustainability of Baduy people's life. Yet paradoxically, this can in fact be regarded as an advantage, as an important asset to Indonesia when it comes to promoting the diversity of the country to the world, in the form of cultural tourism.

## V. ETHNOLINGUISTIC VIEW ON BADUY

Defined as "the study of the relationship between languages and the communities they help to define" (Underhill, 2012: 17), ethnolinguistics bridges the domains of language and cultural practices. As Underhill (2012: 11) boldly postulates, "[l]anguage is no prison house, and we are no prisoners. Each one of us takes his or her place within language and within the social relations in which we live." Language then enables a community, a group of people, to be distinct. In a similar tone, Silva-Fuenzalida echoes that "language, despite the internal consistency of its structure, provides a network of channels through which an individual may develop his own manner of expression" (1949: 450-451). In this sense, language thus can be perceived as a means of expression. Since ethnolinguistics is an important approach to understand integral human behavior on a synchronic level, it is then pivotal to use this approach to have a closer look at the significance of maintaining the language system of the Baduy people. In the discussion, this view is then juxtaposed with a case in Chile, as researched and shared by Silva-Fuenzalida (1949).

On one of the earliest researches conducted on ethnolinguistics, Silva-Fuenzalida shares the significant contribution on how linguistics can profit from the study of cultural phenomena. The cultural aspects of a society help in "assessing the problem of meaning in language, the problem of cultural definition," underlining that "the value of linguistic studies for ethnology resides mainly in the philological study of texts which provide the linguistic symbolism that will render significance and intelligibility to the data obtained from the analysis of cultural structures" (Silva-Fuenzalida, 1949: 446-449). Research shows that there is a verbal difference between the standards for patterns of etiquette in rural districts in the southern regions of Chile with the urban center of the country, which is the capital, Santiago. This difference marks the difference of social status; the urban population being the upper stratum, and the rural being the lower one. The people in the rural areas use obsolete Spanish structural features and vocabularies, which is an indication of an extensive use of language in personal interrelationship. The level of formality used by those living in urban area is the opposite of the one used by the previous generation.

In ethnolinguistic studies, linguists go hand in hand with ethnologists who may benefit from the knowledge of cultural definitions of utterances, especially in dealing with the problems of social stratification (Silva-Fuenzalida, 1949: 450). What happens in rural the southern regions of Chile parallels with that in Baduy. Situated in an isolated area, Baduy retains its traditional, interpersonal relation with the secluded community. They consider themselves as rural, and they intend to remain that way. This interpersonal relation equalizes the social status of Baduy people. There is no segregation; there is no higher or lower status. Because they live a secluded life, they manage to maintain this tradition. Annihilating the *undak-usuk* rejects language stratification in Baduy*'s basa loma*. As a principal, this reflects the Baduy people's commitment in preserving tradition. As a country, Indonesia in general suffers from what can be called as "a postcolonial cultural phenomenon," in a sense that Indonesia could easily gravitate towards "copying the West in a form of westernisation or ethnocentrism" (Adipurwawidjana, 1999: 92). Within this lens, an exception needs to be handed in to the people of Baduy, for standing strong in keeping their tradition. Yet, this is also still arguable, as Baduy people thrive to survive in this state.

As a form of traditional practice, even language has the potential to undergo changes, since language is associated with culture, then language, as a flexible instrument, contributes to culture changes. In its purest and natural mechanism, language provides a network of channels through which an individual may develop his own manner of expression (Silva-Fuenzalida, 1949: 450-451). Therefore, there is still a probability that Baduy*'s* traditional *basa loma* will undergo changes as well. Exoticism sells, and Baduy's traditional *basa loma* can be considered exotic, particularly to the Western eyes. Interaction with the people of Baduy will give a sense of tradition in its natural manner. Having the chance to witness the way they communicate is a rare opportunity. In this light, as part of a traditional practice, the *basa loma* can be considered as an asset which can help promote Baduy as tourist attraction.

The idea of Baduy's cultural tourism has the potential of self-destruction. On the one hand, it can boost the region's economy, and on the other hand, it can also kill its tradition and values. Perhaps we need to look at it more like the one they have in Thailand, where tourists can visit the village of the Long Neck Karen Hilltop Tribe. In the village, during their visit there, the tourists are allowed to sit around and observe the tribe. They are

even allowed to try helping the locals to weave, for instance, or to try on their accessories. All these are unfortunately, disturbingly picture perfect. It is as if the locals are commodified and were put there as a spectacle.

Either way, there is always an argument behind every idea. The fact that Baduy people own this uniqueness can be an advantage to the local people of Baduy, regardless how this is going to affect their way of life. From ethnolinguistic perspective, visiting Baduy people enables the visitors to experience the place and the local people communicating the past and present traditions. Exoticizing Baduy may probably be inevitable, but this is the risk one must take in the business of tourism. In response to this, the following will highlight the symbiotic relation between language and cultural tourism.

## VI. BADUY CULTURAL TOURISM

Language plays a very important role in the activities related to cultural tourism, both as a tool for communication and as a part of various cultural attractions. Besides, the local language may also become one of the new interests for the tourist as well. Phipps points out the importance of a local language for a tourist as follows:

> Tourism concentrates multilingual and intercultural experiences significantly. It does so at times of great symbolic significance to tourists, times that are anticipated and that are associated, socially, culturally and often personally, with happiness. In order to survive in the multilingual, intercultural worlds of tourism, being able to speak the language is an obviously advantage (Phipps, 2006: 15).

In other words, tourism offers more than just pleasure, it can also make the tourists experience and taste the difference of socio-cultural atmosphere of the place that they are visiting. Besides being a tool of communication, the local language can also be regarded as something new for the tourist. New knowledge is one of the things that the tourist is looking for, besides, of course, new experience, leisure and happiness. Language as new knowledge and its benefit is the essence of the paragraph mentioned by Theobald as follows:

> Education and training are communicative and interactive in nature, that is, both bring about developmental transfer of concepts, methods and models from the initial context of learning to the context of the classroom and on to the professional career context, where knowledge and competencies are applied in particular tasks (Theobald, 2005: 482).

This highlights the fact that tourism can be educational, in the sense that it can introduce the tourists to a new language. One of the advantages of learning a new language is that it will assist to understand the culture of the speech community, and it is very helpful to build a new relation with them. In the next turn, it will be very fruitful for a business, especially the global great business like tourism.

There are various tourist activities, but the most popular and universal one is cultural tourism. Cultural tourism tends to be long-lasting because every community or society has its own cultural background with its uniqueness and characteristics which are different from the cultural background of the tourists. This kind of tourism usually presents the images of the past of a certain community and their relationship with the modern life (Richards, 2005; Theobald, 2005; Sumarlina, 2017b). Baduy cultural tourism, including the indigenous knowledge of the people, is one of the examples. The tourists who come from other parts of Java, especially those who also have Sundanese cultural background will feel that the Baduy people are those who link them with their ancestors, the bridge that connects them and unites them with the past. It represents a lifestyle perceived to be more natural or closer to nature, far from the hustle and bustle of the metropolis. Language, landscapes, traditional Baduy houses, and woods are presented as embodying the essence of the old Sundanese ancestral culture. Thus, they provide visitors with both physical and experiential activities with a community and their culture. For tourists from other parts of Indonesia or outside Indonesia, this type of cultural tourism will broaden their horizon as has been stated by Richards as follows:

> Travelling has long been a means of broadening human knowledge ….. The concern with education is carried on in modern travel brochures, which often emphasize the educational benefits to be gained from a particular destination: a chance to learn about history, anthropology, foreign language and culture in general. Many new opportunities are now being offered to link tourism and education ….. A specific attempt to link past and present is the creation of ecomuseums, which are open-air anthropological museums, presenting a picture of the life or technology of a specific region. (Richards, 2005: 118)

In an attempt to broaden their knowledge, the tourists take travelling to a different level. Travelling can be considered as educational, as it offers new experiences and the chance to meet new people with completely different cultural backgrounds. This opinion can be applied in the development of Baduy cultural tourism

where the stakeholders can provide and enjoy a picture of the culture through a collection of traditional Baduy houses, typical of the region, workshops demonstrating old crafts, daily cultural events and so on.

Baduy cultural tourism is often related to the history of these people that is regarded as one of the elements that forms an identity, that is the identity of the old Sundanese culture, and it is often employed to promote tourism. Thus, words such as historic, nostalgia and heritage are frequently seen in this kind of tourist brochures. These words create tourism images of a community that reflect the lifestyles of the past in relation to the present-day way of life: their characteristics, uniqueness and authenticity that are very important in the activities of cultural tourism. The objective of presenting various aspects of heritage, among other things is to preserve the heritage itself for the sake of future education (Richards, 2005; Riley, 2008; Sumarlina, 2017b). Picturesque and native Baduy are only some of the qualities that are expected to allure tourists to come. Arguably, like any other tourism prospects, there is always a downside. Promoting Baduy as cultural tourism can potentially erode the traditions upheld by the Baduy people. Exposure to the outside world may jeopardize their traditional sustainability. Ironically, to be one of Indonesia's tourist destinations, Baduy's iconicity has to be constructed by the potential tourists, since "tourist icons are not iconic in themselves, but emerge as such in the mind of the beholder" (Sulaiman, 2014: 160). Baduy, therefore, has to be perceived as a community which is untouched by the modern world, which is highly rare in this millenial era. The cultural backgound and world knowledge of the would-be visitors also influence their decision on whether or not to visit Baduy, for instance.

## VII.      CONCLUSION

The dimensions of ethnolinguistic identity of Baduy people and their relationship to various aspects of cultural tourism are based on the grounds that language is considered to be one of the central characteristics of Baduy identity. Due to its ethnolinguistic characteristics, Baduy has the potential to be one of Indonesia's leading destinations for cultural tourism. Ethnolinguistically, Baduy stands out due to the people's distinct social interaction mechanism. Social stratification is eliminated, making the people living within this community equal in status. In this light, discussing the ethnolinguistical aspect of Baduy is therefore necessary. As such, Baduy culture plays an important role in West Java and Banten tourist promotion. It is not merely in the sense of tourism business, but more than that, it encourages further exploration on how man and nature have worked together side by side, hand in hand to create environmental

preservation. Baduy culture represents a lifestyle to be more natural or closer to nature.

This tourist destination is not only ideal for tourist who only seek for pleasure and happiness but also for those who want to learn and experience the uniqueness and authenticity of the region. The culture does not only go to the heart of the Baduy people, but also to the visitors. Upon being there, visitors can experience the place and the local people communicating the past and present traditions.

Despite all these potentials, the danger of commodifying Baduy's tradition and values and reducing it to merely a spectacle needs serious consideration. Baduy cultural tourism might endanger the way Baduy people live. It can also potentially erode their cultural practices and beliefs as more and more visitors tamper with the locals' activities. For this, strict regulations need to be implemented to prevent future damage to Baduy's priceless cultural assets.

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# The Effect of Scaffolding on the Vocabulary Improvement of EFL Iranian Language Learner

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**Abstract—** *This study investigated the effectiveness of scaffolding on knowledge of the vocabularies of Iranian EFL language learners. The purpose of this study was to see whether scaffolding is effective for learners or not. The participants were 22 EFL students from Bandar Abbas.11 students were in control group and 11 students were in experimental group. The study was an experimental, pre-posttest control group design. Students were randomly assigned to form a treatment group and a control group. The results from the ANCOVA reveal that prior English oral vocabulary knowledge predicted student's success during the vocabulary scaffolding intervention, and scaffolding has positive effects on learning vocabulary. The current study has several practical and scientific implications. For instance, the scaffolding intervention program is useful for teacher education or professional development programs, as well as EFL learners.*

**Keywords— Scaffolding, Vocabulary, EFL.**

## I.       INTRODUCTION

According to Van American state politico, Volman and Beishuizen (2010,p.274), staging refers to "support given by a lecturer to a student once activity a task that the coed would possibly otherwise not be able to accomplish." it's the temporary support given to students severally or together to complete a task they can't do while not steerage(Graves, Watts, & Graves, 1994).Like physical staging, this support is incrementally removed once it's now not necessary, and therefore the teacher step by step shifts additional responsibility to the learners (Poorahmadi, 2009). What they're expected to grasp. The teacher would possibly use it to maneuver students' learning and understanding one leap forward or to scale back the negative emotions that students could expertise whereas trying to complete a difficult task without assistance. This study compares the effect of scaffolding on Iranian undergraduate EFL students' vocabulary retention at the individual and small group levels.

### 1.1 Reading comprehension in an EFL context

Weir (1993) discussed that reading could be seen as a discerning process between reader and text, involving the reader's background knowledge and a wide range of language knowledge in order to comprehend the text. In this case, readers activate their knowledge to predict and interpret the text they read, rather than reading all the words within the text. Therefore, the readers play an important role in constructing meaning related to the text.

Smith and Burns (2005) believe that reading is a complicated activity involving many variables related to reader, textual, and contextual aspects. In this sense, reading is not only a receptive activity to collect information, but also an interactive activity to interpret, analyze, and predict meaning from the text (Myers & Palmer, 2002).

In an EFL reading activity, we may assume that comprehensible input from the text has a powerful effect on improving students' comprehension. In this sense, more comprehensible vocabulary in the text will make it easier to be comprehended by readers. However, what is comprehensible input for one reader may be partially or totally incomprehensible for others.

In line with the views just presented, the current study will consider and characterize reading comprehension as a dynamic productive activity process that aims to understand, predict, and interpret the meaning of the text in order to arrive at comprehension. The reader is an active participant who has a central role as an interpreter of the text. Reading comprehension needs the employment of methods before, during, and after reading.

Strategies can be defined as a purposeful activity that readers take to construct and enhance their comprehension (Jimenez, Garcia, & Pearson, 1996; Pritchard & O'Hara, 2008).

Therefore, a reading comprehension strategy is seen as "a psychological feature or activity action that's enacted beneath specific discourse conditions, with the goal of up some side of comprehension"(Graesser, 2007, P. 6). As people learn to read in the first language, they use particular strategies in reading for specific purposes. Once they know how to activate and effectively use a set

of strategies, they can apply them to new texts and new tasks. This assumption is part of the studies conducted in this dissertation.

## 1.2. Research Hypothesis

In order to probe the research questions, the following hypothesis was formulated:

*H1*: Scaffolding is effective for knowledge of vocabulary of Iranian EFL language learners.

## II. METHODOLOGY

The study was an experimental, pre-posttest control group design. Students were randomly assigned to form a treatment and a control group. Using a pretest-posttest control-group design allowed the researcher to attribute posttest change in the treatment group, beyond that of the control group change, to the intervention (Gall, et al., 2007).

### 2.1. Participants

The participant population of this study was determined as the 22 EFL students in Bandar Abbas, Iran. They are both male and females.

### 2.2. Procedure

#### Testing Procedures

All students were tested by the researcher. Students were assessed individually during the pretest for the Peabody Picture Vocabulary Test. Students were assessed in small groups for the English Tier Two Vocabulary Assessment and the comprehension measure. After the intervention,

students were assessed on the English Tier Two Vocabulary Assessment, comprehension measure, and the social validity survey.

#### Intervention Procedures

Students in both the treatment and control groups met with the researcher daily for the duration of the study. The students were on block scheduling and have three blocks per day. Therefore, the researcher created both a treatment and a control group for each block, making a total of six small group sessions a day. Students met with the researcher for 10-15 minutes a day and received Tier Two vocabulary instruction using either vocabulary scaffolding intervention or the comparison, definitional intervention.

## III. RESULTS

The treatment and control groups were assessed for pretest differences on the ETTVA and comprehension assessments. A one way ANOVA revealed no significant difference between the treatment and control groups at the time of pre assessment or the ETTVA $F (1,22) = 69$, $p = .42$. A one way ANOVA revealed no significant difference for the treatment and control groups on the comprehension measure, $F (1,22) = 1.21$, $p = .28$. Pre and posttest means and standard deviations are reported in Table 1. A family wise alpha of .05 was used with the Bonferroni method to determine significance for all of the statistical analyses in order to control the error rate.

*Table.1: Pre and Post Test Means and Standard Deviations for ETTVA and Comprehension Assessments*

|  | **TX** |  |  | **Control** |  |
| --- | --- | --- | --- | --- | --- |
|  | **M** | **SD** | **M** | **SD** |  |
| **Pre-test** |  |  |  |  |  |
| PPVT | 158.15 | 20.30 | 157.15 | 16.66 |  |
| ETTVA | 96.15 | 22.53 | 90.15 | 14.46 |  |
| Comp | 38 | 22. | 46.95 | 10.56 |  |
| **Post-test** |  |  |  |  |  |
| ETTVA | 126.12 | 17.53 | 100.25 | 14.08 |  |
| Comp | 54.35 | 17.96 | 52.15 | 19.06 |  |

Both the treatment and control groups were pre assessed and post assessed using the ETTVA. Scores from this assessment were analyzed using ANOVA. For vocabulary hypothesis (a), results of the ANOVA revealed that students in the vocabulary scaffolding intervention made gains on Tier Two academic vocabulary at a statistically significantly

higher rate than those in the definitional control group: $F (1, 22) = 5.701$, $p = .03$. The ANOVA revealed a significant difference between pretest and posttest, $F (1, 22) = 44.075$, $p < .000$. Finally, the ANOVA revealed a significant interaction effect, $F (1, 22) = 10.84$, $p = .003$. An effect size was also calculated for the ETTVA posttest, $d = 1.59$.

*Table.2: ETTVA Item Response Percentages*

|  | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| **Pre-test** | 2.31% | 29.32% | 22.13% | 6.29% | 27.72% |
| **Post-test** | 0.00% | 22.72% | 13.93% | 4.89% | 49.42% |

Both the treatment and control groups were pre assessed and post assessed using the ETTVA and comprehension measure. Scores for these assessments were analyzed using ANOVA to address the hypotheses. For comprehension hypothesis, results of the ANOVA revealed that there was no group effect on comprehension: $F$ (1, 22) = .208, $p$ = .652, *observed power* = .072. ANOVA revealed a

significant difference between pretest and posttest, $F$ (1, 22) = 7.324, $p$ = .013.

After students participated in the intervention, they were administered a survey to determine their feelings regarding the intervention. The results from the student responses to the post intervention survey are listed in Table 3.

*Table 3*

*Post-Intervention Affective Survey Results*

| **Average Rating (0-100)** | | | | **71.92** | | | |
|---|---|---|---|---|---|---|---|
|  |  |  |  | **T** |  | **F** |  |
| **n** | **%** | **n** | **%** | | | | |
| I learn a lot from this study. |  |  |  | 22 | 100 | 0 | 0 |
| I enjoyed being a part of this study. |  |  |  | 21 | 95.83 | 1 | 4.16 |
| I would participate in a study like this again. |  |  |  | 20 | 83.33 | 4 | 16.67 |
| **The best part about the study was** | | | | | | | |
| Food |  |  |  | 13 | 62.5 | | |
| Small Groups |  |  |  | 3 | 12.5 | | |
| Learning |  |  |  | 6 | 25 | | |
| Help |  |  |  | 1 | 4.17 | | |
| **The worst part about the study was** | | | | | | | |
| Working on PBL at the same time |  |  |  | 9 | 37.5 | | |
| Too much writing vocabulary |  |  |  | 2 | 8.33 | | |
| None |  |  |  | 3 | 12.5 | | |

From an affective perspective, students in the study enjoyed participating. A large majority of students (100%) in both the treatment and the control group felt they learned a lot during the study's duration. A majority of students (95.83%) enjoyed being a part of the study, and a majority of students (83.33%) felt they would be willing to participate in a study like this again. So, the results of this nature indicate that students were motivated to participate in both the treatment and the control conditions.

## IV. DISCUSSION

Regarding the research question, this study was an attempt to determine whether scaffolding is effective for learning students or not. It also increases the Tier Two academic vocabulary knowledge of Iranian EFL

students. The researcher also hoped to increase the comprehension levels of students by providing intervention in Tier Two academic vocabulary. According to the results, students in the vocabulary scaffolding treatment group demonstrated more growth on ETTVA than those in the definitional control group. This result confirms that the use of vocabulary scaffolding increases academic vocabulary knowledge of EFL students as compared to definitional instruction. There was a significant pretest and posttest effect on Tier Two academic vocabulary knowledge for students who are EFL. Finally, was a significant interaction effect between groups and tests on Tier Two academic vocabulary knowledge? The results add to the research confirming Beck's theory of the importance of robust

instruction of a word improving students' understandings of that word. This result also adds to the research supporting the importance of Tier Two academic vocabulary improving the depth and breadth of EL students' overall vocabulary knowledge.

This result demonstrates that robust instruction improves student knowledge of vocabulary better than simple, definitional instruction, which only provides students with one dimension of a word's meaning. This result is consistent with the results from a current meta-analysis of 37 studies considering the impact of vocabulary on comprehension (Elleman, Lindo, Morphy, & Compton, 2009). Similarly, in this study, the focus on Tier Two academic vocabulary improved comprehension regardless of the strategy. The results from the ANCOVA reveal that previous English oral vocabulary data foreseen student'ssuccess throughout th evocabulary staging intervention. This finding supports the researcher's initial hypothesis.

### 4.1. Implications of the Study

The scaffolding intervention program is useful for teacher education or professional development programs. The intervention program provides a step by step model on how to learn to scaffold, i.e., the model of contingent teaching. This study contributed to our understanding of the circumstances in which low or high contingent support is beneficial.

### 4.2. Suggestions for further research

The first suggestion for future research in this area all stem from the limitations of the assessments used in this study. In the future, either a parallel form of the comprehension measure needs to be created, or a standardized comprehension assessment should be used to determine concurrent validity for the comprehension measure.

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# The Difference between Male and Female Language Style of Students at FKIP UHN Pematang Siantar

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*Abstract— This research studies the difference between male and female language style of students at FKIP UHN Pematangsiantar. This research focused on what language style are used by male and students of at FKIP UHN Pematangsiantar the differences of male and female students language style at FKIP UHN Pemtangsiantar. This research applies descriptive qualitative research, aimed at describing language style of eight grade students at FKIP UHN Pematangsiantar. The subject of this study are 10 students, consists of 5 male students and 5 female students. The data were collected through recording and observation. The method covers research design, the subject, the object, the instrument, the technique of collecting data and the technique of analyzing data. The result of this research shows that there are two language style that used by male students, three language styles used by female students. The difference language style between male and female students found that intimate style used by female students but male students didn't used intimate language style. Finally, from the result of the data analysis, the writer found that every students have different language style. Male and female students at FKIP UHN Pematangsiantar used three types of language style from five language style. Formal and casual style used by male students and formal, casual and intimate style used by female students.*

*Keywords— Casual, Consultative, Formal, Language Style, Intimate, Sociolinguistic, Utterance.*

## I. INTRODUCTION

A language is a dynamic set of visual, audiotory, or tactile symbols of communication and the elements used to manipulate them. Language is considered to be an exclusively human mode of communication. No one speaks the same way all the time; instead they speak for a wide variety of purpose. Sapir (1921:8) states "Language is a purely human and non instinctive method of communicating ideas, emotions and desires by means of system of voluntarily produced symbols." From that statement, it is known that language has the crucial role and a vital role in human life and also many profits can get in various aspects of human life. By language, people are able to interact and communicate one another for whatever they do.We can find that they use formal language but when finished learn, they use informal language when they want to talk about anything in out of the classroom with their friends like bonyok (parents), awak (I), lo (you),woii (guys), coy (call name of friend), kool (handsome), jutek (annoyed), katrok (rube), gendeng (noisy), rempong (busy), lol (laugh out loud), kemek (food), meneketehek ( I don't know), longor (full) etc. It means that we have find out the different language style in the different context  and situation.So a speaker must to adjust to the situation where they communicate.  the writer will analyzed the five language styles, based on frozen, formal, consultative, casual, and intimate style found in the conversation of students of FKIP UHN Pematangsiantar at English Morphology Class. We have known the styles of language are parts of language variation that are used for specific purpose.

### The Problems of the Research

Based on the background of the research, the problem in this research are formulated on the following:

1. What language style are used by male students of FKIP UHN Pematangsiantar?
2. What language styles are used by female students of FKIP UHN Pematangsiantar?
3. What are the differences of male and female students' language style at FKIP UHN Pematangsiantar?

## II. REVIEW OF LITERATURE

### The Meaning of Language

As a social element, human have to be able to communicate by language. It relate to the human which

have the relationship to do interaction with others in building communication that can understand each other. There are some defenitions about language that can be understand which is supported from some authors. Varshney (2003:1) says "Language is a very complex human phenomenon; all attempts to define it have proved inadequate." It means that there are some chronically explanations to define about language in human life.

**Language Variation**

Language variation generally forms part of socio-linguistic study. It is connected to the varied linguistic of sociocultural meanings which in a sense, occurrence of everyday social interactions, relative particular cultures, societies, social group, speech communities, languages dialects, varieties, style. Hudson (1980:24) defines "a variety of language as a set of linguistic items with similar social distribution", it means about the elements of veried language are placed like valuable thing to people based on supplying something in social system which are similar.

They are widespreaded in this world such as French, English, London English, Indonesian, the language or languages used by a particular person. Language can vary from one individual to the next and from region, village, family which are called speech community. The variations can be found in the same community from people of different age, sex, social classes, occupations, or cultural group by their speech. Moreover, language variation can be caused by some factors. It will be explained briefly according to Varshney (2003:296) as follows;
- Nature of participants , their relationship (sexual, occupational, etc).
- Number of participants (two face-to-face, one addressing a large audience, etc).
- Role of participants (teacher/student priest/father/son/husband/wife,etc).
- Function of speech event (persuasion, request for information ritual, verbal, etc).
- Nature of medium (speech, writing, scripted speech, etc).
- Genere of discourse (scientific, experiment, sport, art, religion, etc).
- Physical sending (noisy, quiet,public, private, family, formal gathering, familiar-unfamiliar, appropriate for speech (in sitting room) (inappropriate).
- Regional or geographical setting, etc.

Chaika (1982: 29) stated language style is the way people manipulate others and control their interaction in bringing massages, idea, or mind conveyed in word or tone of voice.

Social styles (including dialect styles) are a resource for people to make many different sorts of personal and interpersonal meaning.

In communication, language style can be found tin he word and grammar which are choosed and used.For instance, In relax situation, may be talking with friends, people may use a casual words and grammar in order to make a friendly situation.Language has potentiality for making communication successful and establishing social togetherness if it is use well, if not it will be a handicupfor succesful communication and interection. It is important to pay attention to certain aspect of variation of language style to achive successful communication fluently. Good language must have 3 elements, those are: honesty, respect, and good manner.

According to Keraf (198:99) states that Style is actually a part of a word choice question the suitability of the word, phrase, or clause particular, to deal with certain situations. Because it is a style issue taht encompasses all linguistic hierarchy: individual choice of words, phrases, clauses, and sentences or include also a discourse as a whole. Even tone that implied behind a discourse, including the question of style. So the range of style is actually very broad, covering not only the sentence elements that show the particular pattern, such as that commonly found in classical rhetoric. Style is actually none other than the way of expressing yourself, whether through language, behaviour, dress and so on. In term of language, style allows to assess the personal, character and ability of person who uses that language.

Style describes the interection is formal or informal and the interpretation of massages or how to take what is being said whether seriously, ironically, humorously, dubiously or in some other way. From those definition, the writer concludes that language style is the way people use the language in the most effective way in communication, whether in written or spoken language. it can be found in choosing of the word and grammar and sentence structures.

**III. RESEACH METHODOLOGY**
**The Research Design**

The type of the research in this thesis is descriptive qualitative research. According to Maleong (2006:6) "Qualitative research is research that aims to understand the phenomenon of what is experienced research subjects, such as behavior, perception, motivation, or action, etc". In other words qualitative research as research procedures which produce descriptive data is in the form of language or words written or spoken of the public and

observable behavior. Qualitative research also concerns with interpretation of meaning of social interaction. The writer wants to know the difference between male and female language style of students.

**The Subject and object of the Research**

The subject of this research were the students who learning English Morphology class, there were 30 students of English Department, FKIP UHN PematangsiantarThe object of research was the conversation of male and female students language style in English Morphology class at FKIP UHN Pematangsiantar .

### IV. FINDING AND DISCUSSION
**The Analysis of the Data**
**Data 1:**
Context         : The conversation was taken from Male students on April  2018 at 07.30- 09.10.00 and 10.00-11.40 am in the classroom (room A2 and A3)

**Male Students Utterances**
Data
Male 1              : apa kata Mam it?
Male 2              : **katanya 'siapa yang tau defenisi 'free morfem'. (1)**
Male1              : apa? 'Free morfem'?
Male 2              : kalok tau kau jawablah.
Male1              : **gak berani ak, belum lepel-lepelku soal kayak gitu. (2)**

Data
Male 3              : da siap kau tugas 'affix'?
Male 4              : uda…kau?
Male 3              : gampangnya. ya siaplah.
Male 4              : banyak x ceritamu.
Male 5              : **uda dibelikkan kakaku paket, aturannnya gk siap. (3)**

Data
Male 1              : **berapa uang fotocopy kertas yang dari Miss it? (4)**
Male 2              : dua ribu lima ratus.
Male 1              : **sama si X dikasikan? (5)**
Male 2              : ia.

**Data Analysis (1):**

The example (1) from data (1) **"Katanya "siapa yang tau defenisi 'free morfem"** it means that the student

repeat his lecturer question. In the sentence, the word of "tau" means 'mengetahui' (know). So, the student used the casual style because the word of tau is the example of casual style. (2) **"Gak berani aku, belum lepel-lepelku soal kayak gitu"**. The meaning of the sentence was that the male student didn't know to answer his lecturer's question that was why he was not ready to be asked. The word of gak means tidak (not) and lepel is tipe (type). So, the student used the casual style because he use the slang word. (3) **"Uda dibelikan  kakakku paket, aturannya gak siap"** It means that he wanted to buy something. The word of "aturannya" means seharusnya (should) and the word is casual style because the word is not complete in grammar. (5) **Sama si X kasikan**. This sentence means the speaker suggest his friend to give the money to X (classroom treasure). The word of 'kasi' means 'berikan or serahkan' (give). So, It is concluded that it is casual style.

(4) **Berapa uang fotocopy kertas yang dari Miss itu?.** This is a casual style because the word 'uang' it should be 'biaya' (cost)

**Data 2:**
**Female Students Utterances**
Context         : The conversations were recorded from Female students on April 2018 at 09.30 am. I was happened in the English Morphology classroom, A2 and A3 rooms.

**Data Analysis (2):**
Data
Female 1              : Cepatlah…sini masih kosong
Female 2              : kosong?
Female 1              : **Ia. Mana si Y? (15)**
Female 2              : **Pindah sini X? Sinilah Y, sayang (16)**
Female 1              : Sttttts, pray kita.

Data
Female 3              : Y, jelek kali kau hari ni?
Female 4              : **ishhh, cantik x aku ya, X? (17)**
Female 3              : Udalah…open chapter 3 kata Miss it!
Female 4              : Tentang "root, affixes and their shapes", dah aku baca di rumah tapi
                          masih bingung aku.
Female 5              : **Wei, dengarlah Mam it jelaskan! (18)**

From the data above male student said (15) **"Mana si Y?"** It means that the female students expressed the strong question which was about where their friend, Y (initial name of student). It is casual style which

can bee seen from the word such as "mana" is a casual word which becomes "dimana" (where). Example (16) **Pindah sini, X? Sinilah Y, sayang**. (17) "**Ish, cantik kali kau ya, X!**". The female student expressed the strong opinion about her friend appearance, X (initial name of student). It is casual style that can bee seen from a little particle such 'Ish' that means kagum (amazed or wonder). It becomes as pressuring to symbolize of casuality. Then,the word such as "kali" is as a casual word which becomes "sangat"(very) so the sentence is <u>casual style</u>. This is the (refers to his friends who was talking while their lecturer was explaining the material in front of the class. She was not unly used 'wei' but also 'jelaskan' 'menjelaskan or menerangkan (explaining).

**(18) Wei, dengarlah Mam itu jelaskan!** It means that the female student asked her friends for paying attention to their lecturer explanation. The second one, she asked her friends who brought a dictionary. There is a casual word such as "wei" "woi" which becomes "kau"(you). It is clear that the sentence is <u>casual style</u> because the slang word.

After analyzing the data, the writer found some findings about the difference between male and female Language Style of Students. Based on the data analysis, the writer found that two language styles that used by male students. They are: Formal style and casual style. Formal style is used for important or serious situation, the words it's complete sentences and specific word usage. Formal style of male is 5.8 % Formal style of female is 7.2 % Casual style of male is 40.6% Casual style of female is 27.5% Intimate style of female students is 18.8%.

Formal style is used for important or serious situation, the words it's complete sentences and specific word usage. For examples: *Jadi siapakah diantara kalian yang benar, Mam, Mam, saya mau bertanya boleh, Mam, Mam, bolehkah saya menjawab, Mam?, Dimana basenya ini?*,etc. And casual style is used for the conversation in our relaxed or normal situation and often full of slang. For examples: *Gak berani aku, belum lepel-lepelku soal kayak gitu, Aturannya ambil kertasnya satu samaku, Ehh, si loak-loak on, Ditutup ginikan?*, etc.

The result of this research from the data analysis is to answer of second research problem. Base on the data analysis, the writer has analyzed five types language style that use by female students. The writer found three languages style that used by female students. They are formal style, casual style and intimate style. Formal style is used for important or serious situation, the words it's complete sentences and specific word usage. For examples : *J, sudah selesai?*, *"Apa kabar?" Berapa nilaimu?*, *Sepatu sipakah ini?* etc. Casual style is used for the conversation in

our relaxed or normal situation and often full of slang. For example:*"Klen pikir sudah cantik, klen!"*, *"Klen pikir sudah cantik kalian?"*, *Dia gk ada langganannya. "Aku deg-degkan kalau rendah", Disuruh mam itu kayak gitu"* etc. Intimate style is a completely private language developed within families, lovers and the close of friends and generally signal intimacy. For examples :*"Beb, beb berapa kau beli? Kotor beb coret-coret. Beb, berapanya morfem ni?, Fotocopian dari Mis Christian kau bawa, Nang? "Bantu aku, Nang?"* etc. There are 37 utterances found by the writer as long she analyzed based on the duration from 3 data. There are 5 utterances of formal style (7.2%). Casual Style are 13 utterances (27.5%) and 13 utterances categorized into intimate style (27.5%).

## V. CONCLUSION

Based on the data analysis on conversation of male and female students, the writer concludes:

1. From the investigation of the finding to answer the first research problem, the writer found that Male students at English Morphology used two types of language style. They are formal style and casual style from 6 data that the writer analyzed. There are 32 utterances. Four are formal style (5.8%), twenty-eight are Casual Style (40.6%). The data of female styles are 37 utterances. Formal Style is five utterances (7.2%), Casual style are 19 utterances (27.5%). Intimate style is found for female students, there are 13 utterances (18.8%). Frozen and consultative style was not used by the students. Consultative style is variety appropriate in discussion while intimate style is also used a completely private language developed within families, lovers and the close of friends.

2. From the investigation of the finding to answer the third research problem, the writer found that the differences between male and female students state on intimate style because female students used intimate style in daily conversation, but male students didn't used in conversation because every students have difference character in spoken language in each style of their language as an interested for them such as female students. They used their intimate style to change the name of their friends into nicknames their friends as signal intimacy.

3. There are similarities in the characteristics of male and female students that is they use formal and casual style.

4. The writer to contribute for the students to choose which language style that they like, such as casual style.

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# Fragments of Human Life and Psycho Analysis of Indianans - A Reading of Salman Rushdie's *Midnight's Children*

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**Abstract—** *This paper scrutinizes the reality of human life as an indispensable struggle to establish the self-identity of the Indian in the post-independent period from the perspective of Salman Rushdie. It probes onto the ways in which Saleem, the protagonist of the novel struggles in his life as illustrating the humanity of Indianness in his period. The paper is divided into three categories for discussion. The First category tells about "Amnesiac Nation" that deals with the emotional integration of Saleem's family which echoes the fervour of the country and it portrays the important downfalls by the country as well as the hero, where the both are suffered by Amnesia.*

*The second category tells about "Alienation" which explores the stage of Indians when they were alienated. By Saleem's experience of alienation, the author concerned with an unimpassioned portrayal of the problem of alienation. The third and final category tells about "Fragments of identity" that brings out the different identities in the children of one mother India. Saleem's fragments and appearance are taken as the instance to portray this. The paper sums up with the findings about the originality of the human psyche. It thus demonstrates that fragments of different identity and Indianness. Not only, it has presented its age and culture but also about its values.*

**Keywords—** ***Human Life, Psycho, Salman Rushdie, Midnight's Children.***

**Amnesiac Nation**

> "Cloven writer produced by migration, inhabiting and addressing worlds, the east and the west, the world of his mother country and that of his adopted country, belonging wholly to neither one nor the other." (Goonetilleke)

Amnesia is a deficit in memory caused by brain damage, disease, or psychological trauma. Essentially, amnesia is loss of memory. The memory can be either wholly or partially lost due to the extent of damage that was caused. It is the inability to retrieve information that was acquired before a particular date, usually the date of an accident or operation what is mentioned in this novel by the heroic character Saleem Sinai. In some cases the memory loss can extend back decades, while in others the person may lose only a few months of memory. Salman Rushdie stated about his novel "*Midnight's children*", "It seems to me that everything in this book has had to do with politics and with the relationship of the individuals and history" (Pathak 154). Salman Rushdie's "*Midnight's Children*" proposes a reflection on the struggles behind the project of Indian consolidation. A style of conscious mockery through the major part of the book, it raises deeply disturbing questions regarding not only our society under the colonial rule but also the institutions and values it has spawned, the cultural patterns, the hierarchies of power that have raised and which now threaten the survival of the country. A horrifying vision is described in the novel as a scathing attack on those who are responsible for literally castrating the country and thus destroying its culture and future. The history of the sub-continent from 1915 to 1979, it is inextricably interwoven with that of Saleem the hero and his family. The major events in their lives coincide with significant dates in the history of the freedom movement and post-independence India, Pakistan and Bangladesh. In the novel, Saleem calls himself, **"handcuffed to history" (11).**

As a classic fiction on colonial and post-colonial history of India and after partition the novel fabulates and refashions the authenticated and sanctioned annals of a new born Nation. The allegory of Nation are affirmed and put into question only to subvert the myths of nationalism. Saleem represents Postcolonial India geographically and politically. His face resembles the map of India.

Rushdie expressed the ugly, lonely and mutilated creature in the post-independent nation that fulfills the expectation of the readers. While discussing what kind of nation is this that he supposed to mirror in the novel? It is a

nation of myths with a new myth which forgot entirely about the old. The new myth is entered to the country is about to be celebrated on it independence. As Rushdie points out:

> A nation which had never previously existed was about to win its freedom, catapulting us into a world. India the new myth, a collective fiction in which anything was possible, a fable rivalled by the two other mighty fantasies: money and God. (111)

Along with the gift of democracy, their inherited religious, caste, class, provincial and religious rivalries degenerate in the midnight children's conference. Saleem aptly calls it the parliament of half-grown brats, yet it is this very babel of voices which misses when the family immigrates to Pakistan. His blocked sinuses had bestowed on him the miraculous power of a human who can able to move into anyone's consciousness and communicate at with the midnight Children, which contain the multiplicity and teemingness of India in himself. In Pakistan, and in later India during the emergency, he is condemned to silence. The off-springs of the midnight of independence are a threat to dictatorial forces. As long as they submitted to the statues with the resigned belief of what cannot be cure that must be endured. So they were tolerated, but daring to revolt and attempting to find a purpose for their one thousand and one talents, possibilities and magical gifts. They pose a great threat to the establishment. The narration of the story between him and the country has gone for thirty years. The history which is considered as an act of love at the end, when he is able to include all his memories, dreams and ideas back. As Saleem says, "I am able to include memories, dreams, and ideas. Thirty years stand waiting to be unleashed upon an amnesiac nation" (443).

**Alienation**

Alienation is the systemic result of living in a socially stratified society, because being a mechanistic part of a social class alienates a person from his and her humanity.

In a spiritual philosophical sense, Rushdie considers the condition of exile as the basic the basic metaphor for modernity and even for the human condition itself and himself as occupying prime position to explore such a metaphor. For Rushdie, such a condition of exile is symbolic of Post-Enlightenment relativism and disillusionment, and his particular background has produced in him a state of mind where issues of alienation, identity and belonging are central. Hence, he considers himself in a position to speak with authority on behalf of the postmodern condition.

Saleem assumes upon himself the self-styled role of prophet, which may be a highly question able issue. But one thing is certain; he has to lead the life of a social outcast. Throughout his life, he remains of a better life. He is ultimately flattened like the ancestral spittoon by forces beyond his control. Saleem confesses to have developed uneasy symptoms of schizophrenia. He says: "I admit openly I have not been myself of late. I have been a Buddha, and a basketed ghost. And would-be-saviour of the nation, rushing down blind alleys with considerable problems of reality" (520). He is nevertheless obsessed with the purpose of life. It was at a very age he became perplexed by meaning. He became afraid that everything was wrong that his much trumpeted existence might turn out to be utterly useless, void and without the shred of a purpose. Saleem variegated experiences are such that they only make him always confused about being good. He neither acquires a philosophical wisdom, like that of a prophet, nor does he understand the commonsense solution to life's problems. In this respect, Saleem's lot is typical of all alienated persons. This confusion turns out to be the besetting sin of Saleem's sensibility and conduct. As he himself admits, "I am so far gone, in my desperate need for meaning that I am prepared to distort everything. In my confusion I can't judge" (198). Saleem betrays at times characteristics of anti-hero. He had acquired a miraculous gift but to conceal his talents. This is not because of any humility but because of an abysmal self-estrangement. He is fully aware of his problems and plights, misfortunes and discordances, so typical of a rootless person. This is how he looks at himself finally: "I'm tearing myself apart, can't even agree with myself, talking arguing like a wild fellow, cracking up, memory going, yes, memory plunging into chasms and being swallowed by the dark" (503). This is the height of self-alienation. This represents, in brief, the plight of Saleem's clock-ridden, crime-stained birth. Rushdie's alienated characters convey, in varying degrees, a sense of unhappy frustration resulting mainly from their social menu. He has ruthlessly presented their social tragedy and psychological trauma. He wields irony and satire with competence. And his command over language enables him to depict crucial events and character-traits without melodrama. The author is concerned with an unimpassioned portrayal of the problem of alienation and does not bother to suggest any solution to it. In this novel, he expressed how characters faced the human problems in the environment. These rootless persons are simply broken promises, made to be broken.

**Fragments of Identity**

In *Midnight's Children*, the novel invites a picaresque narrative, a political allegory, a topical satire, a comic extravagance, a surrealist fantasy and an experiment in form and style with elements drawn from Rabelais, Joyce and Gunter Grass. These two facts are absorbing interests in the novel. The study of the central theme unifies all these as the theme of identity. Both actions and character repeatedly emphasize this theme and show the numerous ways in which identity is made suffer. Identity in the novel is shown as mistaken and confused, fractured and fragmented. It is suggested to oblivion and dwarfed and reduced to animal level. Furthermore, since heredity is inevitably an essential element in identity. Identity in the novel is repeated from generation to generation in a narrative manner. It is opened with the grandfather and closes with the grandson.

As the Centre, the main personality Saleem stands as the protagonist whose life and career illustrate the entire process in various aspects. His birth on the stroke of the midnight on the day which marks the great divide between colonial and independent India is itself symptomatic of his identity crisis. His family name too underscores the element of instability in his entire clan.

As heputs it, "Our names contain our fates, we are also the victims of our titles" (304). He then tells how his family name 'Sinai' contains, among other elements, 'Sin the moon' and there could not be a better symbol of the instability of his character than waxing and waning like the moon. Sinai contains Ibn Sina, master magician, Sufi adept; and also Sin the moon, the ancient god of Hadramaut, his powers of action at a distance upon the tides of the world. But Sin is also the letter 'S', as sinuous as a snake; serpents lie coiled within the name.

Saleem's family name, Sinai, represents, among many things, "Ibn Sina", a religious figure hailed as one of the foremost philosophers of Islamic tradition.His first name 'Saleem', etymologically, means "simple" and "straightforward". Consider Saleem's personal appearance points to the general lack of strength in his character. His name, through its beginning letter, also means the snake, a typically Christian symbol of sin, and destruction. When it is transliterated, Sinai is also the place of revelation and, when signifying neither of the above, it is simply, and more provocatively, "the desert." The multiple meanings of his name suggest a communication and unification of different social, cultural and spiritual traditions. As he grows up, Saleem is subjected to a series of personal mutilations. The way he faced accidents itself result the new identity for himself.

First of all, when he claims that he has started hearing voices of others, his father, shocked of this heresy,

fetches him a mighty blow on the side of his head, which makes him permanently deaf in his left ear. This is followed by the accident with Evie's bicycle result of which Saleem is suddenly able to hear the voice of other midnight's children, who start sending signals to them. Soon after, there is another accident in Social School. This time Saleem loses the top third of his middle-finger. During the Indo-Pakistan War of 1965, he is injured in bomb-blast, hit by his mother's silver spittoon which crashes on the back of his head.

As a result of this, he loses his memory completely. The external symbol of this is that his body has gone fully numb, the only sense active being his sense of smell. This numbness is so total even when his fellow-soldiers subject him to a strong electric current, his body registers no sensation. They began to call him"buddha". During the Bangladesh war, Saleem has another accident; a snake bite in the Sunderbans restores his memory.

These several accidents and assaults and their consequence indicate the stress and strains which disfigure the protagonist's identity throughout his life.The idea that he is fated never to know peace and stability is symbolically suggested by the fact that when the house in Pakistan is being constructed.But the house is destroyed by a bomb during the war and the hero has to migrate to India. That Saleem is thus battered and bruised his entire career is also perhaps his nemesis for being born with an identity crisis. He is actually the illegitimate son of a Hindu woman Vanita and an Englishman William Methwold. At birth he is exchanged by the same time in the adjoining room of the maternity home by Mary Pereira. Her own private revolutionary act is for giving a poor baby a life of privilege. He is destined to have more than two mothers and several fathers a well. As he observes: "I have had more mothers than most mothers have children" (243). When his parentage is discovered, he is entrusted to the care of his childless aunt Pia. Thus apart from his real mother Vanita and his putative one Amina, Mary Pereira, the midwife, is also a kind of mother to him since he baby-swapping. To make matters still more complicated, his putative mother dreams a strange dream on the night after he is born.

One serious result of Saleem's identity crisis is the sexual trauma it generates. He becomes conscious of his incestuous passion for his sister Jamila when Tai Bibi reveals the terrible secret to him. Even while trying a magical charm to make Jamila fall in love with him and attempting to explain to her that this was no sin, since they were not really brother and sister. Saleem is conscious of the fact that no amount of rationalizing can break the tie that bound them together all these years. The timing of his

Saleem to an even more difficult fate by giving his personal identity a larger dimension which brings in its own revenge, as time passes. Nehru states that he is the ancient face of India. Saleem thus becomes conscious of his larger identity quite early in his life. He is linked to history both literally and metaphorically. This consciousness confers strange powers on him. He develops the ability to pry into the thought-processes of other people and establishes connection with the other midnight's children. But these new powers make only for greater ordeals and misery, instead of producing happy results.

The protagonist's identity-crisis is partly anticipated in the lives of his ancestors. The motif of fragmentation is prominent in the life of his grandfather Aadam Aziz also. When Dr Aziz is asked to treat Naseem, the girl who is soon to become his wife, owing to purdah restrictions only the ailing part of the patient's body is revealed to him, through a perforated sheet held up by two lady wrestlers.

The same motif is also seen to operate in the married life of Aadam's daughter and Saleem's mother Amina. She had been married earlier to Nadir Khan, who had been divorced by him when it was discovered that he was impotent. "So gradually Doctor Aziz came to have a picture of Naseem in his mind, a badly-fitting collage of her severally-inspected parts. This phantasm of a partitioned woman began to haunt him, and not only in his dreams" (25).

After her marriage to Ahmed Sinai, Amina is still unable to forget Nadir Khan. She decides that she must train herself to love her new husband. This indicates the pathetic situation of the women in the Indian Society. To do this she divided him, mentally, into every single one of his component parts, physical as well as behavioral. Each day she selected one fragment of Ahmed Sinai, and concentrated her entire being upon it until it became wholly familiar; until she felt fondness rising up within her and becoming and, finally she began to love him. The perforated sheet motif reappears in the third generation too, in the career of Amina's daughter Jamila, who becomes a famous singer. Her parents realize that her gift is too extraordinary to keep to them but they hesitate to allow her to be put on the stage in full public view. The sour grapes eaten by Saleem's forebears also set the teeth of his son on edge. The fragmentation syndrome affects the fourth generation too. Like Saleem, his son Aadam has two fathers, Siva being his real father, since Saleem is impotent.

The mythological, cultural and spiritual significance of Saleem's name, for example, illustrates, through its cross cultural references of mythology and symbolism, a conscious unification of Eastern and Western influences. The conscious integration, recognition and acceptance of his identities illustrate Saleem's fullness and wholeness as a character. He embodies all the cultural traditions of Indian society, fully accepting them as part of who he is, individually and collectively. Saleem draws upon each identity in an attempt to help him "understand current problems" nationally and personally. Saleem's quest for purification illustrates a recreation of his primary Self. With new memories and new experiences Saleem can throw away, if even momentarily, the past roots of filthy dirty love of whores, of needing to be loved and growing too fast. His "I" calls to be restored to innocence and purity thus transforming him into, what his fellow soldier calls, "the Buddha" (397).

## Self-Recreation

Saleem's self-recreation achieves completion, encompassing, along with his many other identities, the identity of "the Buddha": "I was rejoined to the past, jolted into unity by snake poison, and it began to pour out through the Buddha's lips" (419). Fragments of human life and psycho analysis of Indianness is been illustrated in the novel form the beginning till the end. In addition to the narrative and physical fragmentation, India itself fragmented by its too many faces. Different types of human living aspects share the new forms of cultural identity that reflects the constant divisions. To illustrate the different type of identity lived in the period of pre and post-independence India, author expressed the varied textures, overlapping mythologies, fabulous fantasies and harsh realities of Indians. It is so significant that studying the Indian traditions and cultures before the different fragments of human life in Indian soil. With the author's tremendous skill at creating regional atmosphere, the novel is somewhat like kaleidoscopic show of the old and the new of the country. Saleem's character itself represents the various characterization and culturalism in India.

The peculiar narrative structure of *Midnight's Children* poses questions regarding the processes of self-knowledge, epistemology, and hermeneutics within a relative universe devoid of any Prime Mover or ultimate referent. These issues are deeply related and clearly express Rushdie's fundamentally anti-religious and anti-traditional attitude to epistemology, ontology and politics. Yet it will be seen that even in this climate, but on a deeper level, the story of *Midnight's Children* does not escape a certain balance of form or integratedstructure. There is a baseline of objective order residing beneath the superficial chaos and epistemological despair of Rushdie's narrative, a hint

of ultimate principles and structures that somewhat redeems the corrosive relativism of his imaginary worlds.

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# Students' Perceptions of using Literary Genres to Enhance Language Proficiency

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*Abstract— In Rwanda, Literature in English is taught in higher education to enable University leavers not only be equipped with ethical values, critical thinking and analytical skills but also communication skills in English; a global language which has become a multipurpose communication tool especially in this century geared by information Technology in many if not all life domains. From Pre-primary to tertiary levels of education, English has been emphasised in Rwanda to enable its citizens be acquainted with it and be proficient in it so that they can communicate without many difficulties and integrate with the globalisation. While efforts have been made at all education levels, the English language proficiency issue is still rampant. At tertiary level, crosscutting courses such as EAP (English for Academic Purposes) and ESP (English for Specific Purposes) have been emphasised but they are not enough for students to be well equipped with enough communication skills in English. Subjects such as literature in English should complement the two subjects for learners to improve and enhance that language. This study aims to exploring the role that literary genres hold in that process. The researcher builds on the belief that literary genres can be used to enhance language communication skills, critical thinking and creativity in language learning as they expose learners to contexts that can enable them to use language in describing various things and situations, hence developing their communication competences. The study bears qualitative analysis and involved year two students enrolled in English and Literature Education discipline with particular interest in how their language has improved each through literary genres. It was found that most of the students underwent increase of language proficiency at various level each in the four language skills namely listening, speaking, writing and reading.*

*Keywords— English language, literary genres, literature in English, proficiency, fluency, language in higher education.*

## I. BACKGROUND

Language is a tool by which art is conveyed and the latter is in turn a tool trough which language can be improved. English language is significant now-days as it holds a pivotal part in human life. Its importance is perceived everywhere and includes, but is not limited to, being a global Lingua Franca, global language for E-communication and Education, dominant business language, international tourism and the internet language, social media or Multi-media industry language among other things (Richa, 2017). In Rwanda, While English is taught as a FL (Foreign Language) from primary to tertiary levels of education to enable its citizens be acquainted with it and be proficient in it so that they can communicate without many difficulties, literature in English is taught in higher education to enable University leavers not only be equipped with ethical values, critical thinking and analytical skills but also communication skills in English; a global language which has become a multipurpose communication tool especially in this century geared by Information Technology in many, if not all life domains. The fact that students leave secondary to university having difficulties of communication skills in English poses a number of questions and some blames are laid to trainers regardless of trainees whose contribution to their learning is of a great need. In my understanding, the strategies of improving English language should not undermine the use of particular literary genres because language teaching aims primarily at human communication in his social, cultural, economic and political experiences while, in the same vein, literary genres depict human beings in the world around them at the four mentioned levels. Research has it that literary genres expose learners to contexts that can force or enable them to use language in describing various things and situations, hence developing their communication competences. Similarly, people who study and use a language are mainly interested in how they can do things with language - how they can make meanings, get attention to their problems and interests, influence their friends and colleagues and create a

social life for themselves (Collins, 1990; Van cited in Hadjoui&Kheladi, 2014; Farrah& Zahra, 2016).   Literary texts can be used successfully in language content based instruction classes as they are an ideal and powerful tool to enhance the communicative skills of the language particularly because literary texts supply examples of authentic language, provide lots of opportunities for the expression of ideas, opinions, and beliefs.   Literary exploration can be beneficial in the language classroom and learners of English as a Foreign Language are in the process of language development when they start reading and experiencing literature using language for a variety of communicative purposes (Shang, 2006; Maley, 2001; Divsar&Tahriri, 2009; Noaman, 2013; Zyoud, 2010; Chen Zhen, 2012, Ellison, 2010; Khatib, 2011).

In this regard, be they prose, poetry, drama among others, literary genres give a room for personal expressions. These genres can help the teacher engage learners during the teaching and learning process by telling them to do things using language. For example, as long as learners are giving their views on story characters and themes affecting them, or discussing the story setting, they are actually developing their linguistic performance. Not surprisingly, telling stories among themselves or relating the situation in a story to their real life, learners are certainly developing their communication skills.  It is against this background that I wanted to explore the use of literary genres to enhance language proficiency.

## II.      AIMS  AND  RESEARCH  QUESTIONS

Literature deals not only with human experience but also communication through language. Through literary genres, language skills improve through interaction, reading, and writing. In academic sector where English is a medium of instruction, literary courses taught in English are an added advantage   for learners to be well equipped with communication skills in it especially if it is a second language.   A number of factors including learners' motivation and their interest in these literary courses affect such mastery in one way or another.  Students in higher education in Rwanda are not exception. While they learn literature in English, they often leave studies for job market still grappling with language difficulties linked with how they were trained and  how they behaved all along their studies. Among these futures job performers, my interest lays on Year two English and Literature Education students whose courses are mainly literary. Investigating in their perceptions of using literary genres to enhance language

skills is necessary so as to know in what teachers' efforts can be made to cater for the English language issue among university leavers to be.

Thus, the purpose of this study is three fold. First, I was interested in having a look at the use of Literature to enhance language proficiency at tertiary education by throwing light on how students have improved their English Language proficiency through literary genres. I particularly wanted to look into learners' perceptions towards enhancing communication skills through literary genres. Another aim was to explore students' interest in literary modules, pinpoint students' challenges militating against these modules and how they can be mitigated to be proficient in English, a global and multipurpose language.  Thus, the underlying aim for this research is to cogently look into the relevance of Literature as a tool to improving language skills. In line with these aim, the study will seek answers to the following questions: (1) to what extent are university students interested in literary subjects? This question is congruent with the first aim. Following closely, the second aim matches the questionabout (2) how students have improved their language through literary genres. Lastly, seeking answer to the questions(3) What are the challenges do students encounter in their learning literary courses " and how can these challenges be mitigated to enhance language proficiency?" matches with the thirdaim of the study. From the above research questions stems an idea that literary genres can enhance learners' communication competences.

## Theoretical Framework

The role of literature in language skills development is undeniable. Literature is the subject which, when not approached from a dogmatic perspective, opens space for an almost unlimited application of creative and critical thinking strategies (Pokrivčák, 2018). This paper is concerned with how Literature holds a pivotal role to enhance language proficiency. I basically traced back to Murthy et al. (2015) who view that reading; writing, speaking, listening and thinking are developed concurrently; hence should not be educated as separate topics. Inherently, any literary genre can fit for the development of these skills. Further, I concurwith Richards (2006) particularly his communicative language learning approach resulting from processes such as purposeful interaction between the learner and users of the language creating and negotiating meaning trying out and experimenting with different ways of saying things.  The diagram below will serve for framework in this study.
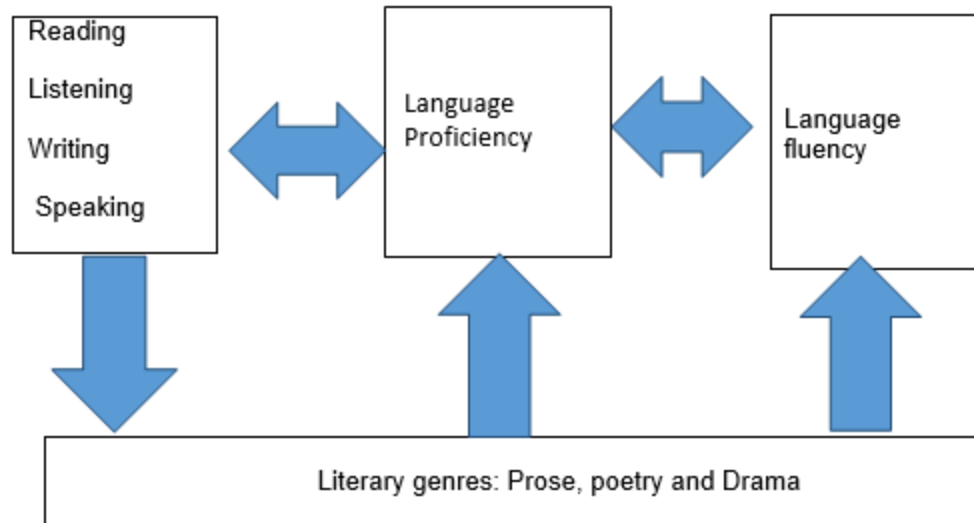
**Note**: The diagram above is my own conception.

Research put it that fluency and proficiency can overlap and depend on each other. Donavan (2018) opines that the term 'fluency' is reserved for a grade or spectrum for one's speed or smoothness of speech and posits that the term 'proficiency' strictly refers to one's ability to use a language. Fluency of a language, put another way, consists of its mastery based on the four skills such as the ability to read what is written in that language, write, speak or produce and comprehend the speeches delivered in it**.** Being proficient in a given language entails having less advanced skills in the use of a language, less easily and at a less-advanced level than a native speaker of that language. Most noteworthy, the concern in this study is English language proficiency but not fluency simply because participants in this study are not native but foreign speakers and learners of English language.

Generally, the main literary genres are prose, poetry and drama which have their types each. These reflect humans through language. How well one is fluent or proficient in it will affect their understanding of these literary genre and the more one is interested in them, the more s/he can improve their language proficiency or become more fluent in language in which these works of art are written. In other words, the foregoing diagram reflects the interface between the three elements holding a central part in this study namely literary genres which cannot be disconnected totally from language skills; language proficiency and fluency. Literature and language are tools to each other and the improvement of language skills will depend on how the learners use the two henceany of the three main literary genres can fit for the four skills mentioned above.

Quoted in Yavuz (2010), Lazar(1993) advocates that literature is a motivating and authentic teaching tool embodying general educational value and helps students to understand another culture, develops students' interpretive abilities, expands students' language awareness and encourage them to talk about their opinions and feelings. Divsar and Tahriri (2009) put it that EFL (English as a Foreign Language) learners are in the process of language development when they start reading and experiencing literature. For example, poetry is used to develop these skills because when children recite the same poem, listen to the same fairy-tale, sing the same song, they will enjoy drawing the same picture and laugh at the way grammar can be learned (Stakanova and Tolstikhina, 2014) a view echoed in (Panavelil, 2011; Finch, 2003 and Taplin, 2015) who opine that teaching poems enlivens the class and enriches learners vocabulary through creativity while promoting their personal communication skills.

Following closely, as types of prose, short stories help students to improve the four language skills—listening, speaking, reading and writing-- more effectively because of the motivational benefit embedded in the stories. Stories can bring pleasure to students' lives and their potential as tools in the teaching and learning process. Murdoch (2002) says that short stories provide quality text content that can be used to enhance learners' language proficiency. Concurrently, Lao and Krashen (2000) rank short stories powerful teaching materials that can serve to improve learners' vocabulary and reading. According to Farrah & Zahra, (2016) the use of short stories benefit learners in that such genres enhance their language skills, motivate them and develop their personal reflections while creating

cultural tolerance among them an idea supported in NurayOkumus (2016) and then emphasized in Farrah & Abu Zahra, 2016) that literature can be used as a positive stimulation to motivate students, and a good means to improve reading and writing skills; Ellison (2010) echoed similar view when he asserted that stories are didactic tools in foreign language teaching as they develop positive attitudes to language learning, different cultures, self and others; naturally expose learners to foreign language in context, lexis, grammar, discourse and pronunciation through patterns and repetitions in the narrative. Besides, novels serve as a tool through which EFL learners can not only develop their language skills but also serve as window through which they can perceive the target culture, learning how native speakers think, communicate and live (Chih-hsin, 2012).

Notwithstanding the role of prose and poetry, drama cannot be left out and in the view of Nawi (2014), creative drama can be an interesting and motivating tool to enhance language as it provides students with opportunity to use both verbal and non- verbal communication thus helping learners to develop both drama skills and language skills concomitantly. Through drama, more so, a class will address, practice and integrate reading, writing, speaking and listening. Drama can foster and maintain students' motivation, reading, writing, speaking and listening skills by creating a suitable context for language learning and enables learners to interact/communicate with others using their stored language (Davies, 1990).Drama pedagogies increase motivation and competency in English language learning. (Elkaya, 2005; Nawi, 2014; Zyoud, 2010; Davies, 1990). Despite sizeable researches in that contention, not much attention was paid to students' perceptions of improving learners' language proficiency through literary courses. It is against all this background that I wanted to investigate into the role of literary genres and students' language development in higher education.

### III. METHODOLOGY

This study is concerned with students' perceptions on how literary genres contribute to their language skills improvement. The researcher bases on the assumption that learning literary subjects engages learners and enables them to interact, think critically and develop various language skills. The study is designed in qualitative analysis. Basically, qualitative method was used as dictated by the three research objectives. The study population consist of year two students following English and Literature with Education in University of Rwanda, College of Education. I used judgement sampling simply because they are much

concerned with literary subjects. Thus, the choice of participants in this study was motivated by the researcher's background and area of interest in teaching Literature in English. More importantly, Ilker et al. (2016) explain that the rationale behind purposive sampling is to concentrate on people with particular characteristics who will better be able to assist with the relevant research. Data were collected using two questionnaire completed by six students at the completion of one literary course titled 'Novel and Short Story'.

### IV. PRESENTATION AND DISCUSSION OF RESULTS

Information generated from respondents based on questionnaire with four main themes concerning literature in English and how it effects the students' language proficiency. These themes are presented as follows: Students' interest in literary genres, language skills they improved through these genres of interest, learning activities that can be more focused in literature to help learners improve their language, challenges militating against this improvement and how they can be mitigated. Following these themes, students' views are presented as follows:

For the first theme, majority of respondents, five over six (83%) said that they are interested in prose and poetry and confirmed that these genres of interest helped them improve their language. Respondents revealed that poetry helped them be equipped with literary devices by which they discovered new terms thus improved their vocabulary. For the second theme concerning language skills that students have improved through literary genres, four respondents (66.6%) said that they improved their reading and speaking skills through group discussions with classmates, one (16.6%) improved writing through assignments; while another (16.6%) improved listening skills by listening carefully to colleagues during presentation of works assigned. As regard the third theme concerned with the learning activity that should be more focused in literary courses, four students (66.6%) revealed that classroom presentations should have enough room to enable them improve their speaking skills. Two students (33.3%) said that classroom literary analysis can be more focused to enhance language use. For the fourth theme concerned with challenges students enrolled in literary disciplines face, all students (100%) converge on a number of difficulties such as insufficiency of literary books recommended in their courses or modules description; little time devoted to reading; and the internet resource related problem. To cater for these challenges, respondents suggested remedies which

call teachers' efforts and learners' role play. Majority of respondents, i.e four over six (66.6%) suggested that literature teachers should inspire and encourage their learners to like reading and provide them with enough time for reading. They reveal that teachers should be promoting the culture of reading among their students by assigning a lot of reading works. In the same line, students suggested an advocacy as regard the lack or shortage of literary books which match the courses. Concerning the role that students in literary disciplines should play to cope with challenges affecting them in the process of language skills enhancement, all respondents (100%) revealed that students should enhance the culture of reading and share among themselves what they have read so as to develop the speaking and listening skills. Two students (33.3%) added that reading from the physical library should be supplemented by doing research on internet. One(16.6%) says that " students have to read more and more books avoiding weaknesses and search for other books which are missing in the library online[….]" while another believes that " developing the culture of research and communication with the others, these are major things that the students can do to improve their language skills. Because in these ways, reading, speaking, writing and listening will developed and improved (sick) effectively".

From all these respondents' views, it is clear that literature holds a pivotal role in language improvement. Actually, when one is interested in what they learn, it bears fruits. As most of students confirmed that they are very much interested in prose and poetry, these resulted in language skills improvement as they all confirmed when asked: Did this/these literary genre(s) help you improve your English Language skills?". It follows that most of respondents agree that their reading and speaking skills were improved through literary assignments. Of course, when assigned reading, they often time work either individually or in group where they interact and tell each other what they discovered and hence become well informed because "*A reading nation is an informed nation*". This promotes discussion and as such they can improve speaking skills not only when doing the works but also when they are presenting it before the class. Naturally, as "*practice makes perfect*", when students read for assignments, present what they have come up with, they improve three skills concurrently. From what they have read, they are now striving to jot down some ideas, hence developing their writing skills, and during presentation time speaking is developing gradually.

In the same light, when asked about the classroom activity that they think can be more focused during literature classes to help them improve their language skills, majority i.e four

students (66.6%) revealed that classroom presentation (of works done either individually or in group) outweighs the rest of learning activities in that they benefit a lot from it in terms of communication skills in particular. As for challenges they face in their learning literary courses, insufficiency or lack  of books fitting their module descriptions, novels recommended in particular, coupled with little time devoted to reading and the problem of network, all slow down their motivation to reading.  To cater for these challenges, respondents involve two parts among those concerned with the teaching and learning exercise to be carried out successfully. Teachers of literary subjects are called to cultivate into their students the culture of reading by telling them again and again the advantages of reading for a literary student. Of course, if encouraged and mobilised, learners will in the end know that literature without reading is like a mansion built without a strong foundation. They would be told that reading is an important exercise as it removes educational barriers, allowing more equal chances in education by promoting language development, intellectual training and enhancing the possibility of adjustment to one's personal situations (Ilori &Abdullahi, 2016). Still in the same line, respondents revealed that students' role cannot be undermined in the exercise of promoting the culture of reading not only literary books but also any documents that can benefit them in terms of vocabulary enrichment. Respondents added that research based learning must be promoted by students themselves in a bid to improve language skills. One of the suggested solutions to cope with the challenges impeding language skills enhancement through literary genres goes with students' commitment to doing a lot of practice of writing and speaking exercises basing on what they already read and know.

## V. CONCLUSION

Literature in English is taught in higher education in Rwanda to enable University leavers not only be equipped with ethical values, critical thinking and analytical skills but also communication skills in English. This study explored students' perceptions of using literary genres to enhance language proficiency. The study involved six learners enrolled in year two in the English and Literature Education class. Their perceptions revealed that literary subjects have helped them to enhance their language each. They suggested that teachers of literature focus much more on reading for classroom presentation so that they (students) can continue to develop their language skills concurrently. It was also suggested that students be committed to avoiding the culture of not reading since a "reading nation

is an informed nation". Based on analysis of respondents' views, the assumption that learning literary subjects engage learners and enables them to interact, think critically and develop various language skills was confirmed. Notwithstanding the foregoing results as shown in this study, the author believes that these are the perceptions of a small class. Tobridge the possible gaps herein, the author suggests that a study of the same kind be carried out using bigger classes; or in the same pool; a study exploring the role of Drama to enhance students' language proficiency in higher education.

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# An Econometric Model for Inflation and Unemployment Rate - Cases in Viet Nam and Myanmar

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**Abstract**—*After the global economic crisis 2007-2011, Viet Nam and Myanmar economies experienced indirect and direct impacts on their economic, finance and banking system, and especially on unemployment rate. Although some economists have done researches on the relationship among macro economic factors such as: consumer price index (CPI), inflation, GDP…., this paper aims to consider the interaction between macro economic factors such as Viet Nam inflation, US inflation and Viet Nam and Myanmar unemployment rates in the context Viet Nam and Myanmar economics receive impacts from global economic crisis. This is one main objective of this research paper. And the below chart shows us the fluctuation of Viet nam unemployment rate comparing to fluctuations of inflation in the US and in Viet Nam.*
**Keywords— Inflation, Unemployment Rate, Viet Nam, Myanmar.**
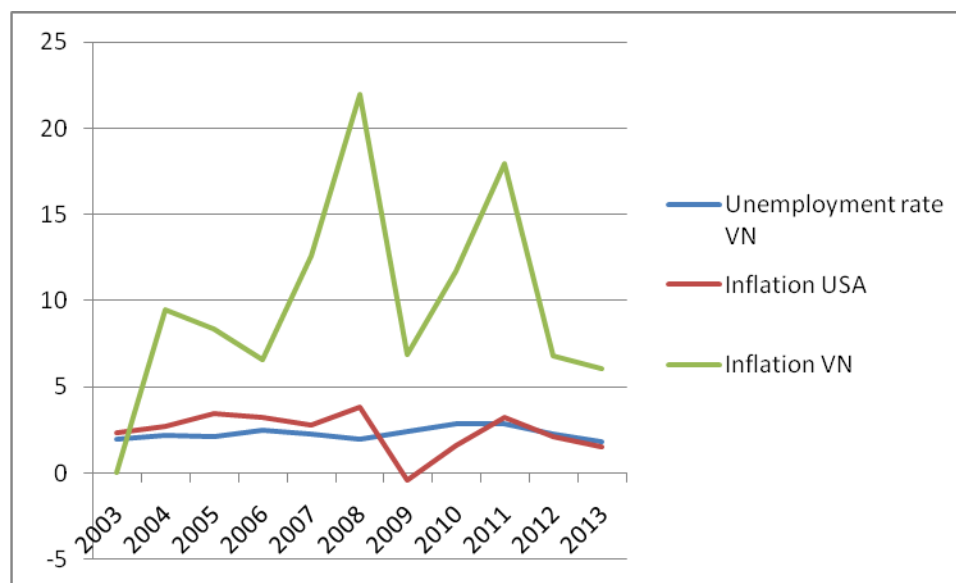
**Từ khóa :** *inflation, unemployment rate*

## I.  INTRODUCTION

Viet Nam and Myanmar economy have become active and growing recently and they are affected by both internal and external factors such as global economic crisis. Hence, the US economy has certain impacts on both economies. Therefore, unemployment rate in Viet Nam and Myanmar are also affected by external factors such as the recession from US economy , or the USA inflation.

In this research, we will consider unemployment rate in Viet Nam and Myanmar, are affected by two variables (inflation in Myanmar or Viet Nam, and inflation in the USA):

Y (unemployment rate in Viet Nam or Myanmar) = f (x1, x2) = ax1 + bx2 + k

Note : x1 : inflation in Viet Nam or Myanmar, x2 : inflation in the USA

In following sections, this paper will present research issues, research methods, research results, discussion and policy sugestion.

## II.    RESEARCH ISSUES

Because US economy has impacts on Viet Nam and Myanmar economy, especially during the global economic crisis 2007-2011, this paper will find out:

Research issue 1: estimate the relationship between unemployment rate in Viet Nam and inflation in Viet Nam and in USA.

Research issue 2: estimate the relationship between unemployment rate in Myanmar and inflation in Myanmar and in USA.

## III.    RESEARCH ON VIET NAM AND MYANMAR UNEMPLOYMENT RATES AND GDP PER CAPITA

The population in Myanmar is 53.3 million people in 2013:

Chart 1 – Population in Myanmar
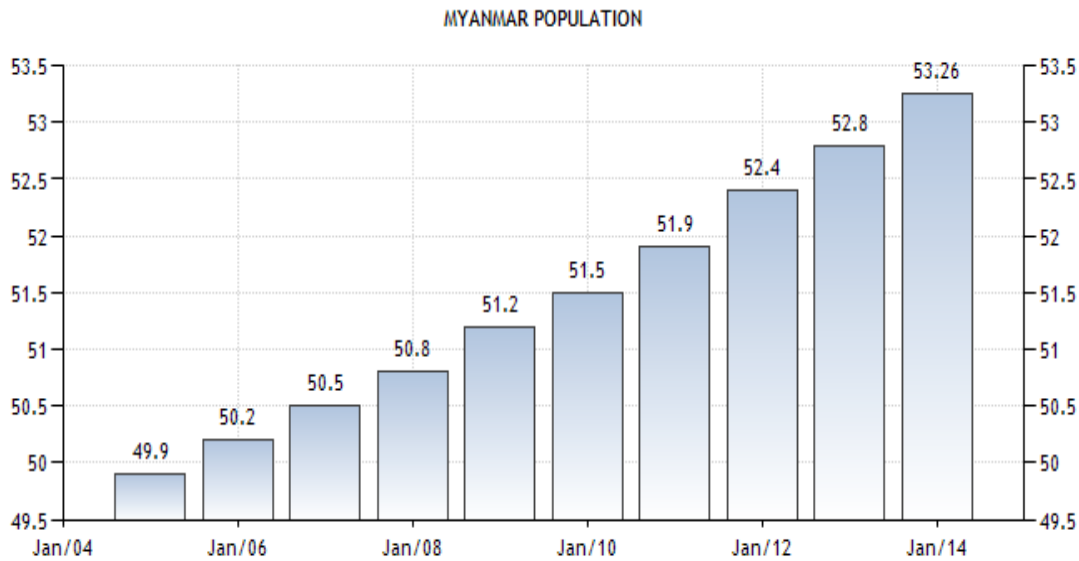


While the population in Viet Nam is 89.7 million people in 2013:

Chart 2 – Population in Viet Nam
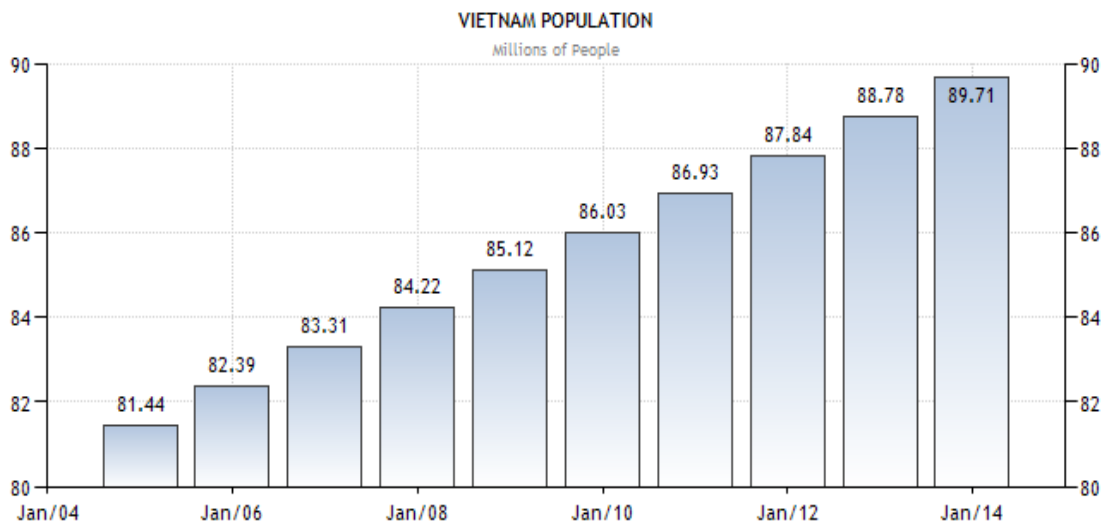
GDP per capita in Myanmar until 2011 is 824.19 USD:

Chart 3 – GDP per capita in Myanmar
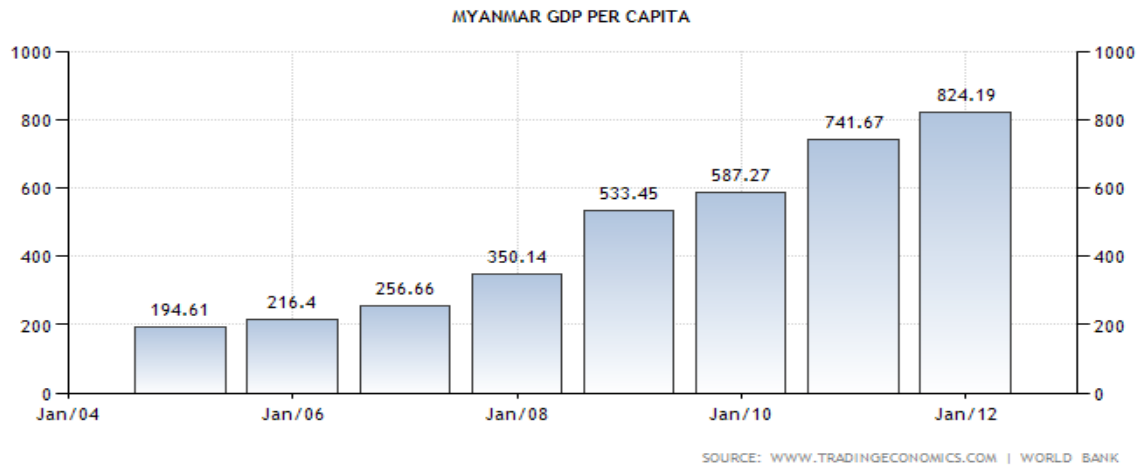


GDP per capita in Viet Nam in 2011 is 946.8 USD :

Chart 4 – GDP per capita in Viet Nam



Comparing to GDP per capita in Singapore is 36102 USD in 2011:

Chart 5 – GDP per capita in Singapore
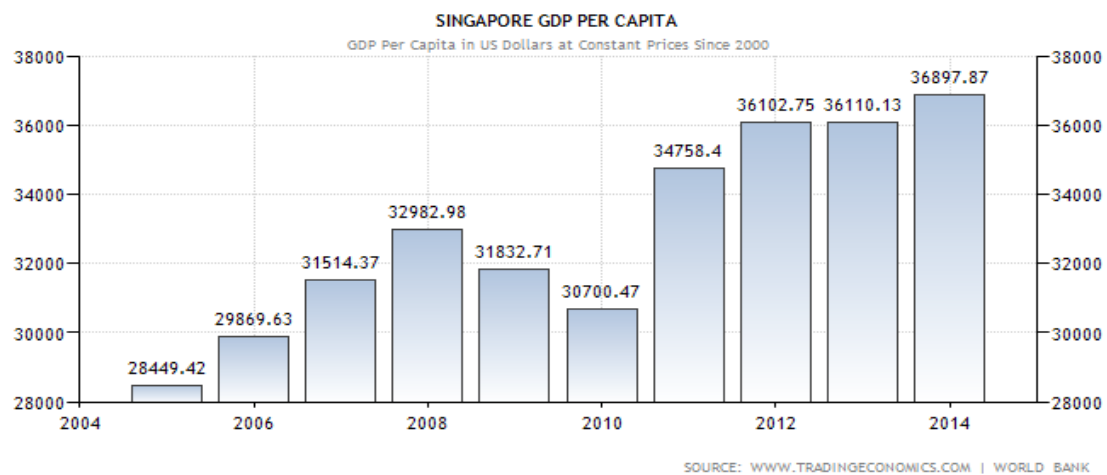
Comparing to GDP per capita in Malaysia is 6531 USD in 2011:

Chart 6 – GDP per capita in Malaysia



We see that both Viet Nam and Myanmar GDP percapita are much lower than GDP per capita in Singapore and Malaysia. In 2013, unemployment rate increases slightly compared to the rate in 2012 (1,9% compared to 1,81%) but Viet Nam is still among the countries with the lowest unemployment rates across the globe.

In Myanmar, unemployment rate in 2013 is 4.02%, increasing slightly from 4% in 2012. (see more in the below chart 9).

## IV.  CONCEPTUAL THEORIES

The Philips curve shows us the relationship between inflation and unemployment rate. When uneployment is high, wages increases slowly and inflation decreases. When unemployment is low, wages rose rapidly and inflation increases.

The curve states that inflation and unemployment have a stable and inverse relationship. If economy is growing, inflation increases and more jobs (or less unemployment) are created.

The below chart shows us the Phillips curve during 1961-1969 (source: www.econlib.org)

Chart 7 – Phillips curve
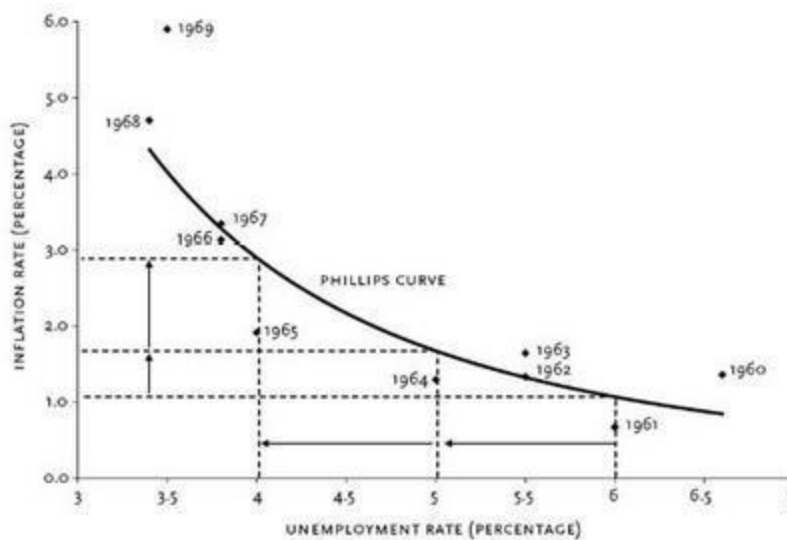


In 1968, Milton Friedman stated that the Phillips curve will be applicable in short run and that in the long run, inflationary policies will not decrease unemployment.

## V. RESEARCH METHOD

In this research, analytical method is used with data from the economy such as inflation and unemployment rate. Beside, econometric method is used with the software Eview. It will give us results to suggest policies for businesses and authorities. Econometric model is established as in the introduction part. Unemployment rate in Viet Nam or Myanmar is a function with 2 variables:

Y (unemployment rate in Viet Nam or Myanmar) = f (x1, x2) = ax1 + bx2 + k

Note : x1 : inflation in Viet Nam or Myanmar, x2 : inflation in the USA

## VI. PHÂN TÍCH DỮ LIỆU TỔNG QUÁT

The below chart 8 shows us that inflation in VN has a positive corelation with inflation in the US:

Chart 8 – Inflation in Viet Nam and in the US *(nguồn: Vneconomy, tradingeconomic)*
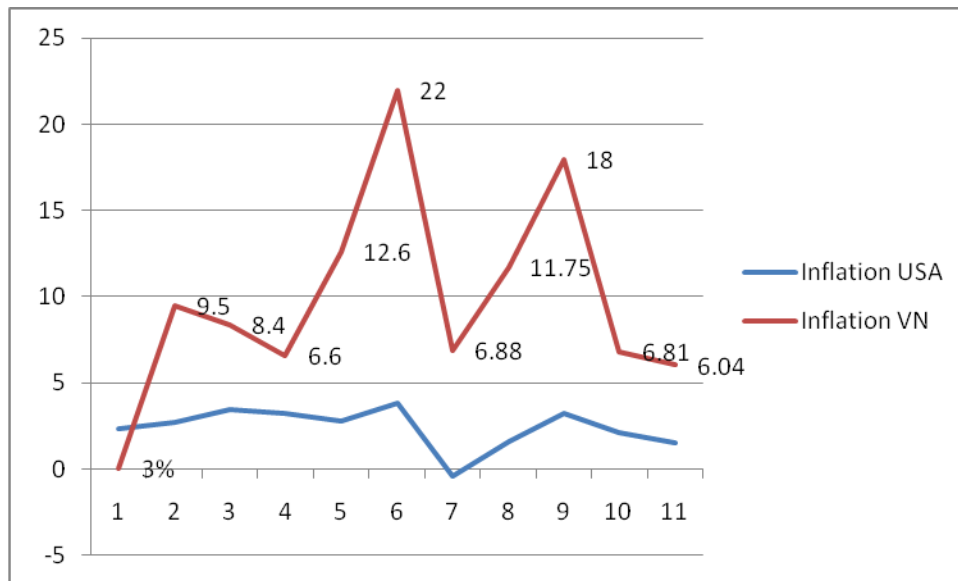


The below chart 9 shows us that unemployment rate in Myanmar is higher than that in Viet Nam during the period 2003-2013.

Chart 9 – Unemployment rates in Viet Nam and in Myanmar *(nguồn: Vneconomy, tradingeconomic)*
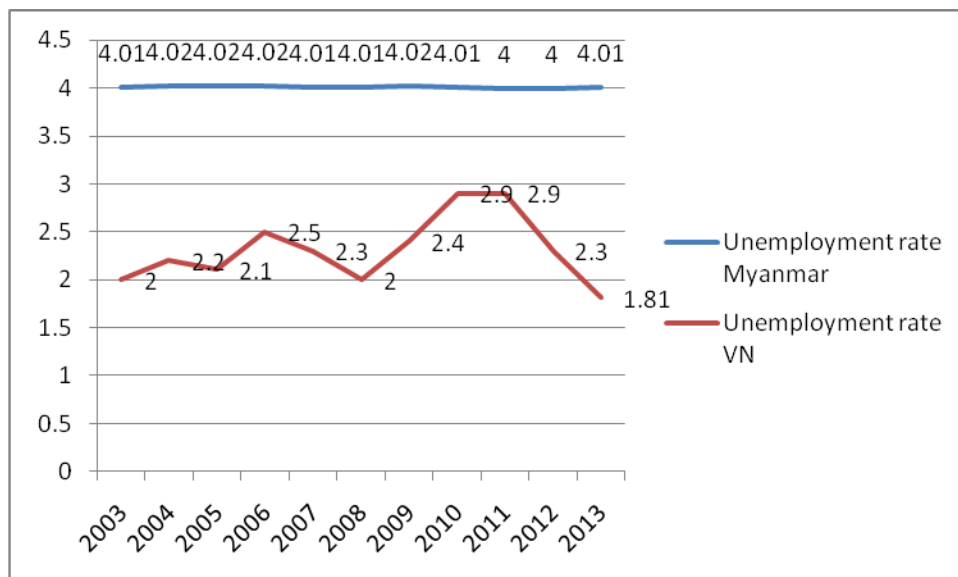
And the chart 10 below shows us that unemployment rate in Viet Nam has a positive correlation with inflation in Viet Nam and in the US. From 2003 to 2008, unemployment rate in Viet Nam is lower than inflation in the US. From 2009 to 2010, unemployment rate in Viet Nam is higher than inflation in the US.

Chart 10 – Unemployment rate in Viet Nam, inflation in VN and in the US
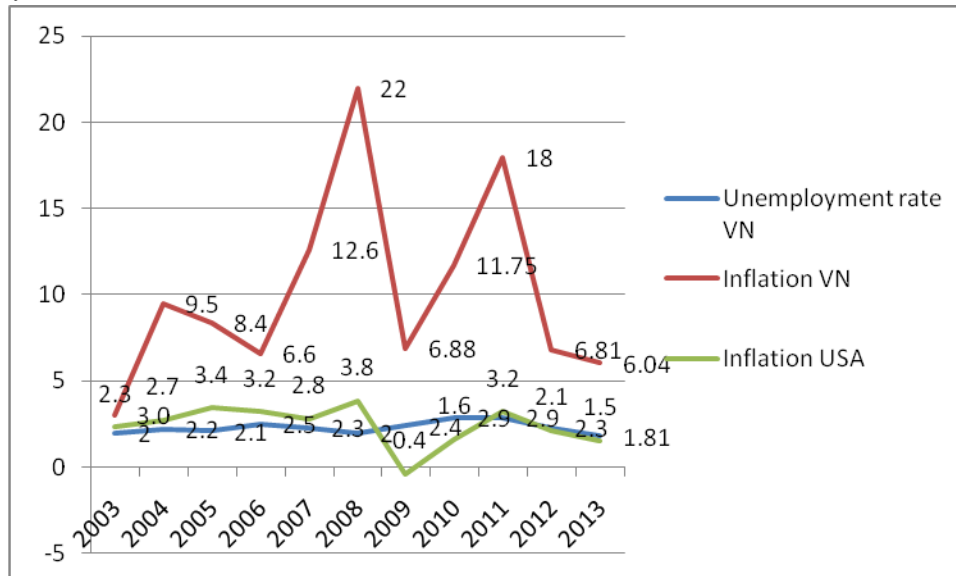


This research sample uses data (unemployment, inflation) during 11 years from 2003 to 2013. The global crisis starting from 2007 has impacts on Viet Nam and Myanmar economy. Therefore, we could assume unemployment rate in Viet Nam or Myanmar as a function depending on inflation in the US.

Now, we see in the below chart 11, inflation in Myanmar has a positive correlation with inflation in the US. From 2005 to 2009, inflation in Myanmar is higher than (or equal to) that in Viet Nam. But from 2010 to 2013, inflation in Myanmar is lower than that in Viet Nam. Both inflation in Myanmar and in Viet Nam is higher than that in the US.

Chart 11 – Inflation in Myanmar, inflation in VN and in the US
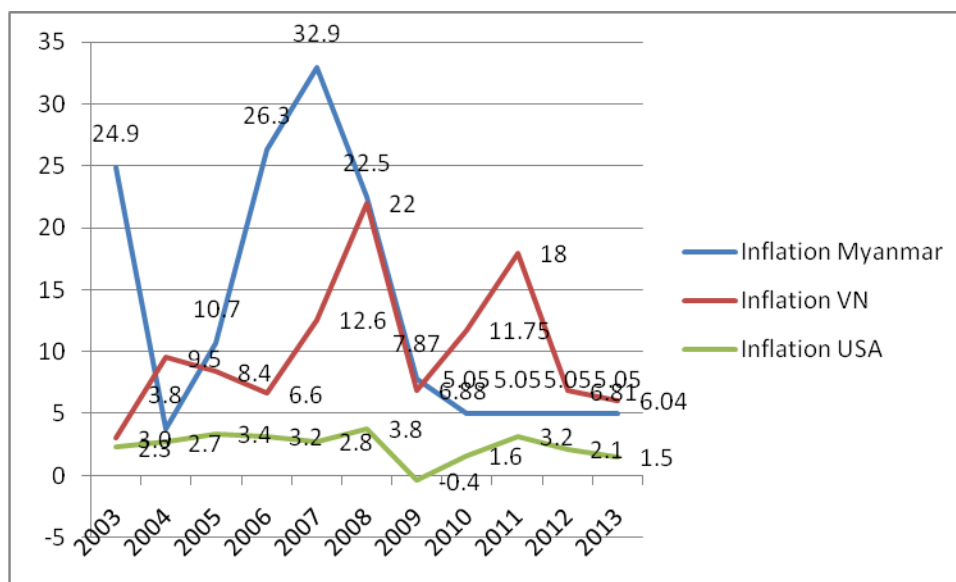


Next we see unemployment rate in Myanmar in the below chart 12. It shows us that, different from Việt Nam, from 2003 to 2013, unemployment rate in Myanmar is higher than inflation in USA.

Chart 12 – Unemployment rate in Myanmar, inflation in Myanmar and in the US
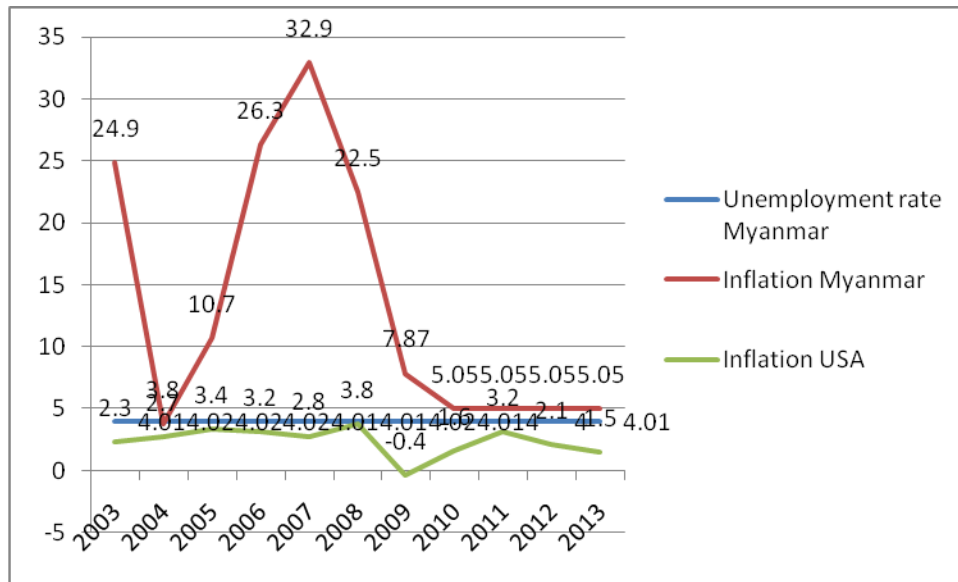


On the ther hand, we could see statistical results with Eview in the below table with 3 variables:

*Table 1 – Statistical results for SER03 (inflation in Myanmar), SER02 (inflation in the US) and SER01 (unemploymnet rate in Myanmar)*

|  | SER03 | SER02 | SER01 |
|---|---|---|---|
| Mean | 13.56091 | 2.381818 | 4.011818 |
| Median | 7.870000 | 2.700000 | 4.010000 |
| Maximum | 32.90000 | 3.800000 | 4.020000 |
| Minimum | 3.800000 | -0.400000 | 4.000000 |
| Std. Dev. | 10.81830 | 1.177980 | 0.007508 |
| Skewness | 0.651815 | -1.129588 | -0.282678 |
| Kurtosis | 1.769258 | 3.823287 | 1.973465 |
|  |  |  |  |
| Jarque-Bera | 1.473164 | 2.649934 | 0.629475 |
| Probability | 0.478747 | 0.265812 | 0.729980 |
|  |  |  |  |
| Sum | 149.1700 | 26.20000 | 44.13000 |
| Sum Sq. Dev. | 1170.356 | 13.87636 | 0.000564 |
|  |  |  |  |
| Observations | 11 | 11 | 11 |

The above table shows us standard deviation of SER03 (inflation in Myanmar) is the highest (10.8), santandard deviation of SER02 (inflation in the US) is the second highest (1.18) and standard deviation of unemployment rate in Myanmar is the lowest (0.007).

If we want to see correlation matrix of three (3) above variabes, Eview generate the below result in table 2:

*Table 2 – Correlation matrix for SER03 (inflation in Myanmar), SER02 (inflation in the US) and SER01 (unemployment rate in Myanmar)*

| Correlation Matrix | | | |
|---|---|---|---|
| | SER03 | SER02 | SER01 |
| SER03 | 1.000000 | 0.389730 | 0.140954 |
| SER02 | 0.389730 | 1.000000 | -0.131577 |
| SER01 | 0.140954 | -0.131577 | 1.000000 |

The above table 2 shows us that correlation between unemployment rate in Myanmar and inflation in Myanmar (0.14) is higher than that between unemployment rate in Myanmar and inflation in the US (-0.13). Unemployment rate in Myanmar has a negative correlation with inflatin in the US and it has a positive correlation with inflation in Myanmar..

The below table 3 shows us that correlation between unemployment rate in Viet Nam and inflation in Viet Nam (0.28) is higher than that between unemployment rate in Viet Nam and inflation in the US (-0.07). Unemployment rate in Viet Nam has a negative correlation with inflatin in the US and it has a positive correlation with inflation in Viet Nam.

*Table 3 – Correlation matrix for SER04 (inflation in Viet Nam), SER02 (inflation in the US) and SER05 (unemployment rate in Viet Nam)*

| Correlation Matrix | | | |
|---|---|---|---|
| | SER04 | SER02 | SER05 |
| SER04 | 1.000000 | 0.488188 | 0.285421 |
| SER02 | 0.488188 | 1.000000 | -0.071628 |
| SER05 | 0.285421 | -0.071628 | 1.000000 |

## VII. REGRESSION ANALYSIS

In this section, we will find out the relationship beteen macro economic factors such as inflation in Viet Nam or Myanmar, inflation in USA and unemployment rates in Viet Nam or Myanmar.

7.1 Scenario 1: regression model with 2 variables : unemployment rate in Viet Nam and inflation in Viet Nam.

Note: unemployment rate in Viet Nam (SER05), inflation in Viet Nam (SER04), inflation in the US (SER02), inflation in Myanmar (SER03), unemployment rate in Myanmar (SER01)

Using Eview give us the below results:

Dependent Variable: SER05
Method: Least Squares
Date: 08/09/14   Time: 11:53
Sample: 2003 2013
Included observations: 11

| Variable | Coefficient | Std. Error | t-Statistic | Prob. |
|---|---|---|---|---|
| SER04 | 0.017856 | 0.019986 | 0.893428 | 0.3949 |
| C | 2.128871 | 0.229341 | 9.282562 | 0.0000 |

| | | | |
|---|---|---|---|
| R-squared | 0.081465 | Mean dependent var | 2.310000 |
| Adjusted R-squared | -0.020594 | S.D. dependent var | 0.351994 |
| S.E. of regression | 0.355600 | Akaike info criterion | 0.932947 |
| Sum squared resid | 1.138065 | Schwarz criterion | 1.005292 |
| Log likelihood | -3.131210 | F-statistic | 0.798214 |
| Durbin-Watson stat | 1.346473 | Prob(F-statistic) | 0.394890 |

Therefore, Unemployment_VN $= 0.02$ * Inflation_VN $+ 2.13$ (7.1), $R^2 = 0.08$, SER $= 0.4$
$\qquad\qquad\qquad\qquad$ (0.02) $\qquad\qquad\qquad$ (0.23)

7.2 Scenario 2: regresionmodel with 3 variables : unemployment rate in Viet Nam, inflation in Viet Nam and inflation in the US:

Using Eview give us the result:

```
Dependent Variable: SER05
Method: Least Squares
Date: 08/09/14   Time: 11:57
Sample: 2003 2013
Included observations: 11
```

| Variable | Coefficient | Std. Error | t-Statistic | Prob. |
|---|---|---|---|---|
| SER04 | 0.026316 | 0.023505 | 1.119602 | 0.2954 |
| SER02 | -0.082765 | 0.112265 | -0.737226 | 0.4820 |
| C | 2.240191 | 0.279657 | 8.010482 | 0.0000 |

| | | | | |
|---|---|---|---|---|
| R-squared | 0.139899 | Mean dependent var | | 2.310000 |
| Adjusted R-squared | -0.075127 | S.D. dependent var | | 0.351994 |
| S.E. of regression | 0.364977 | Akaike info criterion | | 1.049036 |
| Sum squared resid | 1.065666 | Schwarz criterion | | 1.157553 |
| Log likelihood | -2.769697 | F-statistic | | 0.650615 |
| Durbin-Watson stat | 1.386882 | Prob(F-statistic) | | 0.547266 |

Therefore,     Unemploy_VN     =     0.03     *     Inflation_VN     –     0.08*InflationUSA     +     2.24     (7.2),
$R^2 = 0.14$, SER = 0.36

(0.02)                    (0.11)                    (2.2)

Hence, unemployment rate in Viet Nam has a negative correlation with inflation in the US, but has a positive correlation with inflation in Viet Nam.

7.3. Scenario 3: regression model with 3 variables: unemploymnet rate in Myanmar, inflation in Myanmar and inflation in the US:

Using Eview gives us the result:

```
Dependent Variable: SER01
Method: Least Squares
Date: 08/09/14   Time: 11:38
Sample: 2003 2013
Included observations: 11
```

| Variable | Coefficient | Std. Error | t-Statistic | Prob. |
|---|---|---|---|---|
| SER03 | 0.000157 | 0.000258 | 0.609241 | 0.5593 |
| SER02 | -0.001402 | 0.002371 | -0.591104 | 0.5708 |
| C | 4.013023 | 0.005895 | 680.7051 | 0.0000 |

| | | | | |
|---|---|---|---|---|
| R-squared | 0.060884 | Mean dependent var | | 4.011818 |
| Adjusted R-squared | -0.173894 | S.D. dependent var | | 0.007508 |
| S.E. of regression | 0.008134 | Akaike info criterion | | -6.558482 |
| Sum squared resid | 0.000529 | Schwarz criterion | | -6.449965 |
| Log likelihood | 39.07165 | F-statistic | | 0.259327 |
| Durbin-Watson stat | 1.090240 | Prob(F-statistic) | | 0.777815 |

Hence, Unemloyment rate_Myanmar = -0.001 * InflationUSA + 0.0002 * InflationMyanmar + 4.01 (7.3), $R^2 = 0.06$, SER = 0.008

(0.0003)                    (0.002)                    (0.006)

We find out unemployment rate in Myanmar has a negative correlation with inflation in USA, but has a positive correlation with inflation in Myanmar (similar to employment rate in Viet Nam in scenario 2).

## VIII. LIMITATION OF THE MODEL

Eview has advantages such as : analyzing data quickly, and good for econometric and statistics. On the other hand, Eview can not give the absolutely correct correlation between variables in the model. Therefore, in this model, Eview can only provide us with results for reference.

## IX. DISCUSSION FOR FURTHER RESEARCH

We can add one more factor into our regression model, for example, inflation in the UK. The reason is that both the US and UK economies create the global economic crisis with impacts on worldwide economies including Viet Nam and Myanmar.

## X. CONCLUSION AND POLICY SUGGESTION

Because inflation in Viet Nam (or Myanmar) has a positive correlation with unemployment rates in Viet Nam (or Myanmar), the government and authorities of these countries might consider controlling inflation in order to reduce unemployment rates.

Macro economic policies need to consider impacts of macro factors such as inflation in their countries and outside factors such as inflation in the US.

Because inflation in the US has a negative correlation with unemployment rates in Viet Nam (or Myanmar), the government of Viet Nam and Myanmar need to implement macro policies if inflation in the US decreases (and therefore, unemployment will increase in Viet Nam or Myanmar).

The government and authorities in Viet Nam and Myanmar can issue policies which can protect their market economy and reduce negative impacts from the global recession.

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# Trauma and Social Media: The Psychological Dimensions of Twitter's #WhyIDidntReportIt

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**Abstract**— *This paper analyses how social media, with particular reference to Twitter, has revolutionized the nature of political conversations. Social media accounts have become the extended selves of individuals. The recent #WhyIDidntReportIt on Twitter started a collective therapy and unknowingly, started a recovery process for many victims who participated in it. Twitter was able to provide these people a platform free of social hierarchies and social shame, where they could come together and share their trauma. Social media has emerged as a great leveller against social systems that divide and separate people.*

***Keywords***— *collective therapy, recovery, social media, trauma, Twitter.*

## I. INTRODUCTION

Social media is an inseparable part of the social life of the new generation. It gives people a space to vent out their feelings, raise objections, and write political opinions. Twitter, the American news and social networking site, currently headed by Jack Dorsey, was founded in 2006. The founders chose its name from the word *twitter* which meant 'chirps from birds'. What they had in mind were short messages, 'a short burst of inconsequential information'. Today, Twitter has moulded itself into many things at once. It is an information space, a social space, a microblogging space, and a political space. Twitter's popularity lies in its ability to head political conversations among the elite and the ordinary alike. Twitter is remarkable for the presence of political leaders of leading countries in the world. Recently, Twitter has found itself at the centre of certain incredible political conversations about sexual abuse and violence.

## II. BACKGROUND ANALYSIS

When New York Times published a news story about the allegations against Hollywood producer Harvey Weinstein on October 5, 2017, many actresses came forward with their own stories about the abuse inflicted by Weinstein. Alyssa Milano, in response to this article, tweeted on October 16, 2017, that her friend came up with a suggestion to bring together all the women who have experienced sexual abuse through a single hashtag #MeToo. In the tweet, Milano wrote "If you've been sexually harassed or assaulted write 'me too' as a reply to this tweet". Along with this tweet, she attached an image:

Me too.

Suggested by a friend: "If all the women who have been sexually harassed or assaulted wrote 'Me too.' as a status, we might give people a sense of the magnitude of the problem."

*Fig 1. Alyssa Milano, Twitter.*

This was the starting point of the #MeToo movement, which later moved onto other social media like Facebook and Instagram. A year later in 2018, the Trump government in the US nominated Brett Kavanaugh to the Supreme Court. Shortly after Kavanaugh's confirmation hearings began, Dr. Christine Blasey Ford, a professor at Palo Alto University, came forward accusing Kavanaugh of sexually assaulting her in high school.She testified against Kavanaughin front of the Senate Judiciary Committee. Though none of the members of the committee, questioned the veracity of Ford's experience, many raised questions about the clarity of Ford's memory since the incident happened 30 years ago. The incident sparked widespread criticism from all corners of the world on social media. A set of tweets from Republican Party members questioning the timing of Ms. Ford's testimony, irked many. Twitter users, known for their political spunk, immediately put #WhyIDidn'tReport into action to show support to Ms. Ford and to condemn the disrespect shown towards Ms. Ford who gathered the courage to come forward and put her traumatic experience into words before media and the court. The hashtag revealed how people were able to come together and share stories of sexual abuse that they had endured as children and how it was impossible for them as children to talk about something that was extremely damaging.

## III.    THE SILENCE OF TRAUMA

Trauma is described by Jerrold R. Brandell in *Trauma: Contemporary Directions in Theory, Practice and Research* as "an enduring adverse response to an event" (42). Trauma is a response to a tragic event rather than an event in itself. It is an enduring response that lasts for a long time and in many cases, forever. Trauma is a psychological damage that is detrimental to the healthy development of a person's psyche. Freud's analysis of hysteria could be the first psychological study on trauma. In *Studies in Hysteria*, Freud writes that in cases of hysteria, there is always an external stimuli that leads to symptoms of hysteria. These symptoms were fright, anxiety, shame or physical pain. According to Freud, it is the nature of trauma to suppress. Hence, the pent- up feelings are characteristic of trauma. A relief from the trauma is possible only through a purging of these feelings, through a catharsis of some kind. The millennial generation has found that social media is an effective means to communicating their traumatic experiences.

Trauma is something that lacks a language. There is no such thing as the language of trauma. Trauma is characterised by its untranslatability. Trauma's effects are long lasting because they stay inside the victims for many years, transforming itself into dangerous forms as years pass by. Judith Herman in *Trauma and Recovery* defines psychological trauma as an "affliction of the powerless" (35). According to her, traumatic events disarm the ordinary systems of safety and care that give individuals a sense of control (35). In cases of child sexual abuse, the perpetrators take advantage of a child's sense of powerlessness to inflict abuse. A child has an underdeveloped sense of self and its power. For this very reason, an assault makes them feel verbally impotent. Traumatic memories are different from other memories. Normal memories are encoded in a verbal, linear narrative that is part of an on-going life story. Traumatic memories do not have a verbal narrative to it. They are encoded as vivid sensations and images (38). So, it is difficult for victims to put these experiences into words. Trauma has a "frozen and wordless quality" (37).

Another reason for the victim's silence is the social shame. The victim-shaming has prevented many victims from speaking out against their assaulters. Many victims do not speak about their experience because they fear that nobody will believe them. In most cases, the abusers act from a position of power, creating terror in the victims' minds. And this is exactly what happened with Ms. Ford. Her testimony was questioned by President Donald Trump, the most powerful man in the US. Most of the times victims want faith from the people around them. Most people who survive trauma, do so because of the support and love from the people they love. And this is

exactly the kind of support that Twitter users offered each other through the #WhyIDidn'tReportIt. Users extended their support to Ms. Ford and her immense bravery to come forward and share the story of her assault.

## IV.    SOCIAL MEDIA  AS  EXTENDED  SELVES

On the outset, the hashtag is a collective support from strangers to one woman, but on a closer analysis, we see the intense psychological implications of it. Social media accounts have becomespaces which reflect people's selves. Just like name, appearance, and address, the social media accounts have become a part of people's identities. Social media accounts have transformed into extended selves for many users. Sometimes, these social accounts transform into alternate selves as well. These virtual spaces act as great levellers, offering a sense of freedom to its users. It shatters all the hierarchy that exists in the real world. The trending hashtag section of Twitter has played a revolutionary role in bringing people together as well as against each other while discussing important social and political causes. So, Twitter is also a demonstrative space that has taken the demonstrations on streets and roads to the virtual space. This has ensured wider participation since its shatters geographical boundaries. People from all over the world are able to come together as a global community to support a cause. As Twitter exists outside the power hierarchies, the victims have access to a space free of systemic oppression. But along with the freedom that virtual space gives, it also gives a sense of recklessness to sociopaths to spread their hatred. But the Report and Block options give a sense of security to its users.

#WhyIDidn'tReportItbecame a collective therapy for many victims. They were able to find companionship and togetherness in a space where their extended selves could finally lay bare their trauma because it freed them from all the restrictions that society put on their real selves. This collective therapy had no single therapist leading it. There were people taking the role of both the therapist and the patient, helping each other out. The sharing of traumatic experiences in words to a bunch of strangers in an open virtual space seemed to give a much needed comfort to the victims. Most of the tweets were confessional in nature. So, here we see a transformation from the traditional forms of confessions to a priest or to family and friends to friends and even strangers in the virtual space. Most tweets gave glaring insights into the trauma of the victims. Many tweets revealed how the society systematically crushes a person's spirit through a refusal to believe their stories and shaming. It also revealed insensitivity from the authorities meant to protect the victims. Even though these confessions existed in the

virtual realm, they revealed the reality of oppressive social institutions.

A tweet by Lucy Walsh read, "And because when I tried to go to my highschool about it they backed off because they PROTECTED THEIR FOOTBALL STARS #whyididntreportit adult me knows to be stronger, 15 yr old me got intimidated". People came to support her in the replies. A reply by Vickeybatson read, "listening to you…sorry this happened to you". The tweet revealed the how the privileged inflict abuse on the non-privileged. The system always protects the perpetrators. By ensuring that Lucy is being listened to, the user Vickeybatson takes the role of a therapist here.

Helen S Fields tweeted, "I'm revealing this today, in spite of the fact that I'm alone in a restaurant crying as I type, so that other victims know they are not alone. And so the world knows it should believe Christine Blasey Ford. Because the retelling is a new rape all over again. No one does it lightly". Helen had revealed, in a series of tweets, how she was raped at the tender age of 16 and how fear of humiliation and self-loathing had prevented her from reporting it back then. This confession was cathartic for Helen. This is the kind of process that Freud believed could relieve a person from trauma.

Some of the tweets revealed how many women failed to recognize their experience as a sexual assault because they were too young and wereraised in a system that guilt-shames women and their choices.Jenn wrote on twitter, "I was drunk, unclear on the details…no one was there to back me up. I was already in a place I didn't feel close to anyone. I didn't wanna be "that girl" That's #whyididntreportit I transferred schools instead".

Judith Herman says that there are three stages in the recovery of trauma- establishment of safety, remembrance and mourning, and reconnection with ordinary life. Twitter's virtual space, through #WhyIDidn'tReportIt provided a sense of safety, an environment of togetherness and a support system. It provided them a space free of societal hierarchies to express themselves. By recounting their stories, these people were able to remember and purge the pain suppressed within them and sharing it with others who had similar experiences helped them not feel alone. Shared experiences help people reconnect with normal life. Thus, Twitter here provides people with a new form of therapy, which along with a real therapy would help people in the process of recovery.

## V. CONCLUSION

Thus, in the new millennia, people have found ways to cure themselves through support and love from others by using virtual platforms such as Twitter. #WhyIDidntReportIt demonstrated the power of social media in bringing people together, for form of collective

therapy, helping them support each other and recover together. It is also an active political space that gives voice to those who feel powerless otherwise. And it has begun great revolutions in the 21st century.

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# Local Wisdom in *Lawas* (Poetry) *Ponan* Party Ceremony Society of Sumbawa Nusa Tenggara Barat

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*Abstract— Local wisdom means a good relationship between humans, nature, and the environment in an area that is also influenced by its culture. The globalization phenomenon and modernization nowadays often leaves cultures rapidly forgotten, therefore they need to be preserved, one of them is the Ponan Party Ceremony. Ponan Party Ceremony is an annual tradition carried out by the Sumbawa people of West Nusa Tenggara, which contains many of the local values. This study aims to explore the local wisdom embedded in the lawas (poetry) of Ponan Party Ceremony in Sumbawa. The research method used in this research is descriptive qualitative through literature studies in relation of local wisdom. The results of this research show that the lawas (poetry) of Ponan Party Ceremony are as following: love the environment, religious values, social values, tradition, and culture. Local wisdom needs to be preserved in order to keep up and balance with modern times.*

*Keywords— culture, Sumbawa Village, Ponan, lawas (poetry).*

## I. INTRODUCTION

Nature, people, and the environment have a close relationship. In the past, humans understood the language of nature. Traditional communities collect them into a system of knowledge, which would then be used to interact with others. A language-oriented system of knowledge in a certain region is called local wisdom. Indonesia is known to be very rich in traditional languages and cultures. Bahasa Indonesia is used as the unification language of the diverse regions. Besides that, Bahasa Indonesia also developed as the official language of the country and the language of knowledge and technology. One of the traditional languages that continues to grow is the language of Sumbawa, called 'Samawa'.

Samawa is a language used to communicate and interact with local residents who are used collectively (Zulkarnain, 2015). The development of technology as a result of globalization has decreased the fondness and pride of using traditional languages, including in

Sumbawa. Therefore, the Sumbawa language needs to taken into consideration, as to preserve it from extinction. There are some ways that can be done to preserve it, including introducing the Sumbawa culture, for example *maen jaran* (horse race), *barapan kebo* (buffalo race), Ponan Party Ceremonies, wedding processions, and so on. Every culture in the Sumbawa community has local wisdom that needs to be maintained.

## II. THEORIES OF LOCAL WISDOM

Local wisdom is the identity or cultural personality of a nation that causes the nation to be able to absorb, even cultivate cultures that originate from the outside / the nation becomes its own character and ability (Wibowo, 2012). These identities and personalities naturally adjust to the views of the local community so that the values do not shift. Local wisdom is one of the means of cultivating one's own culture and defending themselves from unfavorable foreign cultures.

Local wisdom is a perspective on life and knowledge, including various life strategies in the form of activities that society does in order to solve their problems on meeting their needs. In foreign languages, it is often also conceptualized as local wisdom or local genius knowledge (Fajarini, 2016). Various strategies are carried out by the local community to maintain their culture. On the other hand, (Parkes, Peter., Ellen, R. F., & Bicker, 2005) named it local knowledge (local wisdom). Local knowledge is defined as follows: 1) knowledge that is associated with a place and a series of experiences, and developed by the local community; 2) knowledge obtained through mimicry, imitation and experimenting; 3) daily practical knowledge obtained from trial and error; 4) non-theoretical empirical knowledge; 5) comprehensive and integrated knowledge in the fields of tradition and culture. The same thing was also expressed by (Alfian, 2013), stating that local wisdom is interpreted as a view of life and knowledge as well as a tangible life strategy of activities carried out by local communities in meeting their needs.

Local wisdom according to (Istiawati, 2018) states that local wisdom is the way people behave and act in response to changes in the physical and cultural environment. A conceptual idea that lives in society grows and develops continuously in the public awareness of the nature related to the sacred life to the profane (the daily, mundane part of life). Local wisdom can be understood as local ideas that are wise, full of good values, embedded and followed by community members.

Local wisdom according to (Ratna, 2011) is a cement binding in the form of an existing culture, so that it is based on existence. Local wisdom can be defined as a culture created by local actors through repetitive processes, through internalization and interpretation of religious and cultural teachings that are socialized in the form of norms and used as guidelines in daily life for the community. Based on the opinions above, it can be concluded that local wisdom is the habit of a group of people that is inherited, full of benign intentions, embedded and followed by members of the society. The forms that they take include customs, culture, language, religious beliefs, rules, and daily practices in life.

## III. FORMS OF LOCAL WISDOM

The local wisdom is diversity harmony in the form of social practices based on wisdom from culture. Local wisdom in society takes its form in culture (values, norms, ethics, beliefs, customs, customary laws, and special rules). Noble values included in local wisdom are as following: Love of God, love of the universe, responsibility, discipline, independence, honesty, respect, politeness, compassion, confidence, creativity, hard work, persistence, justice, leadership, humility, tolerance, peacefulness, and unity (Haryanto, 2014).

The same thing was stated by (Wahyudi, 2014) local wisdom is an unwritten rule that is a reference for the community that covers all aspects of life, in the form of rules relating to relations between humans, for example in social interactions between individuals and groups, relating to hierarchies in governance and custom, rules of marriage between clans, and karmic order in everyday life. The rules of regulation concern human relations with nature, animals, plants which are more aimed at nature conservation efforts. Regulations concerning human relations with the occult, for example God and supernatural spirits. Local wisdom take in the form of customs, institutions, wise words, proverb (Javanese: parian, paribasan, bebasan and saloka), in local wisdom literature is clearly a language, both oral and written. In society, local wisdom can be found in folklore, singing, sayings, sasanti, advice, slogans, and ancient books that are inherent in everyday behaviors (Ratna, 2011). This local wisdom will manifest into a traditional culture and

reflected in the values that apply in certain community groups.

Local wisdom is also expressed in the form of wise words (philosophy) including advice, proverbs, poetry, folklore (oral stories), and so on; social and moral rules, principles, norms and rules that become social systems; rites, ceremonial or traditional and ritual ceremonies; and habits that are seen in everyday behavior in social interactions (Haryanto, 2014).

Sumbawa is one of the places that are still tenacious when it comes to the values of local wisdom. The culture of West Nusa Tenggara must be preserved as the wealth and pride of the region (Irfan & Suryani, 2017). The culture that is owned by a nation is a way of life of people who inhabit an area in groups, assumed not to belong to humans, but to function as a sign or identity of the group itself (Nnamani, 2019). There are many more regions that utilize local wisdom to support their economy, such as the Balinese who are famous for their art and are still attached to their religious rituals and Garut which is famous for its dodol. This is the form of local wisdom in our culture.

The people of Sumbawa is an example of implementations of local wisdom with their annual rituals, done in order to carry out orders of God's with praying, giving alms, making pilgrimages, being in harmony with others and studying the teachings about His commands, practicing and obeying carefully all the teachings of spirituality. Besides that, Sumbawa also saves a lot of local wisdom in its community. One of the customs that is carried out by the people of Sumbawa is the Ponan Party Ceremony.

The Ponan Party Ceremony is one of Sumbawa people's tradition that is sanctified, due to the myths that it contains. The ceremony takes place in rice fields. The sweets eaten in the ceremony are wrapped in leaves commonly used to wrap food, such as banana and coconut leaves. The Sumbawa people believe that those wrappers can make residents' rice plants devoid of pests and their crops will be abundant. The execution of Ponan Party Ceremony is done in Poto Village. Not only does it teach spirituality and beliefs, it also shapes the people to be affectionate, loving, compassionate, faithful, and aware. Every society in a region is unique in expressing itself. This form of expression can be done in the form of architecture, art, and literature (Fokkema, 1998; Masindan, 1986; Pudentia, 2015), such as poetry, prose, and drama. Poetry brings many oral messages conveyed by musical sounds, rhythms, and techniques, can spontaneously attract the attention of the audience (Hamdan, 2019).

Likewise, the Sumbawa people also have the uniqueness to express themselves, such as through *Sakeco*, *Panan*, *Tutir*, and *lawas* (poetry). The people of

Samawa inhabiting the Sumbawa Island have various forms of art (Musbiawan, 2016) and folk poetry inherited continuosly from the ancestors. The Sumbawa island is a region in Indonesia and the biggest island in the Province of Nusa Tenggara Barat. This island is inhabited by two big ethnicities, the Mbojo people on east and the Samawa people on west (Lalu Mantja, 2011). The Ponan Party Ceremony is filled with exhibition and performances of culture and literary arts, both oral and written, one of the oral form is lawas (folk poetry).

## IV. DEFINITION OF *LAWAS* (FOLK POETRY)

The word *lawas* (poetry) in *Kamus Besar Bahasa Indonesia* means 'wide, spacious'. Associated with the word 'ber-lawas' in the Samawa people ('balawas'), which shows about *lawas* (poetry), it would mean "having a spacious, wide heart." In other words, *lawas* (poetry) is *the human creation that created and expressed by language; by writing or oral that risen the happiness and sadness in the human soul* (human creation that is born and expressed in languages, both oral and written which creates a sense of beauty and renewal in the depths of the human soul) (Government, 1997:12).

*Lawas* (poetry) was originally rooted in the Sumbawa language and couldn't be detected when it started to be present amongst the people. However, its presence in the life of the Samawa community began as a means of expressing the inner human being filled with feelings of emotion, sadness and disarray, perhaps caused by disasters or danger in life. Whether to overcome or entertain, feelings are expressed in the form of words. These sayings seemed to be a force in the ceremony to drive away the elements that cause the sense of danger (Sukiman, 2018).

*Lawas* (poetry) is one of the oral arts that exists and developed in the Samawa community in the form of traditional poetry. The word *lawas* (poetry) is basically oral poetry that has been attached to the people of Sumbawa, and a legacy that was developed orally both in cities and in the countryside (Fajarini, 2016)

Hamim (2010) *lawas,* as folk poetry in Sumbawa, is said to be a human creation that was born and expressed in oral and written language that gave birth to a sense of beauty and necessity in the depths of the human soul (Made Suyasa, 2001). *Lawas* (poetry) is literature that is used to express the atmosphere and content of the heart in order to convey them to other people (connoisseurs or listeners) or reader (Juanda, 2016). *Lawas* (poetry) sung with *temung* (rhythm) is called *balawas*. The *balawas* event is very popular with the Sumbawa people, and it can take the forms of *sakeco, melangko, badede, ngumang,* or *saketa* in a performance ceremony. *Lawas* is poetry in the language of Sumbawa, with anonimity in its creation, whether oral or written, to express or convey one's heart contents in various events (Sumbawa Tourism Agency, 1997: 9).

*Lawas Samawa* can take the form of prose, stories, history, and also in the form of poetry called *lawas,* and among the Sumbawa ethnic community it is always used in various activities, for example in mutual cooperation activities, marriages, cultural events, and *barapan kebo* (buffalo race) so that the old (poetry) still continues to grow today. *Lawas* (poetry) known from the past so that it belongs to the community together, developed from generation to generation by oral means in various activities involving many people, by remembering or memorizing them. *Lawas* (folk poetry) is still developing today as Sumbawa's oral literature. Sumbawa oral literature is delivered by telling it or being delivered by word of mouth (regeneration) (Amin, 2012).

*Lawas (folk poetry)* are verses/runes that are delivered as forms of conveying love, sadness, critic, advice, and so on (Sukiman, 2018). Furthermore, *lawas* (poetry) is a poem consisting of three lines, provided that each line is intertwined, three strands and each row consists of eight syllables. *Lawas* (folk poetry) contains a deep understanding, out of a subtle feeling, inviting listeners to examine and think seriously, for example the complaints of ordinary people against state officials who live in luxury among citizens who lack housing, clothing, and food. From some of the opinions above, it can be concluded that Lawas (folk poetry) is an oral literature (folk poetry) of the Sumbawa people. Until now, it is still developing and used to express the contents of the heart to the interlocutors delivered at certain times both individually and in groups.

In particular, *lawas* has certain characteristics that are rigid and has been converted by the Sumbawa people. The characteristics are as follows: (i) each verse consists of three lines; (ii) each row consists of eight syllables; (iii) there is no repetition of the word meaning the same in one verse; (iv) between the three lines in one strophe is a whole unit. For example, (i) each verse consists of three lines, /lamin sia dunung notang/sowe santek banga bintang/pang bulan batemung mata/. Example (ii) each row consists of eight syllables, /la-min-si-a-du-nung-no-tang/ (8 syllables). Example (iii) there is no repetition of the word meaning the same in one verse, /pang bulan batemung mata/. In *lawas* (folk poetry) many contain values and mandates to listeners and contain the value of local wisdom. Based on what has been discussion above, the purpose of this study is to reveal the local wisdom contained in *lawas* (folk poetry) Ponan Party Ceremony in the Sumbawa community of West Nusa Tenggara.

## V. RESEARCH METHODS

This research uses desciptive qualitative approach. Moleong (2010) states that qualitative research

is research that intends to understand the phenomenon of what is experienced by the subject of research such as behavior, perception, motivation, action, holistically and by means of descriptions in the form of words and language, in a specific natural context and by utilizing various scientific methods. Data collection in this study is using the method of observation, listening, interviewing, and document analysis. According to Lofland in . Moleong (2010) the main data sources in qualitative research are words, actions, and document data. The data sources in this study are in the form of documents and the people of Sumbawa Regency, West Nusa Tenggara.

## VI. RESULTS AND DISCUSSION

Based on data collection and data analysis, the results of this study are as follows;

### 6.1 Love the Environment

Environment is a place where human life processes take place. Nasution (1996) states that the environment is broadly divided into two, including; (a) physical environment is defined as something that is outside of someone who is not related to humans, such as nature, weather, climate, buildings and (b) non-physical environment is an environment that is directly related to humans, such as daily interaction. The Ponan Party Ceremony also provides lessons for us about managing nature and the surrounding environment in order to stay sustainable. Quoting *lawas* (poetry) Sumbawa;

Data 1    *Kle tu sablong desa,*
*na sarusak tani tana,*
*sanuman nanta tu mudi*

**Translate;**
Although we build villages,
Don't damage nature and the environment,
There are still the posterity

Data 1 *lawas* (poetry) above reveals that we must love and preserve the environment around us, by managing, maintaining, and caring for it. Preserve what already exists and not destroy it, because in the future there will still be our grandchildren who will occupy where we live.

Data 2    *Karoro sesa sadeka*
*Karampo kokat kabala*
*Kareng ola pang panungkas*

**Translate;**
Leftovers from the charity
Picked up together
Then placed in the paddy field

Data 3    *Buwa olo pang panungkas*
*Leng dadimo medo bura*
*Subur balong mole pade*

**Translate;**
Why are they placed in plots
Because it can clear up pests
So that the rice will always be fertile

Data 2 and 3 explain about maintaining environmental cleanliness during the ceremony. Food and cakes served in leaf wrappers (using banana leaves, coconut leaves, or bamboo leaves) should not be thrown away after they are eaten. When the ceremony is over, all the participants of the event must collect their leftovers to maintain environmental cleanliness, so for those who take part in the Ponan Party Ceremony, the wrapping leaves will be thrown in the fields or around the rice fields in hopes of repelling pests and diseases. It is also believed that this kind of thing is a form of maintaining cleanliness and balance between nature and rice plants.

### 6.2 Religious Values

Religious value is an attitude or behavior based on rules or rules of religion. Religious values reflect the human attitude or behavior towards God. Zakiyah Q. Y & Rusdiana (2014) stated that religious values are values that are to be instilled through the process of Islamic education, which is about devotion to God (Allah SWT) and the values that govern human relations. The l*awas* (poetry) containing religious values in the Ponan Party Ceremony are as follows;

Data 4    *Tusamula mo tutir ta*
*Kewa singin Nene kita*
*Anung sopo manang mes*

**Translate;**
Let's start the poem,
By the name of our god,
Only Allah SWT.

Data 5    *Kusamula ke bismillah*
*Kusasuda ke wassalam*
*Nan ke salamat parana*

**Translate**
Starting with *bismillah*,
Ending with greetings
So that we will be safe

Data 6    *Baliukmo silapangkan*
*Ode-rea, loka-tua*
*Rembang seda sikir-tahlil*

**Translate;**

Sitting together, mingling with each other
Whether small, young, or old
Together saying *dhikr* and *tahlil*

Data 7　*Sikir-tahlil-basadeka*
　　　　*Runtung tin pang untir ponan*
　　　　*Waya suda tanam pade*

**Translate;**

*Dhikr*, *tahlil*, and charity,
Every year at Ponan's party,
After planting the rice.

The *lawas* (poetry) data above is an explanation of the ponan party held at Ponan hill, carried out by the hamlets of Poto, Lengas and Malili in Moyo Hilir Subdistrict, Sumbawa, formerly from one cluster, the Bekat Village held in Penang Hill, conducted by the hamlet Poto, Lengas, and Malili in Moyo Hilir Subdistrict, Sumbawa, previously from one cluster, Bekat Village.

The series of Ponan ritual processes starts from the preparation of the community to execute the Ponan celebration. data 4 and 5 explain that as Muslims who believe in Allah, His name should always be remembered and mentioned in every moment by starting something by saying "Bismillah" and closing it with greetings, so that we are safe in His protections. In data 6 and 7, the mingling of people from various sizes and ages to recite the *dhikr*, *tahlil*, and giving charity are signs of our gratitude to Allah SWT for all His blessings that are always given to us.

**6.3 Social Value**

Social value is a value that is considered good in humans. Nwaubani & Okafor, (2015) Social value is a value that is considered good in humans. Social value is a value that must be instilled in humans, as early as elementary school level, in order to be able to become citizens with moral values in community life to live peacefully. *Lawas* (poetry) which contain social values are as follows;

Data 8　*Adamo sopo katokal*
　　　　*Pang tengatan onrong rea*
　　　　*Desa poto- Moyo Hilir*

**Translate;**

We are in one place,
In the midst of rice fields,
Poto, Moyo, Hilir Villages

Data 9　*Dusun Lengas Desa Poto*
　　　　*nansi Dusun Bekat Beru*
　　　　*Asal kalis Bekat Loka*

**Translate;**

Lengas Hamlet, Poto Village,
That is the Bekan Beru Hamlet,
Originally Bekat Loka

Data 10　*Pang masa Dam Batu Bulan*
　　　　*Manasi kakurang ujan*
　　　　*Tusatentu mole pade*

**Translate;**

During the times of Batu Bulan dam,
Even though rainfall is lacking,
Determining when to farm.

Data 11　*Nanok puin kayu jawa*
　　　　*Pang baserip tusiara*
　　　　*Ramemo tokal baliuk*

**Translate;**

Under the kawa wood tree,
People who come to take shelter,
Sit together.

Data 12　*Rungan rame boat sia*
　　　　*Bagentar tana Samawa*
　　　　*Bato mo nyata ku gita*

**Translate;**

Your party is festive, Sir,
Rocking the Samawa land,
And now it is real.

Data 8 untill data 12 describes the place and ponan ceremony procession. The ritual starts with members of the village gathering in the village gate before walking together to the Ponan Hill. They walk hand in hand, carrying the food and drinks that have been prepared beforehand for the participants of the ceremony. After they arrive, they have prayers together, lead by the headman. They pray for prosperity to befall upon the three villages, for God to give them crops in abundance.

In addition, this occasion also serves for residents to forgive each other for anything that might offend anyone during the ceremony, whether there were errors in the distribution or mistakes during the irrigation process for examples. They ask for forgiveness and forgive each other so there would be no grudges kept and burdens held in the heart, which would damage the unity and brotherhood. According the Sumbawa people, there is a strong relation between crops yield and relationships among people in Ponan party ceremony. If their

relationships are healthy, so will the crops, and vice versa. They believe that Allah SWT will bring prosperity to people who maintain good relationships with others. Values that can be taken from the *lawas* above are respect for each other, helping each other, unity, compassion, and believing in each other.

## 6.4 Value of Tradition or Culture

According to Nababan (1988), culture is perceived as a system of communication with human behavior, and language is one part or subsystem of culture. As a subsystem of the culture, linguistic behaviors also follow the norms of its parent culture. This linguistic behavior system is called 'language procedure' (linguistic etiquette). Altman dan Chemers (1984) states that there are five important factors regarding intercultural and environmental relations; 1) the natural environment, includes temperature, rainfall, geography, flora and fauna; 2) environmental orientation and outlook on life, includes cosmology, religion, values and norms; 3) environmental cognition, includes perception, trust, and judgment; 4) environmental behavior, includes privacy, personal space, territory and density; 5) the environment as the final product in the form of a built environment, houses, agriculture, and cities. These five factors are interrelated with each other, this shows the relationship between the culture and the environment that is built, to better understand the culture of the built environment. The cultural value of the Ponan ceremony is found in *lawas* (poetry) below;

Data 13  *Tepung kalis loto pade*
*Buras, lepat ke petikal*
*Topat srapat. Tepung batas*

**Translate;**
Snacks from rice,
*Buras*, *lepat*, and *petikal*,
*Topat* and wet snacks

Data 14  *Tepung kiping, Onde-onde*
*Jadi Kebo, Ai Aning*
*Sadeka terap ke Timung*

**Translate;**
*Tepung kiping*, *onde-onde*,
Buffalo milk, honey,
Charities with *timung*.

Mentioned in data 13 and 14 are typical Sumbawa snacks or cakes served during the Banquet Ceremony. This snack wrap is from banana leaves, coconut leaves, bamboo leaves, and should not be disposed of carelessly after being eaten. For the Ponan indigenous people, the leaves must be thrown in the fields or around the fields, because they are believed to be able to repel pests and diseases.

The next step is to prepare snacks that are prominent to the ceremony, which are *buras, lepat, petikal, Topat, Tepung batas, Tepung kiping, Onde-onde, Jadi Kebo, Ai Aning* dan *Timung*. These are all made from rice, not fried or cooked using oil, and only cooked with firewood. The Sumbawa community believe that if the food is cooked with oil, then it will be less tasty. This process is intended to be a form of gratitude and local wisdom in maintaining cultural preservation, because cooking with firewood was what their ancestors did. The people believe that the smoke coming from the firewood are a form of prayer that will reach the sky, and will evaporate to become clouds that will bless the land with rain so that their farms will not be dried out. The values that can be taken from the above lawas is the meaningful traditions of serving cakes in the Ponan Party Ceremony.

## VII. CONCLUSIONS AND SUGGESTIONS

Based on the results of data analysis and discussion, conclusions and suggestions in this study are as follows;

### 7.1 Conclusions

Based on the results of the research and analysis of the data above, it can be concluded that culture or tradition in an area is an identity held by the people who inhabit the area. One of the annual traditions carried out by the community is the Ponan Party Ceremony that has been attached to the Sumbawa people of West Nusa Tenggara, in this tradition the community in addition to performing the Ponan Party Ceremony also displays various kinds of Sumbawa arts and culture that are familiar to the local community namely *lawas* (poetry). *Lawas* (poetry) are always displayed in every cultural performance of the Sumbawa community because in addition to having an interesting rhymes, *lawas* (poetry) also brings messages and speaks the values of local wisdom in it. For example, (a) loving the environment, as human beings who depend on resources of the earth, we must love nature by sustaining it, (b) religious values, as religious people, human beings must uphold the religion they have embraced by giving thanks for everything that has been given by God, and (c) social values, as social beings, we have to maintain our relationship not only with our creator and the environment, but also with other humans whom we socialize with, and (d) the values of tradition and culture, by establishing good relationships with others, culture and traditions are born, and they hold meaningful values which we have to uphold and preserve.

## 7.2 Suggestions

The author hopes that the results of this study can be used as a reference and reference for further research on *lawas* (poetry). The author's suggestion for further research is to examine more about *lawas* (poetry) and folklore in the Sumbawa community.

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# Myth of Chastity as a Patricentric Clutch on Women: A Study on Thakazhi Sivasankara Pillai's *Chemmeen*

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*Abstract— Myths, folklores and legends root in depth through the tropical Malabar Coast of Kerala. Both nature and mystical elements always find its place in the stories that Kerala has to offer us. Even in the birth of the land, Kerala is rooted in many mythological stories among which the myth associated with Parasurama is considered as the most authentic one. As per the myths Parasurama created Kerala by throwing his axe from Gokarn, in Karnataka. This one myth is enough to portray how this land is deeply inflicted by myths and continues to lives in a mythological world. The land and people of Kerala is still governed by age old customs, traditions and rituals. Unfortunately the society still continues to be patriarchal and so the myths are often leading to the oppression and subjugation of women. The lives of women are governed and ruled by the frames and norms of morality that are being created by the patriarchal society. Chastity is one such norm created by the androcentric society and it always remains the yardstick or a tool to measure the femininity of women. The paper studies how the sanctity of women is evaluated exercising the myth of chastity in Thakazhi Sivasankara Pillai's Chemmeen.*

*Keywords—Chastity, Communal Practices, Feminism, Fishermen Community, Freedom, Myth, Patriarchy, Social Mirror, Weapon.*

## I. INTRODUCTION

In the epic stories like Ramayana, Mahabharata and other Puranas, great importance has been given to the chastity of women. The mythical women like sati and savithri are hailed as the epitome of ideal women and these mythical characters uphold their chastity and are always at the service for their husbands by adorning them. The ideal wife is the perpetual giver and the husband always remains the perpetual taker of service and love. One such mythical female character associated with coastal community of Kerala is the Kadalamma. The myth develops as such that the first fisherman, Aadi Mukkuva who went out in to the sea for fishing got stuck up in a wrathful storm but was saved by the Kadalamma only

because his chaste wife waited, prayed and did penance for him in the shores the whole night. The sea is being mythologized as Kadalamma, the preserver and the destroyer, benevolent mother and wrathful goddess simultaneously. As per myth she becomes a terrific goddess when the woman folk at home don't keep up her vow of chastity and the Kadalamma revenges by taking her man away from her. The chastity of the female counterpart is not only necessary for the life of fishermen but also for the well-being of the community as a whole. The myth advocates the men to be brave and daring as he could and the women to be ideal and chaste and if not it triggers Kadalamma's fury. Chastity of women alone somehow started getting synonymous with purity. If the womenfolk are pure and chaste the Kadalamma rescues their men even in fieriest condition of sea otherwise she dooms the unfaithful wife with widowhood. Hence this myth becomes a norm that governs the women and coastal life in Kerala. The novel Chemmeen by Thakazhi Sivasankara Pillai also revolves around this myth of chastity. The novel published in 1956 was the Malayalam novel to win the Sahitya Academy award in 1958. Thakazhi Sivasankara Pillai was concerned about the lives of the lower caste people and he always questioned the hierarchy system that existed in Kerala as in his novel 'Thottiyude Makan' translated as 'Scavengers Son.' In the novel Chemmeen, he exposes the myth of Chastity which always oppressed the womenfolk of the coastal community. His childhood memories with the sea and coastal area had induced him to write such a novel and to our surprise he had taken only eight days to complete the evergreen classic novel ever in Malayalam. He had retold about his inspiration to write such a novel in his prefatory note in 1995 titled 'The Story of My Chemmeen',

> My intimacy with the seaside began when i was nine years old. I knew all the faces and the moods of the sea goddess. My mind was flooded with the thoughts of the sea goddess and chakara. One morning, I stuffed a few shirts and mundus into a bag and walked to Ambalapuzha, I was on my way to Kottayam.

The novel originally written in Malayalam was translated into more than thirty regional languages. The first translation into English was made by Narayana Menon and the translation that he gave for the title was 'Anger of the Sea Goddess.' The importance of the sea and the myth revolving around it in the novel might have forced him to give such a title for the novel. But when Anita Nair translated it she didn't even do a literal translation from Malayalam to English and she retained the title Chemmeen. The novel was adopted into film in 1965, directed by Ramu Kariyat and the visualization made an enhanced depiction of the myth with visual scenery and songs. The song 'Pennale pennale' itself was the retelling of the myth Aadi Mukkuva and its literal translation is as follows;

> To sea went a fisherman once seeking pearls
> Sadly got caught up in the western winds
> To his wife's persistent penance on the shore
> Answered Kadalamma with his safe return.

## II. MYTH AND DEFIANCE

Karuthamma the central character of the story falls in love with Pareekutty, son of a Muslim rich merchant. When Karuthamma's mother Chakki comes to know about her relationship with Pareekutty she tries to warn her by unfolding the myth of chastity. Chakki reprimands and warns her:

> In this vast sea, there is much to fear, my daughter, my magale. All of which determines whether a man who goes out to sea will return. And the only thing we can do as women is keep with true minds and bodies. Otherwise, they and their boats will be swallowed up by the undertow. The life of a man who goes out to sea rests in the hands of his women in the shore. (8)

Chastity has become a word that is being associated with women in the male dominated society. No myth questions the chastity of men and all myths are concerned only on the chastity of women. Even though both male and female engages in sexual relationship only women's chastity is the concern of the society. Chastity has become a word that is only associated with women. Chakki is also too adamant on this myth of chastity on women's purity that has been inherited to her by her ancestors as she says:

> Virtue is the most important thing, my daughter. Purity of body and mind. A fisherman's wealth is his fisherwoman's virtue. (8)

The woman who negates her vow of chastity is often ostracized in the society. Even Chakki had been accused for her infidelity when she tried to defend her daughter from the accusation of suspicious neighboring folks. This shows that even the women themselves have internalized these myths and have become scapegoats

with their own will. Karuthamma too is convinced of this myth when her friend Nallapennu retells to her stories of devastation caused on the shore by unfaithful women. The stories of the fallen women withheld her from fulfilling her romantic involvement with Pareekutty. The novel revolves around this myth and the myth comes into play throughout the novel, but none questions its authenticity. The myth is taken for granted by both men and women.

Karuthamma also gradually internalizes this myth and she gives her consent to marry Palani. Palani is an orphan and he doesn't have any familial relations and hence Chembankunju was planning to make Palani stay at their own home but he refused. Not only Palani, but Karuthamma also refuses to stay home back because she believes that if she continues to be in her homeland she may lose her virginity and chastity, a characteristic fundamental for the marakathees. Chakki falls ill during the marriage of Karuthamma but she forces the new bride to go with her husband because she understood the mental stress of Karuthamma if she stays back at home. Karuthamma leaves with Palani in spite of the accusations because she feared about the disaster she may bring to her coast. She wishes to be faithful to her community and to her newly married husband. The over emphasis and belief over the myth by the community made her to reject the love of Pareekutti.

Marriage was not an end to all these as Karuthamma had expected. In the new coast she was not welcomed whole heartedly and people over there were spreading ill news on her illicit relationship with Pareekutti. Palani also had to face bitter experience because he had to marry Karuthamma and at times even Palani insulted or questioned her about all the rumors. The community began to alienate Palani and he was forbidden to go to sea with other fishermen folks, but through his firm determination he was able to manage a small plank and he started fishing alone. Once when Palani was out for fishing the Pareekutti and Karuthammma gets a chance for rekindling their inner fire and hence Karuthamma breaks her vow of chastity. Meanwhile Palani is dragged into the depth of stormy sea and he couldn't get guidance of Arundhathi which is mythologized as the symbol of chastity. Palani is carried away by the sea and it seems as the punishment by the Kadalamma. At the end of the novel we see that explicitly without using any metaphor it is stated that the sea goddess is the fisherwoman at home. Palani's last call for Karuthamma resembles the heartfelt cry Caesar made to Brutus 'you too Brutus'.

The novel ends when both Karuthamma and Pareekutti lie dead beside the shore along with the shark Palani was struggling during his death. Palani had been taken away by Kadalamma as revenge towards

Karuthamma who broke the law of chastity and he was screaming;

> Karuthamma ...Palani's call triumphed over the whirlwinds roar. The call arose above all that. Why was he calling for Karuthamma? Wasn't there a reason for that? The goddess who protects the fisherman at sea is his fisherwomen at home. And so it was to her he was appealing for prayers as that first fisherwomen had prayed for the safe return of her husband. Didn't that first fisherman despite being caught in a whirlwind storm? Only because of his wife's penance. Palani too believed he would return. He had a fisherwoman. And she would pray for him. Hadn't she promised him this that very day? The fury of the storm grew. But Palani vanquished that as well. The storm aligned itself with the waves. Yet another wave came towering in, by the time his lips formed 'Karu...' the wave was on him. (236)

In the novel it is only Pareekutti who doesn't say a word about this myth and it may be because he doesn't belong to the Mukkuva community as he was born a Muslim. This shows that this myth only existed within this coastal people and was not a part of larger community. We cannot conclude his silence on this issue as the peak of his love for Karuthamma but rather the fact that he belonged to another community and hence he didn't care about this myth. This implies that its ones ancestral history, occupation and social hierarchy that pave way for such myths.

Myths in India are always good at relating women to nature and this is evident in the novel Chemmeen to a large extent. The sea in the novel is seen as a goddess and referred as Kadalamma attributing it a female name and bestowing female characteristics on it. The sea is left free without any trade after heavy monsoon rains so that the natural system is being restored by reproduction. But the rural coastal fisher folk doesn't possess these rational thinking and their explanation to this interval period may seem so irrational to the scientific community. Their explanation for this is that the sea goddess is on menstruation and it will induce rage from her part if she is disturbed, hence it is better to stay away from her. The symbolism of sea as a female goddess has also another politics behind it. In our society whatever good or bad happens, the women is blamed for the occurrence. For example if a newly married bride enters a family and something good happens it is said that it is because of her goodness. At the same time if something bad happens she is being blamed for her misfortune and the society ostracizes her. This same thing happens with sea in the novel if something fine occurs she is being hailed and praised as the goddess of wealth and

perseverance and she is blamed if something ill happens. The females in the society are also viewed in the same light either they idealize women or they see them as misery. They are not seen as human beings with soul and body as men. The embodiment of Kadalamma as a woman can also offer us a misinterpretation that women are always at their extremes in her nature, either she loves or she rages to her paramount.

### III. CONCLUSION

Thakazhi Sivashankara Pillai, during his childhood had close acquaintance with the coastal community and its myth of chastity and his novel was an embodiment of this myth. He only depicted the myth to the readers and he didn't either promote or criticize the myth, it was left to the readers to interpret the writing with their rational thinking. Now it have been more than 60 years after the novel was published and the mode of acceptance have also changed a lot. Myth versus reality is a topic for heated debates in the 21st century because of the increase in scientific temperament of human beings. Palani's death cannot be seen as a death caused by the revenge of Kadalamma rather his death was caused by the climatic condition of the sea. The rage of the sea is a natural phenomenon and only irrational people could conclude it as the fury of Kadalamma. The death of Palani is inevitable because he sets for fishing alone in the adverse condition that too in a boat of plank. His death cannot be connected with the chastity and purity of Karuthamma. The story might have been introduced as a politics by the manipulative patriarchal society who needs their womenfolk to be devoid of adultery. So we can easily conclude this myth as the tool of oppression used by the patriarchal society to subjugate women to the least. The people who think rationally could only consider this as a lame reasoning with no logic based on myths which do not have any scientific evidence. Whatever that happens in the nature is a natural phenomenon, but the superstitious people turn it supernatural. As Samuel Taylor Coleridge has called drama the 'willing suspension of disbelief', the myth in the novel can also be considered as the 'willing suspension of disbelief.' The characters might know that it is illogical and it's only a tale passed orally or so and inherited to the next generations. But the readers couldn't go in pace with character's thought process and for them it's beyond their willingness to accept such a myth. It was their indisposition that gave multi-dimensional reading to the novel beyond its own boundaries created by the author.

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# Factors Affecting EFL Students' Willingness to Communicate in Speaking Classes at the Vietnamese Tertiary Level

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*Abstract— Researchers have identified that "willingness to communicate" (WTC) construct plays an important role in second and foreign language (L2) teaching and learning. Although many studies on WTC have been conducted worldwide, it seems to be a nascent term in the Vietnamese context. The present study was conducted at a private university in Ho Chi Minh City-Vietnam (henceforth called PU). The study aims to investigate the students' WTC in EFL speaking classes; explore factors that influence their WTC; and propose strategies to motivate them to communicate in speaking classes. 195 first-year English-majored students and 5 native English speaking teachers (NESTs) were invited to participate in this study. Data was gathered through the employment of three instruments including questionnaire surveys, semi-structured interviews, and class observations. The findings of the study revealed that a large number of PU students had a low level of WTC in English. Moreover, it was disclosed that students' WTC was affected by both individual as well as situational factors. Lastly, several vital strategies were put forward to help enhance the students' WTC. Based on the findings of this study, some pedagogical implications for stakeholders were provided.*

*Keywords— Willingness to communicate; situational factors; individual factors; EFL speaking classes, Vietnamese context.*

## I. INTRODUCTION

Being able to speak English inside and outside the classroom is of vital importance for EFL students (Baker &Westrup, 2003).Those who speak English well can have greater chance for better education, find good jobs, and get promotion. Nevertheless, according to Brown and Yule (1983), oral language production is often considered as one of the most difficult aspects of language learning. MacIntyre, Dornyei, Clément and Noels (1998)also state that it is students' reluctance to speak L2 when they have opportunities in classrooms relating to the term of WTC which plays a key role in L2 learning.The major goal of L2 teaching should be to encourageWTC among students because if they have a high level of WTC, it then leads them to increased opportunities for practice in L2 and authentic language use.That students need to have WTC before they enter into the process of L2 interaction is considered as an important prerequisite for practicing communication (ibid). Lack of willingness may not result in effective interaction and language production. To achieve the goal of stimulating students to use L2, it is important to understand what demotivates students in English speaking classes. Therefore, the growth of research into L2 WTC construct has become the attentive theme of language researchers around the world in the last decades.

English as a foreign language (EFL) has been widely taught in Vietnam as a compulsory subject from primary schools to tertiary institutions to meet the high demand of English proficiency needed for national economic growth. In the context of Vietnamese higher education, English communicative competence is now considered as a golden key to successful integration into the world as well as the final objective of language learning. Nonetheless, oral communicative competence of EFL students in Vietnam is far from the expectation at the time students have completed university education (Nguyen & Nguyen, 2016). The assumption about the weak English skills of a majority of university graduates in Vietnam has been existed for long. It may be assumed that the current English training program in higher education has not met the students' requirements. Therefore, according to Tran (2013), reconsidering the focus of language teaching in non-specialized universities and creating more interactive activities have become one of the urgent targets in language education.

It is necessary to equip students with sufficient L2 competence so that they can integrate better into the world. Therefore, how to better students' oral language acquisition process and help them master English communicative competence becomes vital and top priority for students at the Vietnamese tertiary level.It has been assumed that EFL studentsare affected by several factors which prevent them from communicating efficiently in English classrooms. Mohammad (2012)

states that those factors are task types, topicsfor discussion, interlocutors, teachers, class atmosphere, personality and self-perceived speaking ability. Therefore, finding out the major factors restricting EFL students'WTC at the Vietnamese tertiary is of vital importance. Despite the rich findings from previous studies worldwide, few studies on WTC have been conducted at the Vietnamese tertiary level so far. Especially, no literature has been found at PU in terms of English majored students' WTC in English speaking classes.For the above-mentioned reasons, it is believed that there is an urgent need to examine this construct in the Vietnamese context, especially in the PU context.

## II.      PURPOSE OF THE STUDY

The current study aims to investigate factors that affect English-majored students' WTC in speaking classes. More specifically, it attempts to gain some insights into thefirst-year English majored students' behavior toward WTC, explore factors that might influence their WTC in their practice in classrooms, and find out what strategies that may motivate them to speak English.

## III.      RESEARCH QUESTIONS

The current study attempts to address the following research questions:

1. To what extent are the students willing to speak in speaking classes?

2. What factors affect students' WTC in speaking classes?

3. What strategies can be used to motivate students' WTC in speaking classes?

## IV.      SIGNIFICANCE OF THE STUDY

Since WTC is a comprehensive concept that involves psychological, linguistic, and communication variables,it is believed that the current study is significant at theoretical, methodological, and practical level. More specifically, it is expected that the findings of the study will shedmore light on the current trends of learning English speaking skills of tertiary students, andexpand understanding of L2 learning and communication, especially because of  a very limited number of studiesconducted to test WTC inthe Vietnamese context. What is more, the study addresses the current methodological gap in L2 research in the context by inviting both teachers and students to participate in a mixed methods research. It allows stakeholders a better understanding of the interconnected complexities of factors that hinder the students' WTC in learning English speaking skill which in turn enables this study to address the issue of strategies which motivate students to talk.

Lastly, this study may help EFL students to enhance their speaking skills and reduce their passivity in learning, and supportboth teachers and studentsin overcoming the issue of negative factors hindering students' speaking skills.

## V.      BRIEF REVIEW OF LITERATURE

### 5.1. Definitions and Concepts of Willingness to Communicate

Literature shows that researchers have given several definitions of WTC. According to McCroskey and Richmond (1990), WTC is a tendency of personality-based, trait-like features which are relatively consistent across a variety of communication contexts and types of receivers; or MacIntyre et al. (1998) state that WTC is a 'readiness to enter into the discourse at a particular time with a specific person or persons, using L2' and is believed to be associated with factors such as students' personality and motivation, as well as societal variables. It refers to an integration of multifaceted constructs such as psychological, linguistic, educational and communicative dimensions of language (MacIntyre, Burns, &Jessome, 2011). Anotherdefinition is proposed by Kang (2005). Accordingly, WTC is an individual's behavior and tendency towards actively communicative act in some specific situations, which can vary according to topics, tasks, interlocutor(s), and other potential situational variables. Therefore, the concept of WTC involves students' decision whether they choose or not to use L2 to speak. This construct promotes the process of language acquisition which optimizes the advantage of speaking opportunities in language learning (Skehan, 1991). According to the above-mentioned definitions, obviously WTO is associated with factors relating to both students themselves and the situations in which they are studying. Those factors certainly either promote or hinder students' performance in EFL speaking classes.

### 5.2. Factors Affecting Students'"Willingness to Speak"

Researchers have identified two types of variables that are considered to have influences on students' WTC. They are psychological variables including L2 self-confidence, perceived communicative competence, L2 learning anxiety, L2 learning motivation, and personality; and contextual or situational variables including teachers' roles or attitudes, task types, topics, classroom atmosphere, and interlocutors.

### 5.2.1 Psychological Variables

*L2 Self-Confidence:* Researchers have affirmed that L2 self-confidence has a variety of influences on students' WTC. For example, itconstitutes anxiety and states perceivedcompetence (MacIntyre et al., 1998); it is recognized as the strongest predictors of WTC among individual variables (Clément, Baker &MacIntyre, 2003);

and it has a strong effect on students' L2 WTC (Kim, 2004); Cetinkaya, 2005).

*Perceived Communication Competence:* In terms of perceived communication competence, MacIntyre et al. (1998) state that students' perceived communicative competence can be considered as their perception toward the ability to speakL2 with other L2 users. L2 students who perceive themselves to be poor or good communicators tend to have less or more WTC. Obviously, students'perceived communication competence is directly related to WTC. According to Baker and MacIntyre (2000) individuals' actual ability is not the key, but how they perceive their communication competence determines WTC.

*L2 Learning Anxiety:* With regard to L2 learning anxiety, several factors are identified such astrait anxiety, state anxiety, and situation specific anxiety (MacIntyre, & Gardner, 1991).Speaking activities usually provoke anxietyamong students in L2 classes . Speaking anxiety inhibits and prevents students from mastering their oral skills. Baker and MacIntyre (2000) found that language-use anxiety, positive or negative past communication experiences are among the major factors that determine students' reported WTC level.Oral communication anxiety has been found to have effects on students'perception of their competence to communicate, thus affecting their WTO (McCroskey& Baer, 1985), and high levels of anxiety negatively affect L2 performance and acquisition (Liu & Jackson, 2009).

*Students'Motivation:* Regarding motivation, it is defined as the extent to which students strive to acquire the language because of the desire to do so and the satisfaction derived from it (Gardner, 1985). It can bring L2 proficiency through communication with other members of a group (Clément, Dörnyei& Noels, 1994).Teachers and their teaching strategies may decide whether their students are motivated or demotivated. Teachers can create basic motivational conditions, generate, maintain and protect student motivation, and encourage positive self-evaluation, which has a direct effect on attitudes toward L2 learning context (ibid). Low motivation may lead to unwillingness to communicate.

*Students' Personality:* Another factor needs to be mentioned is personality. Literature shows that personality has been seen as an important part of WTC theory in communicating both in first and second languages. Personality refers to individual factors affecting student's WTC. McCroskey and Richmond (1990) stated that introversion and extraversion personality traits can be seen as influential indicators of WTC. Liu (2005) stated that personality as an important reason behind students' unwillingness to communicate, and that some students are shy and introverted and thus

tend to keep quiet in classes. They try to avoid communicating with others as they are less sociable, introspective, and do not want to be involved in communication. On the contrary, Elwood (2011) stated that students with personality traits such as flexibility, extroversion, sociability, and confidence tend to have a higher L2 WTC. They are more likely to be willing to communicate; therefore, they are identified as the ones who enjoy being involved in communication.

**5.2.2 Situational Variables**

Situational variables are another set of factors that appear to have influences on students' WTC. These variablesindicate that students have the desire to speak with a specific person on a particular occasion. These factors are identified as the effect of task types, topics, interlocutor, classroom atmosphere, teacher's role etc. (Kang, 2005; Peng, 2014).

*Effect of Task Types:* Tasks are defined as the learning activities organized in a class targeted at either structural knowledge or communicative ability (Peng, 2014). Task types are considered as noticeable factors having influence onstudents' degree of WTC.Student's L2 WTC can be changed depending on the nature of the task, level of difficulty and the time allowed for completing the task (Pattapong, 2010).

*Effect of Topics:* Students may be willing to communicate with their fellow students in English if they are exposed to familiar topics to discuss and thus increasing their practice opportunities. Topic familiarity, topic interest, and topic preparation are the essential features that can enhance students' linguistic self-confidence, which in turn increases students' WTC (MacIntyre et al., 1998). Similarly, Kang (2005) contends that some particular topics may foster an eagerness for students to engage in discussing, that is, they feel the need to talk about a topic because it is intrinsically and instrumentally interesting to them. On the contrary, lack of knowledge about a topic and its appropriate register result in their avoidance of communication (ibid). It has been widely investigated and confirmed that by choosing topics of students' interests,teachers can have a greater effect on their WTC (Xie, 2010).

*Teacher role:* Researchers have indicated that such factors created by teachersas classroom procedures, teaching styles, verbal and non-verbal behavior can create strong impact on students' perceived competence, anxiety, motivation and WTC in the L2 classroom (Pattapong, 2010; MacIntyre et al., 2011; Peng, 2014). Teachers' behavior involves actions in class including giving clear explanations, feedback or encouragement, providing opportunities for students to talk. Teachers' characteristics refer to teachers' personality, including

whether a teacher is friendly and relaxed or unfriendly. All may contribute a great deal to students' L2 WTC.

*Classroom atmosphere:* The classroom atmosphere can either facilitate or hinder students' participation. The classroom atmosphere is defined as the emotion, mood, or climate created and enjoyed by the class group, which shows involvement and participation of all members in class. According to researchers(Pattapong, 2010; Peng, 2014; Suksawas, 2011),a friendly classroom atmosphere helps promote L2 WTC; while a silent and boring atmosphere demotivates it. Findings of studies found that students' L2 WTC could be higher in a cooperative working atmosphere in which all students in specific groups are allowed to participate equally and share their ideas in learning activities (Suksawas, 2011).

## 5.3 Strategies to Motivate Students to Participate inSpeaking Classes

Making students talkis really a great challenge for EFL teachers in speaking classes. The case is especially true for Asian students who seem to be passive, quiet, shy and unwilling to talk in the classroom (Liu, 2005).That is why motivating strategies are considered as a remedy and it is the EFL teacher whose role is of vital importance. Whether or not the students are willing to speak in class depends on the teacher's teaching styles, attitudes and behavior towards their students. For example, the teacher can encourage students to speak by helping them establish positive attitudes towards speaking errors (Truscott & Hsu, 2008); to enhance students' WTC, the teacherneeds to emphasize the fact that classroom environment is the best place students can use L2; the teacher's proper behavior to students is as one of the useful techniques (Ur, 2000); teachers should design a variety of real-life activities centered on their students and create a relaxing learning atmosphere to help students express themselves; giving more right to students to discuss topics, focusing more on their students'

knowledge (Zarrinabadi, 2014); the practicality and authenticity of communication tasks are the successful keys to WTC (MacIntyre, Babin&Clement, 1999); classroom arrangement which encourages cooperative activity like pair and group work can bring learning effectiveness to students (Wright, 2005); another key strategy that teachers should pay attention to is to provide meaningful feedback to attract students' attention when they are speaking. It is also considered as one of the best ways of helping students activate their knowledge, thus encouraging them tocommunicate in class (Rogers & Freiberg, 1994); Kang (2005) also suggests that teachers should create a supportive environment for students to feel free to participate in the classroom. Obviously, the teacher plays the most important role in the enhancement of students' WTC.

## VI. RESEARCH METHODS

### 6.1 Sample and Sampling Procedures

Two cohorts of participants were invited to take part in the current study.The first cohort includedfive native Englishspeaking teachers (NESTs) whohave been teachingEnglish at PU for more than two years. The second cohort consisted of 200first-year English-majoredstudents who were studying speaking skill with the 5 native speaking teachers.To select the teacher sample, conveniencesamplingwas employed because only five native speaking teachers were working at PU at that time and to select the student sample for the survey questionnaire and interview, random samplingwas employed. 200 students were selected from 8 classes which were having speaking classes at the time the study was conducted. However, when the validity of the questionnaire result was checked, 5 of them were invalid. As the result, the total of the questionnaire respondents were 195 and 12 out of 195 were selected for the interview.The table below shows demographic information about the respondents.

*Table.1: Demographic Information of the Participants*

| Instruments | Participants | N = 200 | Age | Gender |
|---|---|---|---|---|
| Interview | Native English speaking teachers | 05 | 28-40 | 2 females |
| | | | | 3 males |
| Observation | Native English speaking teachers | 05 | 28-40 | 2 females |
| | | | | 3 males |
| Interview | First-year English majored students | 12 (out of 195) | 19-20 | 7 females |
| | | | | 5 males |
| Survey questionnaire | First-year English majored students | 195 | 19-20 | 159 females |
| | | | | 36 males |

### 6.2 Data Collection Procedures

To collect data for the current study, three instruments including closed-ended questionnaire,

classroom observations and interviews were used. Data gathered from theseinstruments was cross-validated to increase the level of quality and validity. Firstly, a survey

questionaire was employed. It was designed based on literature of WTC theory and adapted from WTC model ofMacIntyre et al. (1998) and Kang (2005).The questionnaire consisted of three sections consisting of 31 items and employed afive-point Likert scale. The first section was used to gather data about the extent to which the students are willing to communicate. This section consisted of 10 items and employed five-point Likert scales: Never (N), Rarely (R), Sometimes (S), Often (O), and Always (A); the second section consisting of 13 items was used to explore the main factors affecting their WTC; and the third section consisting of 8 items was used to explore useful strategies to motivate students to talk in their speaking class. Both sections employed five-point Likert scales: Strongly Disagree (SD); Disagree (D), Neutral (N), Agree (A), and Strongly Agree (SA). Secondly, semi-structured interviews including 10 questions for the students, and another 10 for the teachers were conducted with 12 students and 5 NESTs. The questions for the interview were all designed to maximize the consistency of the data and gain a deeper understanding of the complexities of EFL students' WTC in English at PU. Thirdly, five class observations were conducted to investigate the current level of students' WTCand tendency toward learning speaking skill in English. Therefore, students'WTC was checked. To serve this aim, the observation was focused on class activities, students' involvement, attitudes, performance, or interaction.

## 6. 3 Data Analysis Procedures

Data obtained from the questionnaire was analyzed quantitatively by using SPSS, version 20. Basic statistical descriptions such as percentages (%), means (M) and standard deviations (St. D) were used to analyze the participants' responses to address the research questions. Descriptive statistics were used to find out the highest or lowest level of WTC of the first-year English majored students at PU. Regarding data collected from the interviews and class observations, "content analysis" was employed. The data were transcribed and analyzed thematically. Each participant was assigned the code T for the teachers, i.e. T1…T5 and S for the students, i.e. S1-S12; and each class was assigned the code CL, i.e. CL1- CL5.

## VII. RESULTS OF THE STUDY

### 7.1 Results of RQ1

RQ1 attempted to explore the extent to which the first-year English-majored students are willing to communicate in speaking classes. Table 2 below displays the data reflecting the extent of students' WTC in learning speaking skills at PU.

*Table.2: The Extent of Students' WTC*

| Item No | Contents | N | Mean | St. D |
|---|---|---|---|---|
| 1 | Volunteering to speak or answer the teacher's questions | 195 | 1.92 | 0.760 |
| 2 | Expecting the teacher to ask more | 195 | 2.62 | 0.999 |
| 3 | Having idea but don't dare to answer | 195 | 3.01 | 1.030 |
| 4 | Just listening and keeping silent | 195 | 3.08 | 1.093 |
| 5 | Avoiding seeing the teacher's face | 195 | 2.39 | 0.949 |
| 6 | Wishing not to be called | 195 | 2.79 | 0.890 |
| 7 | Being afraid of being called to speak | 195 | 2.71 | 1.012 |
| 8 | Expecting to work individually | 195 | 2.62 | 1.089 |
| 9 | Expecting to participate actively in group work | 195 | 3.81 | 1.065 |
| 10 | Expecting to participate actively in pair work | 195 | 3.63 | 1.042 |

Data displayed in Table 2 revealed that most of the students never or rarely volunteered to speak or answer the teacher's questions (item1) with M=1.92; over half of them never or rarely expected the teacher to ask them more questions (item 2) with M=2.62; nearly half of them had ideas but did not dare to answer the teacher's questions (item 3) with M=3.01; and nearly half of them often or always just listened or kept silent when the teacher raised questions (item 4) with M= 3.08.

Regarding whether the students avoided seeing the teacher's face, over half of them tended to do so (M= 2.3). More surprisingly, about three-fourths of them wished not to be called in speaking classes (item 6) with

M=2.79. That might be because those students were also afraid of being called (item 7) with M=2.71. It is also the reason why over half of the students expected to work individually (item 8) with M=2.62; and about half of them rarely or sometimes expected to work in pairs or groups (items 9 and 10) with M= 2.77 and 2.69 respectively.

The above findings from the survey questionnaire revealed that about half of the students were not willing to communicate in speaking classes. These findings were consistent with those from the interviews. Among 12 students interviewed, most of them expressed that they rarely volunteered to speak in speaking classes. For example, S1 expressed:

"….I like to speak English. However, I rarely volunteer to speak." When my teacher asks English questions, because I do not know how to answer, even when I have some ideas in my mind, I don't dare to speak out….."

S2, having similar opinion, expressed:

"…when my teacher asks a question that I do not know, I wish he does not call me. In fact, at that time, I just listen and keep silent….."

OrS5 expressed:

"…I do not like to be called to speak individually because I usually feel nervous when speaking in front of class…."

Regarding this issue, four out of five teachers said that passivity and silence existed among students in their speaking classes. For example T1 expressed:

"…….the students need to be more active in class speaking activities……";

Or T4 claimed about the situation:

"…when I raise a question, they often react reluctantly", and that "……they need extra incentive to be motivated ……"

In order to verify the students' and teachers' opinions, five classroom observations were conducted. The observations were done in May 2018. It was semester 2 of the academic year, so all the first-year classes were having "Listening and Speaking 2" level and studying with the textbook "*Real Listening and Speaking 3 by Miles Craven"*.The students were studyingUnit 4 "*I'd like a refund,please***". It could beseen that the tasks and activities in the textbook aredesigned to be more communicative, which encourages the implementation of Communicative Language Teaching. Through the classroom observations, it was noticed that all of the five observed classes showed a general picture of lacking WTC. For example, an observation conducted in CL1, it was found that just a few students performed their speaking with outstanding confidence compared to the rest of the class. Moreover, it appeared that those competent students could respond to the teacher's questions actively many times during the class section. Below is an activity:

"After introducing the vocabulary and phrases relating to shopping, the teacher divided the board into two columns: "what phrases a shop owner should say and 'what phrases a customer uses". Then, she asked the whole class: 'Who can volunteer to give the answer?' Some students in the front row raised hands, but the majority of the class kept silent. At that time, three students who volunteered were called to give the answers. After a while, another question was posed by the teacher, this time, the same students raised hands and spoke again."

Another situation in CL4 may show the students' passivity in their learning. They tended to avoid being asked to contribute their ideas.

"When the teacher randomly nominated two students sitting at the back of the class, who seemed to be very quiet and were keeping silent for most of the class time. The teacher asked the question "how does the shop keeper solve the problem of being complained by a customer who comes to her clothes shop to exchange the faulty shirt?" It was noticed that both students stood up reluctantly and tried to give the answer to the question.

Based on the findings of study, it was evident that many students were rather passive in their speaking classes. Thus, those students were happy to be safe and not many of them wished to be challenged by their teacher. From that viewpoint, the reaction of those passive students indicated that they had little or even no involvement in the speaking activity. It is tantamount to the fact that the extent of WTC of the students was not very high.

### 7.2 Results of RQ2

RQ2 attempted to explore major factors affecting students' WTC in speaking classes. As mentioned above, two types of factors affecting the students' WTC were measured.

**Individual Factors**

*Table.3: Individual Factors Affecting Students' WTC*

| Item No | Factors | N | Mean | St. D |
|---|---|---|---|---|
| 1 | Lacking English language proficiency | 195 | 3.74 | 0.900 |
| 2 | Lacking confidence in speaking abilities | 195 | 3.54 | 1.024 |
| 3 | Being hesitant because of uncertainty of the answers | 195 | 3.53 | 0.898 |
| 4 | Being afraid of making mistakes and loosing face | 195 | 3.42 | 1.003 |
| 5 | Getting nervous or embarrassed when being asked a question | 195 | 3.33 | 0.961 |
| 6 | Feeling shy when volunteering to speak in front of the class | 195 | 3.19 | 1.132 |
| 7 | Caring about grading evaluation | 195 | 3.30 | 1.410 |

Data displayed in Table 3 reflects the individual factors that affected the students' WTC in learning speaking skills at PU. The findings revealed that a set of factors relating to individuals had impact on the students' WTC. It was evident that nearly three-fourths of the student agreed that lack of English language proficiency, and lack of confidence in speaking affected their WTC most (item 1 and 2) with M=3.74 and M= 3.54 respectively. Over half of the students agreed that they were hesitant because of uncertainty of the answers (item 3) with M=3.53. Item 4 with M=3.42shows that about half of the students were afraid of making mistakes and loosing face. Nearly the same number of the students (item 5) was nervous and embarrassed in speaking classes with M=3.33. Nonetheless, only about one-third of the students agreed that they were too shy to volunteer to speak or that they cared about their grade (items 6 and 7) with M=3.19 and 3.30 respectively.

The findings of the interviews with the teachers and students were consistent with the above findings from the questionnaire. 9 out of 12 students who were interviewed expressed that several factors affected their WTC in their speaking classes. For example, the students expressed:

"…..I assume that my English ability is not good enough to make me feel confident, so I do not want to speak in front of the class…..

(S5)" "…….. I do not want to present my idea when I am not sure about the answer; I do not raise my hand even when I know the answer. I am reluctant to act because I am so afraid of making mistakes…. (S11)" "…..I do not often volunteer to speak; however, I believe that if the teacher asked me something within my knowledge, I could talk about it ….(S4)"; or "My major is English. However, whenever I intend to say something I know or have an idea about that, my heart starts beating fast. In many cases, I just wait for my teacher to call me to speak. Finally, I lose the chance to express my idea and practice speaking skills…….(S3).

The teachers also reflected these issues in their class. For example, some teachers expressed:

"One of the challenges I faced in teaching speaking generally is the lack of confidence among my students…..(T1)." "….the most difficult and challenging thing that I have to face when I teach English are the silence and the passivity of the students ….(T5); or "…..it depends on the groups; some are more vocal than others…..(T3)"

**Situational Factors**

*Table.4: Situational Factors Affecting Students' WTC*

| Item No | Factors | N | Mean | St. D |
|---------|---------|-----|------|-------|
| 1 | Difficult tasks | 195 | 3.27 | 0.992 |
| 2 | Unfamiliar topics | 195 | 3.02 | 1.086 |
| 3 | Teachers' and friends' negative attitudes | 195 | 3.07 | 1.102 |
| 4 | Teacher's negative feedback | 195 | 3.05 | 1.223 |
| 5 | Teacher's severe error correction | 195 | 2.99 | 1.267 |
| 6 | Other students' silence | 195 | 2.89 | 1.129 |

Data displayed in Table 4 reflects the situational factors that affected students' WTC in learning speaking skills at PU. The findings revealed that over half of the students perceived that their WTC was affected most by difficult tasks (item 1) and unfamiliar topics (item 2) with M=3.27 and 3.02 respectively. Teachers' and friends' negative attitudes, feedback also had impact on about half of the students' WTC (items 3 and 4) with M= 3.07 and 3.05 respectively. However, only about one-third of the students thought that teachers' severe error correction and other students' silence during pair or group work influenced their WTC (item 5 and 6) with M= 2.99 and 2.89 respectively.

The findings of the interviews with students also revealed that some tasks were difficult for those who were less able students; and many topics in the textbook

were unfamiliar to them. For example, some students expressed:

"…if I have enough information about a topic, I really like to talk about it. But when I don't have any information I can't speak…..(S5)"; or "I think sometimes the task is a bit difficult for me, so I feel doubt about my idea. …the teacher should choose suitable tasks for us. I'm no very good at speaking….(S1)"

**7.3 Results of Research Question 3**

RQ3 attempted to discover strategies to motivate the students to communicate in English speaking classes. Table 4 below displays the data collected from the student questionnaire.

*Table.4: Motivating Strategies*

| Item No | Strategies | N | Mean | St.D |
|---|---|---|---|---|
| 1 | Allocating enough time for students to prepare tasks before speaking | 195 | 4.18 | 0.881 |
| 2 | Allotting more time for pair work, group work or team work to let students have chance to talk | 195 | 4.00 | 0.865 |
| 3 | Encouraging students to speak in a friendly manner | 195 | 4.17 | 0.758 |
| 4 | Correcting mistakes in a positive way | 195 | 4.12 | 0.857 |
| 5 | Providing meaningful and considerate feedback to attract students' talking engagement | 195 | 4.03 | 0.834 |
| 6 | Arranging more practical, meaningful and authentic communication tasks | 195 | 4.12 | 0.848 |
| 7 | Arranging more interesting games, role play activities for students to take part in | 195 | 4.02 | 0.886 |
| 8 | Arranging a variety of activities | 195 | 3.92 | 0.865 |

Data displayed in Table 4 revealed that most of the students agreed that the 8 above-proposed strategies are the most important and useful strategies that can help them to improve their English communication.

Regarding time allotment to speaking activities or tasks, most of the students perceived that they needed more time for preparation for tasks (item 1) and for pair or group work (item 2) with M= 4.18 and 4.00 respectively, and that they desired to be encouraged to speak in a friendly manner by their teacher (item 3) with M=4.17. Teachers' mistake correction in a positive way and meaningful and considerate feedback to attract students' talking engagement were also considered as motivating strategies by most of the students (items 4 and 5) with M=4.12 and 4.03 respectively. Similarly, arranging more practical, meaningful and authentic communication tasks (item 6), providing students with more interesting games, role play activities (item 7), and a variety of activities (item 8) for improving speaking skills were also expected by most of the students in order to motivate them to talk with M= 4.12, 4.02 and 3.92 respectively.

The findings of the student interviews also revealed that most of the students expected the teachers to employ all the 8 above-mentioned strategies for them to increase the WTC. For example, regarding time allotment to speaking activities, S10 expressed:

> "…when I have time to prepare something before doing a task, I can speak more confidently. It also reduces my shyness or embarrassment…(S2)"; "…it is important for teachers to have friendly and positive attitudes toward their students. This can eliminate the inhibitive barrier in the class within one or two lessons… (S3)"

Regarding arranging group and pair work, and a variety of meaningful tasks, nearly all students being interviewed expressed the same perception. Below are some comments:

> "…if we are asked to work in small group of three or four, we can share our opinions with one another….( S7); "….I think working in pair, especially with my friend, who sit next to me… is effective. Because I think that we have known each other knowledge, we can help build up our vocabulary…(S5)"

Regarding mistake correction techniques, 9 of out 12 students expressed their agreement on right and gentle feedback to encourage them to talk calmly and encouragingly. For example:

> "….I think that if teachers give feedback to students' mistakes in a friendly way, they can motivate and encourage us to free to speak more…..(S7)"; "…. as we always concern and worry about strong and unfriendly manners of feedback from teacher whenever we intend to speak …..(S6)".

## VIII.    DISCUSSION

Regarding the extent of student' WTC in speaking classes, **t**he findings of the study revealed that most of the students seemed to be less willing to communicate in EFL speaking classes. That means they have low level of WTC. The findings support much of the literature about Asian students, who are often considered to be shy and passive in EFL (Kim, 2004). Thesefindings are in line with some conclusions of other Vietnamese researchers. For instance, Nguyen (2010) states in his research that Vietnamese students typically keep quiet in class and wait until called upon by the teacher instead of volunteering to answer questions. Partly, that might be affected by cultural features of Vietnam. Accordingly, for a long time students have been viewed as typically obedient, shy and unwilling to communicate directly with their teachers. Another issue arising in this case is that the first-year students have studied speaking skill with native speakers the first time. Many of them are from rural areas where English teaching and learning is assumed not to be as

good as in big cities. They almost have no chance to contact native speakers. Consequently, at university they may encounter problems in listening to their teachers. They may not understand the teachers' instructions; or they may be afraid that the teachers may not understand what they say. Consequently, their low level of WTC may lead to a failure at achieving the set goal of speaking modules. Obviously, the students can improve their speaking skill only when they seek opportunities for practice with high level of autonomy.

In terms of factors affecting their WTC, the findings of the study revealed that the students have experienced more problems relating to individual factors than the situational ones. One of the demotivating factors is low level of English proficiency. It might also be the reason why they are not very confident in speaking English. The issue might imply that before the students entered the university, they almost had no chance to practice speaking English at high school, or they might not be trained how to use communicative strategies. Those years of English classes at secondary and high school might be forced on those students, leading to external rather than internal motivation. They learned English because of requirements of the school. Mixed-ability classes may be another issue to be considered in this case. Usually, the less able students encounter more difficulties than the more able ones in EFL learning. The reason why this issue arises may fall into the implementation of the course. The students might not take a placement test or be placed in the right class level. This finding is consistent with MacIntyre et al.'s point of view (1998) that students' L2 proficiency has a significant effect on their WTC, and that low self- perceived linguistic proficiency could prevent students from venturing on speaking L2 in class (Liu & Jackson, 2008). What is more, students' passivity, shyness and embarrassment, and lack of confidence were also revealed. These issues might be considered to be quite common in EFL classrooms. The finding is in conformity with the finding of other previous studies in EFL contexts. Researchers view this issue as a "cultural stereotype" (Kumaravadivelu, 2003). The belief in unsound English competence might lead them to making mistakes while they are trying to produce oral language. They are fearful of teachers' or friends' negative comments or feedback when they make mistakes. They might not know that other students also make mistakes in foreign language classes. Students should know that learning a new language takes a long time because of the complexity of languages, especially learning English in a context like Vietnam. In order to get improvement gradually, according to Brown (2002), foreign language students have to take risks; that is to say, they have to

practice more listening, make opportunities to talk, be willing to make mistakes, and especially, make mistakes work for them.

The findings of the study also revealed that situational factors such as level of task difficulty, unfamiliarity of topics, teachers' manner and attitudes as well as techniques for correcting mistakes or giving feedback partly influence the students' WTC. It is evident that the factor that most affects the students' WTC is related to topics selected for speaking practice. Half of the students have negative perceptions of the topics because they are too difficult for or unfamiliar to them, leading to silence in speaking classes. This finding is consistent with Nguyen's (2010) finding that states where students are supposed to do something that is beyond their ability, they will naturally be unwilling to fulfill the task; and Kang's study (2005) discovered that students feel more secure while discussing a familiar topic. Naturally, when students discuss something which is suitable to their background knowledge they will feel more comfortable and confident to contribute to the discussion. This finding shows that the teachers may not pay much attention to individual differences during speaking classes.

Teachers may not create opportunities and employ different strategies for the students to express their ideas or opinions at their level of background. If teachers ignore this task, the less able students may not make progress or success in their learning. Without strategy training in class, students will hardly become more confident and autonomous in their learning. Strategies used to increase students' WTC, as the findings of the study revealed, undoubtedly, can support the students' learning. Learning should be facilitated through the application of such strategies or techniques as balancing the time allotted to both task preparation and performance; allotted time concerns the time provided for the students to perform the task and it can help them gain more confidence to talk; as a result, their WTC can be upgraded. Ellis (2005) states that students can perform oral tasks well without time pressure by giving them enough time to plan for and perform a task at the same time. Creating a friendly atmosphere is also very important as Zarrinabadi(2014) states that teachers may increase students' WTC by creating an atmosphere that is encouraging and supportive. Giving feedback and interacting with students in a positive and constructive way will certainly bring the students a lot of benefits. Different students have different needs, abilities and learning styles. As the students expected, teachers should arrange the class in a positive way, how to adapt the textbook, how to adjust the tasks, when to give feedback and many other strategies. That is because content and context are two important factors that determine students' level of willingness to communicate

in language classroom(Ellis, 2005).The findings of the study revealed that too much pressure may be placed on the native speakers. They have to follow the provided syllabus; or they are not familiar with large size classes; or even the teachers and the students may be quite different from each other in terms of culture and attitudes to learning. Needless to say, the teacher plays the most important role in the training and application of learning strategies to increase students' WTC in speaking classes; and more importantly, the more NESTs who teach English in Vietnamese universities understand about their students' culture, personality and preferences, the more they can support them in the improvement of their WTC.

## IX.    CONCLUSION AND IMPLICATIONS

The findings of the study revealed that around half of the EFL students appear to have low WTC in speaking classes. Although the students study with NESTs, it seems that those students need more care and attention from teachers. Their learning is affected by both personal and situational factors. These factors certainly hinder their speaking performance and are the major causes of their unwillingness to communicate in English speaking classes. In a context like Vietnam, because of culture, personal characteristics, and the learning environment, a number of issues need to be considered; and it is necessary to involve stakeholders in solutions to those issues. Regarding the implementation of the EFL speaking module, it is suggested that the syllabus designer pay more attention to a detailed syllabus. Objectives, learning outcomes and time allotment of the module should be clearly identified so that the NEST scan follow it easily and logically. The syllabus designer should do this task together with the NESTs so that they will know what to do during classes. What is more, if it is possible, students should be placed in a speaking class at their right level. By doing so, less able students will be more confident and will not be afraid of losing face when they work together with other students. Because of cultural differences, when NESTs work in an unfamiliar environment they may not have a good understanding of the students. It is advisable that they step by step learn more about Vietnamese culture and Vietnamese people, especially students' learning styles and preferences. They should be aware of the psychological hindrances that may prevent their students from WTC and take appropriate measures to address these issues. To build up their students' WTC, teachers should try various strategies in order to increase their students' interest and motivation to learn and use L2. At the same time, it can help remove the barriers which demotivate students' WTC, and make their students feel more confident and become more independent and autonomous in their learning.   This, in turn, may result in greater use of the

target language by the students, leading to increased self-ratings of their English proficiency (Liu & Jackson, 2009), and thus increasing their WTC. However, only the teachers' part is not enough. It is required that students be active both inside and outside the classroom. Setting learning goals right at the beginning of a course, identifying learning styles and preferences, and taking risks in learning are very important for any EFL student. Practice will help students increase confidence and overcome anxiety in speaking English.

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# Surpassing the Ekphrastic Experience in Modernist Poetry

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*Abstract—The modernist poetry developed a fear of words being taken in their true literal sense, which W.T.J. Mitchell called the "Ekphrastic Fear". This paper explores how the fear of literalism results in self-reflexivity, semiotic transparency and the pursuit of openness in Modernist poems. Ekphrasis verbally describes a work of art or an event that is either real or is imagined. The root meaning of Ekphrasis comes from the Greek words "ek" that means 'out' and "phrásis" that means 'speak', and "Ekphrazien" means 'speaking out' or 'telling in full'. In the process, the poet gives voice to a silent object, and by detailing its fixed form, becomes immortal and static, thus suspending time. Ekphrasis is considered thrice removed from reality, being a representation of the original's representation. Thus, a poet records his visual experience, whether it is what he has seen, reconstructed or imagined, as he perceives them, within the visual space that he constructs. In such poems, the image is the subject and the meaning is determined by the verbal representation of the subject. The tradition of Ekphrastic poetry as a literary work began with Homer's description of the shield of Achilles in his book Illiad, and there are many poems that proliferated ever since.*

*.Keywords— Ekphrasis, Experiments, Innovations, Openness, Reinforced-Individualism, Self-reflexivity.*

## I. INTRODUCTION

The uniqueness of ekphrasis in Modernist period stems from the Modernist rebellion against the traditional norms and methods that existed in art, literature, architecture, philosophy and music. With the rejection came the wave of experimentation and individualism, both of which were anathema in the past. This dissatisfaction largely emerged out of the horrors that the world saw in the aftermath of the World War, rapid urbanization, industrialization, and the coming of the mass culture. The result was the inwardness, self-consciousness, alienation, and fragmentation in the modern society which strongly reflected in art, especially in poetry. Andrew Marvell's "the Picture of Little T.C. in a Prospect of Flowers", John Keats's "Ode on a Grecian Urn", Robert Browning's "My Last Duchess"

and P.B. Shelley's "On the Medusa of Leonardo Da Vinci in the Florentine Gallery" are some of the finest Ekphrastic poems that have come out. Brueghel's famous painting of Icarus became the subject of not less than eighteen poems, two of which were W.H. Auden's "Musee des Beaux Arts" and William Carlos William's "Landscape with the Fall of Icarus". Brueghel's "Hunters" also was verbally represented by Williams, John Berryman, Norbert Krapf, and John Langland. The arts have influenced each other all through the ages in their simultaneous growth and development. The revolutions in Modernist poetry were strongly stimulated by the changes in the visual artistic scene. Inspired by the "Manet and the Post-Impressionists" of 1910, the modern French painters who chose to move away from naturalism, the Armory Show or International Exhibition of Modern Art was held at the 69th Regiment Armory in New York in the year 1913. While the Armory Show was an exhibition with fresh, new and original works of art that caused a surge of heated controversy, the painters in New York, on the other hand, found in it the opportunity to create an atmosphere of artistic daring. The show made people realize that the perception of things and their relation with one another, distinguished the Modern age from the past. Thus there evolved a new way of viewing external objects and a new way of imagination while representing them. Cubism, Futurism and other revolutionary art forms, along with post-impressionism, were featured in the exhibition that turned out to be one of shock and amusement for the Americans in New York, Chicago and Boston. The impact was not restricted to painters alone, as it spread to other fields of art as well. This revolution in painting made the poets aware of the lack of good innovative work in the poetry of that time. The mutual lack of respect for the basic laws of pictorial art and their common sense of individuality was the common thread that ran through the style of the Armory Show painters. This made the poets dissatisfied with their literary laws and traditions and engaged in iconoclasm. The new, shocking and the strange ways of Modernism and their need to "make it new", emerged out of the abandoning of the artistic values that were considered sacred from

the Renaissance onwards. The slogan "Make it new" is widely attributed to Ezra Pound. He Pound disagreed with the notion of rejecting everything that belonged to the past, which the Futurists and Dadaists believed in. On the other hand, he incorporated the ancient traditions and forms into his works.

## II.    TRADITION AND TRANSGRESSION

Marcel Duchamp, one of the artists who were featured in the show, with his different attitude towards art paved way for the poets to reject the traditional notions of art and culture. Along with Picasso and Matisse, he revolutionized the developments in the art in the beginning of the twentieth century. He rejected the "retinal" art works, which he believed were just pleasing to the eyes and didn't contribute in any way towards the evolution of art or human. It was during this time that Dada or Dadaism, an art movement that is called anti-art movement, emerged. With this idea, Duchamp turned ordinary things like a bicycle wheel, urinal, bottle rack, shovel, into works of art, which came across as an attack on the conventional notions of the subject matter of art and the representation of the artist's personal vision of reality. By making art out of these ordinary objects, he created a sense of amusement in the spectators that they weren't used to. Thus he established that any object could be considered as art.



Fig.1: *The Fountain- a urinal that is kept inverted was signed and exhibited as a piece of art by Duchamp.*

Duchamp influenced the art of the twentieth century in the ways of perceiving an object of use into an object of beauty. He chose items, and by making small changes in their positioning, those items were declared works of art.

Innovations in visual art found its way into the Modernist poetry with new experiments in form and style, new modes of expression and complex nature of their themes and meanings. With individualism getting lost in the crowd, it became necessary for the artists to

make people think about their existence through their works. Wallace Stevens, William Carlos Williams and Gertrude Stein were among them who acted towards this idea in reinforcing the need for individualism. Thus Modernism became a period of self-consciousness and inward looking attitude, with each and every object being given their share of uniqueness and importance. Ekphrasis was widely employed by the Modernist poets as a gateway for their desire to paint in words what they perceive and imagine. W.J.T. Mitchell in his article, "Ekphrasis and the Other" divides Ekphrasis into three phases of realization – Ekphrastic difference, Ekphrastic hope and Ekphrastic fear.

> The first might be called "ekphrastic indifference," and it grows out of a commonsense perception that ekphrasis is impossible. This impossibility is articulated in all sorts of familiar assumptions about the inherent, essential properties of the various media and their proper or appropriate modes of perception. . . This literature reflects a second phase of fascination with the topic I will call "ekphrastic hope." This is the phase when the impossibility of ekphrasis is overcome in imagination or metaphor, when we discover a "sense" in which language can do what so many writers have wanted it to do: "to make us see.". . . But the "still moment" of ekphrastic hope quickly encounters a third phase, which we might call "ekphrastic fear." This is the moment of resistance or counter desire that occurs when we sense that the difference between the verbal and visual representation might collapse and the figurative, imaginary desire of ekphrasis might be realized literally and actually. (W.T.J. Mitchell, "Ekphrasis and the Other")

In the process of verbalizing a visual image, multiple layers of meanings and perceptions are added to the writing and thus, the language tends to be taken more critically than its less complex visual equivalent. Even though Ekphrastic poems are about things, they are written as an attempt by the poets to enable the readers to see beyond the words. Consequently, the various dimensions of the poems point to the text itself, declaring on its own for what it is. The fear of the literalism arising from the likelihood of the verbal given more prominence than the actual visual image prompted the Modernist poets to write self-reflexive poems. They make the readers aware that the work of art that they are trying to visualize is, in fact, nothing more than a poem.

The self-reflexivity of the Modernist texts pose as opaque surface, urging the readers to understand it, in its terms of poetic forms and techniques. For instance,

William Carlos Williams's "Red Wheelbarrow" is meant to be taken as a poem that is complete on its own with a single sentence:

> so much depends
> upon a red wheel
> barrow
> glazed with rain
> water
> beside the white
> chickens (Williams  224)

The poem forces the reader to take notice of the line breakages and fragmentation. The first line "so much depends" makes it evident that the poem is aware of itself. An ordinary sentence is made into a poem with careful breaking down into short lines, and as a result, stressing importance on each element. While describing what seems to be the scene of a moment, the poet wants us not to forget the fact that it is a poem that we are reading. Moreover, by describing the positioning of each and every object, the poem points out at the image that it conveys.

Self-reflexivity  can be clearly seen in Williams' "The Great Figure":

> Among the rain
>   and lights
>   I saw the figure 5
>   in gold
>   on a red
>   fire  truck
>   moving
>   tense
> unheeded
>   to gong clangs
>   siren howls
>   and wheels rumbling
>   through the dark city. (Williams  230)

Here, it is not merely the description of a sign that is seen on a fast-moving truck, but it is described as seen by the speaker. "I saw the figure 5" on the third line puts the poem into its place.

> In relation to Williams's approach to the literary commentary of Brueghel's pictures, Steiner affirms that "Williams's understanding of the ut pictura poesis simile went beyond the metaphoric… to the creation of structural equivalents of paintings in his poems" (1982: 73). What we find in "Portrait of a Lady" does not actually constitute a "structural equivalent" of a picture, but it offers ample scope for discussion of the limitations of language used for Ekphrastic purposes. Furthermore, it leads Williams towards a path which he followed from

then on in relation to his Brueghel series. (Carbajosa 55)

Modernist poems, with explicit descriptions, can make themselves look opaque-surfaced. Most of the poems written by Gertrude Stein are based on 'objects', 'rooms' and 'food'. While the poems that are supposed to be mere descriptions of objects create an illusion to be taken for its surface image, the language proves otherwise. There were a lot of themes that were dealt with by the poets. The horrors of the war, along with rapid urbanization created complete disorder and chaos in the world. Mass production resulted in the fall of handmade and handicraft industries, which quickly led to the loss of individuality. Chaos of the modern age also made it necessary to find beauty in the chaotic mundane things. Regard for broken pieces came to be a common trait among Modernist paintings and Modernist literature. With more machinery, laborers started to be seen as mere commodities and not as human beings. People were made to work in poor working conditions and were exploited to the maximum. As machines were given more importance than humans, artists, especially poets expressed their disappointment at the gravity of the situation. This meant that poems could no longer be seen as a source of pleasure, but their symbolic representation should also be accounted for. Consequently, attempts started to be made to read through the seemingly opaque surface to understand what it means, hinting at its semiotic transparency.

Williams wrote about things as they are in most of his poems, the things ranging from a sign he sees on a truck to that of a painting made by Pieter Brueghel. The collection "Pictures from Brueghel" contains poems written on various paintings by the painter. In the poem "Landscape with the Fall of Icarus" with the tragic death of Icarus, as painted by Brueghel, Williams engages in a detailed description of each and every element of the painting. He begins the poem by taking the name of the painter:

> According to Brueghel
>   when Icarus fell
>   it was spring (Williams  4)

This acknowledgment can be seen in his other poems also. By mentioning the name of the artist in every poem that are written about paintings, he asserts the authority of the artist and the fact that the piece is a poem about a painting. More than being a poem about a painting, it talks about the poet's view points and perceptions.

*Fig.2: "Landscape with the Fall of Icarus" by Pieter Brueghel. Note that the legs of the drowning Icarus are barely visible, while the landscape with the farmer catches our attention quickly. The same technique is followed by Williams in his poem too.*

It was Brueghel's choice to give primary importance to the farmer and other people and things on the landscape, rather than focusing on Icarus, who is drowning barely noticed in the lake. Thus he presents what he thinks the artist wants to convey through the painting. Every part of the landscape is described in detail and thus it becomes self-revealing. The eyes of the viewer automatically go to the prominent features, than at the subject of the painting. The same technique is followed by Williams who takes the readers by lead from one element to another. The details are presenting in the order of their visual importance or how the viewer registers them. The drowning of Icarus is not mentioned till the last line, the way it wouldn't catch the notice of the viewer of the painting, till the end. Icarus, the hero of the myth is given secondary importance, while the ordinary people and animals are given much prominence.

The lack of punctuations also gives the description a sense of happening in a flow. Moreover, the short lines enable in giving prominence to each and every mentioned detail of the scene. The same method is followed by him in "Hunters in the Snow", which is also from "Pictures from Brueghel". A scene with the harsh weather is made static in the painting, which was taken by the poets to describe in his style. The last lines of the poem show Williams' awareness of the artistic world:

> Brueghel is the painter
> concerned with it all has chosen
> a winter- struck bush for his foreground to
> complete the picture. (Williams 5)



*Fig .3: The Hunters in the Snow by Pieter Brueghel*

Here again, it was the poet who chose to detail the foreground at the end and chose to focus on the background of the picture till then. As the poet makes a declaration about what follows is important and should be taken seriously, the ordinary mundane objects become things of high relevance. Moreover in Williams' works, there is scope for the readers to make interpretations and this space is left by the poet intentionally. For instance, the objects mentioned in "The Red Wheelbarrow" are familiar – "wheel," "water," "chicken". They are made specific with "red," "rain," "glazed" – which makes these ordinary objects, when linked together, make a whole new meaning.

Gertrude Stein, in her poems that are seemingly difficult to comprehend, wrote on a variety of themes under the banner of 'objects', 'room' and 'food'. The fact that she chose to wrote about a box, coffee, an umbrella, a red stamp, a plate and so on proves how she gels in with the Modernist philosophy. There is nothing extra-ordinary about these everyday objects. They are all used by ordinary people in their daily life, which tend to be taken for granted. Her choice of works was based on their intended quality and not for their accepted meaning. In her collection of poems *Tender Buttons,* she wrote about very ordinary objects like a carafe, cushion, a box and so on. In "A Carafe, That is a Blind Glass", he describes carafe in terms that detach it from the concept that we know about.

> A kind in glass and a cousin, a spectacle and
> nothing strange a single hurt color and an
> arrangement in a system to pointing. (Stein 3)

Here, a familiar object is de-familiarized with its imaginative and creative description. The "nothing strange" (3) is ironic because making the object strange seems to be the aim of the poet. Stein was aware of the alienation and disorder that existed around her and didn't want to be a part of the convention

> All this and not ordinary, not unordered in not
> resembling. (3)

Thus, by talking about objects that aren't usually discussed in poems, she very well belonged to an era of

artistic revolution. Stein's poems are considered difficult to understand and interpret. This is because of the various possible interpretations that could be derived from these lines.

The blue coat that she talks about in her "A Blue Coat" can contain any number of inherent symbols:

A blue coat is guided guided away, guided and guided away, that is the particular color that is used for that length and not any width not even more than a shadow. (9)

The "blue coat" can stand for anything from life to shadows that are "guided guided away, guided and guided away". With the deceptive covering of opacity, the poem is an example of Modernist poem both being self-reflexive and semiotically transparent.

The Modernists did not believe in presenting a fixed meaning for their poetic creation. Instead, they left enough space for the readers to draw their own interpretations and conclusions. Ekphrastic fear has helped in reducing the power the poets have on the readers. He or she draws her own image from what can be understood of the poem.

In "The red wheelbarrow", though Williams has mentioned the particularity of the positioning of every object, the reader has the scope to imagine the scene. The objects and components are perfect in themselves. Though they exist independently, they are linked together by the thread of imagination. The sense of openness in the approach can be seen in Stein's poems also. The objects that she describes are not precise like her carafe, stamp, piano, hair, etc. Since the poets had aimed at individuality and creating an alienation effect, the central images of their poems had a uniqueness of their own. This meant that the scope for imagination was limited, in spite of the poets' desire for openness.

Marianne Moore wrote "The Magician's Retreat" after she saw Rene Magritte's "Empire of Light" in the New York Times Magazine. The poet describes the house in great detail, claiming that she has "seen it".
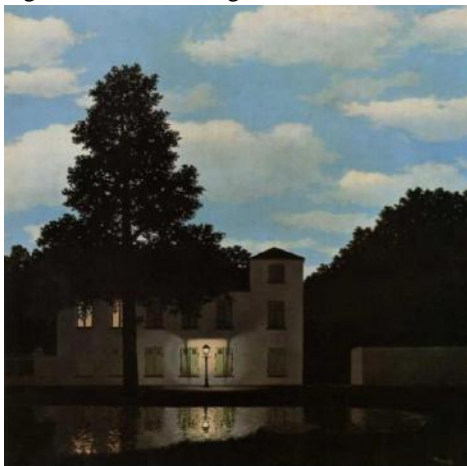


*Fig.4: Rene Magritte's "Empire of Light"*

of moderate height,
 (I have seen it)
cloudy but bright inside
 like a moonstone,
 while a yellow glow
 from a shutter-crack shone,
 and a blue glow from the lamppost
 close to the front door.
 It left nothing of which to complain,
 nothing more to obtain,
 consummately plain. (Moore 360)

There is the juxtapositions of darkness and light, when she used "cloudy" and "bright", "yellow glow' and "blue glow', that give a haunted outlook to the house that is set in a bright environment. When she says that there is "nothing of which to complain", she admits how plain the house looks for an onlooker, yet there is nothing more to ask for. The house here could also signify human relationships that put a constraint to our expectations by not having anything to demand or accept. Even the black tree at the back is clearly pictured and given certain "definiteness" that again puts a limit to our imagination and expectations. There is a certain kind of discreetness surrounding the painting, which can be seen in Moore's poem too. By describing the exact colour and position of objects, she limits the imagination of the reader.

Alongside Williams and Moore, Wallace Stevens also acknowledged the importance of modern art as a fundamental influence in his poetry. The typical example of ekphrastic poetry by Stevens is "Anecdote of a Jar". Unlike the ornamental decorative "urn", Stevens' "jar is more earthly and realistic. It is given the status of just another commodity, while also maintaining simplicity in the language of the poem. The act of placing the round jar (a man-made object) on the wilderness (nature) naturally points out to the claiming of the environment and everything that's in it by man. The process of "rising up of the wilderness" and "sprawling around the wild" shows how the interference of man collides with the natural functioning of nature. The repeated use of the word "round" gives a sound of roundness to the poem. The placing of the jar on the hill is also symbolic of God's creation of man in the already designed world. Like how it is the jar that makes changes to the wilderness, man exploits the nature according to his own whims and wishes.

### III.    CONCLUSION

The Ekphrastic fear encompasses the possibility of the worth of the actual thing being undermined while considering its literature, which is thrice removed from reality. In the process, multiple layers of meanings and

perceptions are added to writing that is meant to be an equivalent representation of the visual image. The different dimensions point to the text itself, declaring on its own for what it is. The self-reflexivity of the Modernist texts pose as opaque surface, urging the readers to understand it, in its terms of poetic forms and techniques. As already seen, William Carlos Williams's "Red wheel barrow" is meant to be taken as a poem that is complete on its own with a single sentence. It forces the reader to take notice of the line breakages and fragmentation. The horrors of the war, along with the rapid urbanization had its impact on the people losing their individuality, alienation and complete disorder and chaos in the world. This reflected in the Modernist literature to a great extent, especially in poetry. While the poems create an illusion to be taken for its surface image, the language proves otherwise. The methods of writing underwent changes with their disregard for the traditional forms. For example, Gertrude Stein's poems are often considered difficult to comprehend with its deceptive simplicity. A poem about the "Red Stamp" doesn't seem to be about it with its descriptions. Consequently, attempts are made to read through the seemingly opaque surface to understand what it means, hinting at its semiotic transparency. The Modernist poems delude the readers to believe that they are open to interpretations. The apparition of the possibility of having different facets to the poem is interrupted by the fact that the scope is limited. The carafe of Gertrude Stein appears in different images, but ultimately, it cannot be anything but what the poet has created.

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# Kashmiri Pundits: A Search for Identity or Identity Crisis with Special Reference to "Our Moon Has Blood Clots" by Rahul Pandita and "A Long Dream of Home" by Siddhartha Gigoo

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*Abstract— The nineties witnessed the mass exile of the Kashmiri Hindu Pundit community and Kashmir has virtually become this in-between debatable space, a no-man's land caught between the two-statist ideologies. Since then both the Kashmiris and Kashmiri pundits are in search for their identities. As Identity is the birthright of an individual. Everyone is born into this world with an identity or with multiple identities. Identity is also formed in due course of time. Hence, identity is both inherited and acquired. Therefore, it is imperative to recognize people's identity and allow them to preserve their distinct ethnic identity. Thus, this paper would analyze some of the factors leading to identity crisis and propose suggestions to resolve identity crisis among Kashmiries in general and in Kashmiri Pundits in particular. The paper will also analyse the Kashmir Conflict and exodus of pundits and its aftermath.*

*Keywords— Identity, Kashmiri Pundits, Identity Crisis, Kashmir Conflict.*

## I. INTRODUCTION

Identity is the birthright of an individual. Everyone is born into this world with an identity or with manifold identities. Identity is also formed in due course of time. Hence, identity is both born and acquired. Therefore, it is imperative to identify people's identity and allow them to protect their discrete, racial, cultural identity. It is good and sensible to have identity without which one is considered to be weak. We may also possess more than one identity like a national identity, religious identity, cultural identity, professional identity etc. However our identity based on gender, ethnic and national are more stable than other identities like religious, professional etc (Demmers, 2012). Identity is a symbolic construction, an image of ourselves, which we build in a process of interaction with others. If we do not compare ourselves with others there is no need for an identity. It is therefore contextual and dynamic, developing through dialogue and through the different ways in which people interact with others in relation to their cultural environment and their

relations (Mach, 2007). Identity is the creation of oneself, not placed on someone by another person, organization, or society. Identity moves from the local to the transnational. Identity is situational. Individual posses a core identity, but one's ethnic identity can shift depending on the environment and the relationships with others within a particular situation (Johnson, 2003).

**Causes for Identity Crisis Identity:**

Identity crisis can be caused by a variety of factors such as discrimination, exploitation, alienation, and deprivation. When people feel that they are not acknowledged, accepted, appreciated and are deprived of something that they are entitled to, then the crisis emerges. Identity crisis can happen to both majority and minority communities. However, most of the times the catastrophe occurs among the minority communities for fear of losing something that they have been enjoying for quite some time. According to Garg (2007), every ethnic group has its own distinct culture, language, and traditional institutions. The fact of belonging to one group often gives rise to follow feelings and sentiments. The fear of being assimilated with the dominant culture and the apprehension of being exploited make the minorities to fight for their common cause in preserving their identity. According to Bijukumar (2013), When people feel that they are a potential victim they strike back When people feel that others are a threat to their existence they fight for their survival even to the extent of ethnic cleansing. Conflict occurs when a group feels that they are vulnerable and if they do not act first, they will be at the receiving end. In most of the cases fear psychoses is the immediate cause of violence, though not the root cause.

The fact that the themes of the novels " Our Moon Has Blood Clots" by Rahul Pandita" and "A Long Dream of Home" by Siddharta Gigoo may have the universal application that set out to study the exodus of Kashmiri Pundits and their search for identity, yet the Kashmir experience has parallels in conflict and resistance around the world. This makes the study of these two novels

socially important as it deals with the problems which are universal. By the study of the novels of these writers, the reader is led through a few decades of Kashmir history where the two countries, India and Pakistan are on proxy war, each claiming its territory its own, and this proxy war has led to the death and destruction of the people of Kashmir in general and the exile of Pundits in particular, not only physically but also socially, culturally and psychologically and many issues like identity crisis, alienation, depression and solitude among the inhabitants of Kashmir had taken place.

## II. HISTORICAL BACKGROUND

Before going through the main components of this research paper, it is necessary to mention some details regarding the history of Kashmir and what are the causes which were responsible for Kashmir conflict and exodus of the Kashmiri Pundit community. The Kashmir Valley, also known as the Vale of Kashmir, is a valley in the part of the Kashmir region administered by India. The valley is bordered on the southwest by the Pir Panjal Range and on the northeast by the main Himalayas range. It is approximately 135 km long and 32 km wide, and drained by the River Jhelum.

Kashmir division is one of the three administrative divisions of the Indian state of Jammu and Kashmir. The Kashmir division borders Jammu Division to the south and Ladakh to the east while Line of Control forms its northern and the western border. In the first half of the 1st millennium, the Kashmir region became an important centre of Hinduism and later of Buddhism; later, in the ninth century, Kashmir Shaivism arose. Shah Mir became the first Muslim ruler of Kashmir in 1339, started the Salatanat-i-Kashmir or Swati dynasty. After that, Muslim monarchs ruled Kashmir for the next five hundred years, including the Mughals, who ruled from 1526 until 1751, and the Afghan Durrani Empire, which ruled from 1747 until 1819.That year, the Sikhs, under Ranjit Singh, annexed Kashmir. In 1846 after the Sikh defeat in the First Anglo-Sikh War, and upon the purchase of the region from the British under the Treaty of Amritsar, the Raja of Jammu, Gulab Singh, became the ruler of a new State of Jammu and Kashmir. The rule of his ancestors, under the paramountcy of the British Crown, lasted until 1947. In that year, facing a rebellion in the western districts of the state as well as an invasion by Pashtun tribes instigated by the Dominion of Pakistan, the Maharaja of the princely state signed the Instrument of Accession, joining the Dominion of India. Consequently, he transferred power to a popular government headed by Sheikh Abdullah.Following this, a war ensued between India and Pakistan. The region of the state, however, has been the centre of a dispute ever since, now administered by three countries: India, Pakistan, and the People's

Republic of China, the latter having taken control of Aksai Chin in 1964. Kashmir valley is however fully under the control of India and is about 15,948 Square Kilometres in area which is about 15.73% of the total area under Indian control.

By the end of 1990s, about half a million Kashmiri Pundits had left their homes in Kashmir. The displaced people sought refuge in Jammu andadjoin districts. Hundreds of thousands of Kashmiri Pundits found shelter in temples, sheds, barns, canvas tents and schools. Many others took rooms on rent. The role played by the people of Jammu region was laudable at those critical times. The displaced, jobless Kashmiri Pundits, many of them poor agriculturists wholly depending upon farming, lived on the meagre dole given to them by the government of Jammu and Kashmir. They suffered in migrant camps and private rented accommodations in Jammu and nearby districts. The camp dwellers lived in appalling conditions in canvas tents and dilapidated one room tenements that lacked even basic civic amenities. In these overcrowded spacesthere was neither privacy nor security and safety. It was a life of degradation, deprivation and indignity. Year after year,the exiles struggled, nurturing hope and battling a deep sense of alienationandwretchedness. Thousands perished due to diseases, mental sickness, sunstrokes, hostile climatic conditions and accidents.

During the nineties, Kashmir passed through its darkest years of conflict andpolitical upheaval in contemporary history. The popular uprising of the muslims of Kashmir against the Indian statewas met with force by the security forces in which thousands of civilians were killed among muslims and pundit community. Hartals, civil curfews, mass protests, bomb blasts, encounters, strikes, violent clashes between militants and the security forces, army crackdowns and detentions, became a way of life in Kashmir. Army and paramilitary forces launchedfull scale operations to control militancy. Thousands of Kashmiri muslims-young and old-lost their lives. Kashmir became the one of the most militarized zones in the world and a very dangerous place to live and visit. The cycle of protests and violence continues even now. There seems no political solution in sight to restore peace, stability, normalcy in Kashmir.

The exodus of Kashmiri pundits remains one of the darkest chapters in the history of contemporary India. 1990(when the mass exile of Kashmiri pundits started) is a turning point year in the history of Kashmiri Pundits. Many Kashmiri pundit families are settled in different parts of india and some other countries while several hundreds of thousands thousands are still languishing in the township for the displaced at Jagti near Nagrota and in other campusin the Jammu province of the J & K state. They continue to live as refugees in their own country, still unsure about where they belong.

Constantlyoverwhelmed by a sense of humiliation and displacement, their long cherished desire for a peaceful return is still unfulfilled. Even today they vacillate between despair and hope, and pray for normalcy to return to Kashmir.

**Kashmiri Pundits still in Search for Their Homes and Identity:**

In the current political scenario Kashmiri pundits are forgotten beings. The young and the middle aged visit Kashmir as tourists and pilgrims now. The stories of the struggles and plights of Kashmiri Pundit exiles have remained untold. The old are fading away , taking away with them the untold stories- stories of who they were, what they faced, what they lost, how they struggled and what remains now. Those who were born and brought up in exile are struggling to understand their own identities and the history of their elders.There are so many budding writers among the Kashmiri Pundits who had written reputed novels about the themes of identity, the exodus of Pundits from the Kashmir Valley in 1990s and their yearning to home coming. It is this burden of history that the writers like Rahul Pandita and Siddharta Gigoo had come up with their two famous novels where they had touched the themes like Kashmir Conflict and Search for the identity among Kashmiri Pundits. It is these stories told by such sensitive writers which forthcoming Pundit community writers will have to carry for the rest of their lives and search for their identities. No doubt, people come across a number of crises in their personal, professional, cultural, political, religious and social interaction. Therefore crisis is part of human civilization. The success depends on how well people are able to tackle these crises and live amicably. One of the major crisis a community experiences is, when their identity is questioned or at stake. The identity of a person or a community speaks what a person or a group is all about. When a group feels that they are deprived of something that they deserve, people begin to polarize and fight for their demands. Most of the major conflicts occurred in history is based on ethnicity.

Our Moon Has Blood Clots is a heart touching novel written by Rahul Pandita in which he have highlighted the theme of exile along with the theme of the crisis of Identity among the pundits of Kashmir who have been exiledfrom the Kashmir. The author describes the brutal treatment they were subjected to, after which they were stripped of their identities and tagged as refugees. More than twenty-seven years ago, in the winter of 1990, about four hundred thousand Pandits of Kashmir were forced to leave Kashmir, their homeland, to save their lives when militancy erupted there. Even today, they continue to live as 'internally displaced migrants' in their own country. While most Kashmiri Pundits have now carved a niche

for themselves in different parts of India, several thousands are still languishing in migrant camps in and around Jammu. The stories of their struggles and plight have remained untold for years.The motif "our home in Kashmir has twenty two rooms" is repeated again and again in the beginning of some chapters of the novel, "Our Moon Has Blood Clots". For the mother of the Author of the novel, Home is everything. Home is her identity. In exile, she often repeats the story of her home in front of everyone. Her husband used to tell her, "for God's sake ,don't repeat your home story in front of everyone". Rahul Pandita further says, "the home story was a statement that Ma had got in the habit of telling anyone who would listen. It didn't matter to her whether they cared or not.I had become a part of herself, entrenched like a precious stone in the mosaic of her identity."

Before the exodus of the Kashmiri pundits, Pundits of Kashmir used to celebrate every event and festival with pomp and show, every festival and event of pundits is unique and different as compared to the Hindus of the other states of India. These events and festivals of the Kashmiri pundits represent their social and cultural identity as well as their ethnicity. These pundits have their own traditions, customs and social norms which they are attached and for which they cherish and value. In exile, they tried their best to remain firm with their roots but with the passage of time the elders among Kashmiri pundits died, who were the representatives of cultural, historical, ethical and traditional norms, started to lose identity and a new generation of pundits, who were born during exile in the migrant camps and other parts of the country have assimilated their languages and their way of living, were uprooted from the language, traditions and customs their parents used to love.But Kashmiri pundits are very optimistic and hopeful for the time when they will return to their homes and to their land what they called Paradise(Kashmir).

The exile and exodus of Kashmiri pundits' stories needed to be told and to be heard. The exodus and exile of half-a-million Kashmiri Pundits from the Kashmir valley has become just a subplot in the chequered history of the land. Twenty-nine years since January 19, 1990, when thousands of Kashmiri Pundits started leaving their homes fearing persecution and death amid anti-India and anti-Pundit threats and this subplot gets dimmer. Their ancestral orchards and homes lie abandoned, while they live in misery in rehabilitation camps in Jammu, or have relocated to the hot plains of the other states India, trying to eke out a living even as they dream of their lost homeland.It's against this backdrop that *A Long Dream of Home*, a collection of memoirs of Kashmiri Pundits, was published to commemorate 25 years since they were hounded out of their homes. Edited by Siddhartha Gigoo

and Varad Sharma, it is one of the few documentation exercises carried out to tell the story of Kashmiri Pundits and their search for identity and their yearning for the home coming, who were basicallythe ethnic minority of the region.

A significant testimony of a community that has been ignored by many state and central governments, the book features haunting memoirs of three generations of Pundits and is divided into four sections. Part I: *Nights of Terror* features narratives of what Pundits witnessed and faced in Kashmir from 1989 to 1991. Part II: *Summers of Exile* has Pundits talking about how they have struggled to survive during the past 25 years. Part III: *Days of Parting* is about the horrific events and circumstances leading to the mass exodus of Pundits from Kashmir. Part IV: *Seasons of Longing*reveals the desire of the Pundits to return to their homes. The book "A Long Dream of Home" also contains heartbreaking pictures of abandoned houses and ruins of the temples of Pundits in Kashmir, along with the dismal living conditions of migration camps in Jammu province, where they lived after fleeing from Kashmir. Hundreds of Pundits still live in these areas.The contributors to the memoirs come from all walks of life and age groups. People such as Sushant Dhar, who was one-and-a-half-years when his family left Kashmir, Vaishali Dhar, who lives in the migrant camps for Kashmiri Pundits at Muthi in Jammu, and Prithvi Nath Kabu, born in 1934, who worked as a teacher in Kashmir and also lives in Muthi. There are accounts from Kishore Pran, an award-winning writer, playwright, painter and filmmaker, Meenakshi Raina, a novelist who lives in Canada, Minakshi Watts, a poet-painter who runs a literary journal in Delhi, Ramesh Hingloo, founder of a community radio service – Radio Sharda, Rattan Lal Shant, a writer, Kashi Nath Pandita, a writer-educationist and Badri Raina, a writer-teacher.

While the writings tend to get repetitive, they cannot be dismissed as not 'engaging enough'. For they tell you of collective trauma and hopes and disappointments of thousands of people who have lost a way of life.As Gigoo puts it in his essay *Season of Ashes* and describes how his grandfather was never the same after leaving Kashmir, "The first shock he experienced was when he crossed the Jawahar Tunnel, in Banihal. He was in a truck with his family, leaving Kashmir for Jammu in 1991. When the truck exited the three-kilometer long tunnel, the entire landscape had changed. Something changed in him that day. And the tunnel became the tunnel of forgetfulness, not just for him, but countless other elders who were leaving Kashmir for unknown places for the first time in their lives."

## III. CONCLUSION

In these two novels, the authors attempts to provide readers with a clear picture about the tough times faced by the Pundits. The emotions are captured powerfully and the condition of the troubled state is explained in these memoirs. There was a time when the Kashmiri Pundits and the Muslims stayed together peacefully, until the Pundits were forced to exile.More than 350,000 Pundits were forced into exile. The authors of these memoirs says that the heartbreaking story of Kashmir has so far been told through the prism of the brutality of the Indian state, and the pro-independence demands of separatists. But there is another part of the story that has remained unrecorded and buried. *Our Moon Has Blood Clots*and*A Long Dream of Home* are the unspoken chapters in the story of Kashmir, in which it was purged of the Kashmiri Pundit community in a violent ethnic cleansing backed by Islamist militants. Hundreds of people were tortured and killed, and about 350000 Kashmiri Pundits were forced to leave their homes and spend the rest of their lives in exile in their own country, who are still longing to come to their homes in Kashmir. Rahul Pandita and Sidhartha Gigoo has written a deeply personal, powerful and unforgettable stories of history, home and loss of Identity and search for it. These narratives explore several aspects of the history, cultural identity and existence of the Kashmiri Pundits. These are untold narratives about the persecution of Pundits in Kashmir during the advent of militancy in 1989, the killings and kidnappings, loss of homeland, uprootedness, camp-life, struggle, survival, alienation and an ardent yearning to return to their land. These are stories about the re-discovery of their past, their ancestry, culture, and roots and moorings. These books are about those painful moments of Kashmiri Pundits who has suffered and still suffering without any mistake.

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# The Colonial Otherness in E.M. Forster's *A Passage to India*

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*Abstract— Classical conceptions of identity are permanence amid change or unity in diversity . The twentieth century proved to be the century of scientific advancement, industrialization, globalization and materialism. It created a need for migration and mobility, in search of better existence and more bright future. Of course, whether it is better existence or not in reality is one more debatable issue. But the fact is that human mobility, witnessed in the twentieth century brought with it several problems and the issue of identity-crisis is the major one of them. Migration and quality, in step with this belief might bring a amendment within the dress, language and method of  living  life, however the  spirit  remains a similar. The actual problem of identity-crisis emerges, when such a person finds himself nowhere on the alien shores. The foreign writers either extol India to heavenly heights or degrade it to a hell. While writers like E.M. Forster present a sympathetic image of India, E.M Forster's India confuses and confounds modern cognitive structure in A Passage to India.*

*Keywords— Globalization, migration, Identity- crisis, cognitive structure, materialism.*

## I.    INTRODUCTION

Several of E.M. Forster's novels take as their subject 'The British Abroad', presenting characters WHO struggle to expertise a culture outside the compass of British social norms. A Passage to Asian country, however, takes this idea nevertheless any, as Forster describes not solely members of country dominion in Asian country,  however members of Indian society  below colonial rule. In his essay Discourse on Colonisation, Aimé Césaire finds that in a colonised nation, there will be 'no human contact, but relations in domination and submission.' (Césaire 177)(1), and while the characters conceive to build human contact through the  barriers of  ruler/subject, coloniser/colonised, the ghost of the 'Colonial Other' is continually present, ultimately  proving stronger than personal relationships.

This essay examines the method during which this sense of 'otherness' informs the narrative of A Passage to Asian country.It explores the effect that a concept of 'Other' has upon identity: as 'British' becomes 'British in India/Imperialist', and 'Indian' becomes 'Colonised Indian/Subject'. Taking from Homi Bhabha, a concept of difference through resemblance can also be seen in Forster's novel, as the characters struggle to reconcile the difference between the identity 'English' and the identity 'Anglicised'.

By applying post-colonial concepts of 'otherness' to *A Passage to India*, the essay attempts to provide an insight into the complex web of human relationships described in this novel. In many ways, Forster is exploring this relationship in *A Passage to India*, writing characters who are attempting to find this human contact. The novel explores the ways in which imperialism informs the human value, or rather, human character under the British Raj, both its derogatory and unifying effects. The ghost of the Colonial Other comes to permeate all the relationships within *A Passage to India*, creating a gulf over which positive human contact tries, but ultimately fails, to jump. The Colonial Other has been described in various ways by post-colonial theorists, but most are agreed that such a construct serves to reinforce a system of subjugation by legitimising a social and political hierarchy of coloniser over colonised. The maintenance of a system of cultural imperialism within an enlightenment culture requires a subject who is in many ways the same, in order that they can be controlled and 'educated', but also different, and so justifiably subject. Césaire also writes of colonisation as a society reduced to officialdom, and for *A Passage to India* at least, this officialdom is the ultimate barrier to meaningful human contact; 'for where there is officialism every human relationship suffers.' (Césaire 200) (2)Here, the colonial encounter is stripped of cultural or personal interaction, reduced as it is to serve the economic and political propellers of colonial rule. In the officialdom of Forster's India, characters are forced interact not as

individuals, but as representatives of their 'role' within the colonial insitution. For Forster, imperialism is an external, independent force to which the British in India are victim almost as the Indians are.

**A Passage to India** is set at the beginning of India's movement towards independence, in a time when 'Congress abandoned its policy of co-operation with the British Raj to follow Ghandi's revolutionary call for non-violent revolution.' (Wolpert 301) By 1921, Some 20,000 Indians were in prison (Wolpert 303). Interestingly, Forster's novel seems to a great extent to have little sense of this instability, and as much as several characters may provide a voice of dissent, the position of the British Raj in India is at no point challenged *per se*. This may be due to the fact that real though Forster's interest may have been in cultural India, the recognition of a Colonial Other, on which the narrative tensions are based, depends upon a perspective from one side of the divide. Novels such as Raja Rao's *Kanthapura*, which describe the independence movement from the perspective of Indian villages, present the agents of the British Raj as Other. Indeed, there is very little personal presentation of the British at all, presented as they as a remote, power and from the bamboo cluster the voices of women are heard, and high up there, on the top of the hill, the Sahib is seen with his cane and his pipe, and his big heavy coat, bending down to look at this gutter and that.For Forster's novels, which are confined to a British perspective, the Other will inevitably remain the Indian.

Forster's canon of works draw often on an analysis of the English abroad, such as *A Room with a View,* and *Where Angels Fear to Tread*. Just as Lucy despairs of an Italy disguised by a re-creation of English norms in *A Room with a View*, the narrative confines itself ultimately to an investigation of the English micro-society contained within Italy. In *A Passage to India*, Forster ostensibly attempts to extend this investigation to examine not only the English, but also the Indian Other which informs their identity as the British Abroad. However, as much as Forster challenges English convention, the narrative, along with the characters (both British and Indian), are trapped within it. Indeed, as a micro-society, the British actively attempt to recreate their home society in India, for instance with the performance of *Cousin Kate;* They had tried to reproduce their own attitude to life upon the stage, and to dress up as the middle-class English people that they actually were. (Forster Cousin Kate 36)(3).

While this essay will later discuss the *ways* in which Forster's characters fail to make human contact and bridge the gulf of the Other, it is interesting to consider whether this failure may also stem from Forster's own inability to himself dismantle this colonial construct. While the characters of *A Passage to India* are constricted by their roles within the colonial construct, Forster is himself is constricted to the role of an Englishman writing about India, and the perspective which this entails.

In his seminal work *Orientalism*, Said argues that the Orientalist approach amounts to a set of essentialist characteristics applied to the 'Orient' from a perspective which universalises Western, or European values. While Forster challenges the way in which these values are applied within the imperialist construct, he does not challenge these values *per se*. Rather, the English (imperialist?) values become corrupted through the corruption of the imperialist agents.

They come out intending to be gentlemen, and are told it will not do…I give any Englishman two years, be he Turton or Burton. It is only the difference of a letter. And I give any Englishwoman six months. (Forster, *Passage to India* 9)(4)

Aziz, for instance, Forster's Indian hero, is so because he fits these universal values, indeed, the perceived reader's expectations. During the hysterical meeting after the arrest of Aziz, a subaltern shares his ideas; The native's all right if you let him alone. Lesley! Lesley! You remember the one I had a knock with on your maidan last month. Well, he was all right. Any native who plays polo is all right. What you've got to stamp on is these educated classes, and, mind, I do know what I'm talking about this time. (Forster *Passage* 173)(5)

The irony, of course, is that Aziz was that polo player (while at once being, as a doctor, 'these educated classes'). Forster has challenged the subaltern's prejudices about Indians, however, he has not challenged the values on which those prejudices are placed. As such, Aziz becomes a 'sympathetic' character because he resists attempts to categorise him as Other. Essentially, the less Aziz presents himself as Other, the more he can be presented as a hero within the novel.

Ultimately, this very sense of the Indian 'mimic' reinforces the gulf between thesecultures just as it seeks to close it. Aziz's attempts to bridge this gap are realised through his attempts to 'be more English'. Unable to make human contact with Adela Quested (through his inability to conform to Adela's expectations of a picturesque India) as he did with the more 'open' character of Mrs. Moore, his attempts at mimicry are reduced to caricature; 'Goodbye, Miss Quested.' He pumped her hand up and down to show that he felt at ease. 'You'll jolly jolly well not forget those

caves, won't you? I'll fix the whole show up in a jiffy.' (Forster *Passage* 72)(6)

Perhaps Forster has also recognised here Rao's claim that 'one has to convey in a language that is not one's own the spirit that is one's own. (Rao v, foreword) While Aziz feels that he revealed 'the spirit that is his own' to Mrs. Moore, his attempts here to adopt the role of mimic eclipse his spirit beneath a performance of his own and Adele's (different) stereotypes of the colonial Indian. This failure to assimilate however, and Aziz's ultimate rejection of the desire to assimilate at all, has a complex role in the web of colonial structure and oppression. In **A Passage to India**, for instance, not only do Aziz's attempts at 'Englishness' provide their own barrier to real human contact, but the concept of an Anglo-Indian is refused by the English community. Bhabha describes this refusal as necessary to the maintenance of the colonial position; Colonial mimicry is the desire for a reformed, recognizable Other, as *a subject of a difference that is almost the same, but not quite.* (Bhabha,*Mimicry*, 381)(7)

In this way Bhabha describes the difference between being anglicised and being English. Such an unstable and ambivalent identity construct threatens the colonial power structure, by problematising the role of subject. The fear that Indians would succeed in this Anglo-Indian role, thus collapsing the hierarchy of 'ruler/subject', is demonstrated at the strained garden party:   'Please tell these ladies that I wish we have a tendency to might speak their language, however we've scarcely come  back to  their country.''Perhaps we have a tendency to speak yours a bit,' one in every of the women same.'Why, fancy, she understands! said Mrs Turton.

Her manner had grown more distant since she had discovered that some of the group was westernized, *and might apply her own standards to her*.[my emphasis] (Forster *Passage* 38) (8)

At the same time, new arrivals to India are unable to accept anything other than a picturesque, 'civilised' version of India. Adela Quested claims that she wants to see the 'real' India, detesting the false constructs of English garden parties and elephant rides. We quickly find however, that Adela's image of India is itself restricted.

Speaking to the women of the Club, Adela makes her complaint;  'As if one could avoid seeing them,' sighed Mrs Lesley.'I've avoided,' said Miss Quested. 'Excepting my own servant, I've scarcely spoken to an Indian since landing.' 'Oh, lucky you.''But I want to see them.' (Forster *Passage* 23)(9)

This short exchange provides several insights into Adela's expectations of 'The Indian'. By rejecting her servant as a

representative of the Indian character, Adela has recognised that the act of colonial subjugation disrupts the human relationship. However, she nonetheless maintains a psychological distance from the Colonial Other, 'But I want to *see* them'. Notably, Adela does not want to *meet* them. There are passages in the novel however, in which Forster attempts to present this 'real' India. This India is remote, ancient and unknowable, a Himalayan India becoming covered by the 'newer lands' (Forster, *Passage* 115).(10)

There is something unspeakable in these outposts. They are like nothing else within the world, and a glimpse of them makes the breath catch. They rise curtly, insanely, while not  the proportion that is unbroken by the wildest hills or elsewhere, they bear no regard to something dreamt or seen. To decision them 'uncanny' suggests ghosts, and they are older than all spirit. (Forster *Passage* 115-116)(11)

Inside these ancient hills, disguised now by the veneer of colonial India, lie the Marabar caves, which will confront Mrs Moore and Adela on their trip to see the 'real' India. This uncanny India is not restricted to the landscape, but is personified in characters such as the Hindu Professor Godbole. Godbole brings this mysticism to the narrative, at once present at major events, and yet distant, refusing the identity of 'Indian the mimic'; 'His whole appearance suggested harmony, as if he had reconciled the products of East and West, mental as well as physical, and could never be discomposed.' (Forster *Passage* 66) It can be suggested, indeed, that as a Hindu, Godbole is to Forster more 'Other' than his Muslim Hero Aziz. There is evidence from Forster's further writing around this time that he saw this religion as an embodiment of the confusion and elusive nature of 'real' India:I do like Islam, tho I actually  have to come through Hinduism to get  it. After all the mess and profusion and confusion of Gokul Ashtami, where nothing ever stopped or need ever have begun, it was like standing on a mountain. (Forster, *Hill*, 193)(12)

Aziz, through both his behaviour and his religion, provides Forster and his characters with a *recognisable*  Other. Forster is unable to place Godbole within the Other construct of coloniser/subject, English/Anglicised, and as such he becomes yet more Other. At once present, but not fitting into the narrative of social pantomime which is *A Passage to India*. Speaking to Fielding after the trip to the caves, we see the uncanny atmosphere that 'unfitting' brings to the interaction: 'I hope the expedition was a successful one.' 'The news has not reached you however, I can see.'

'Oh yes.'

'No; there has been a terrible catastrophe regarding Aziz.'

'Oh yes. That is all around the college.'

'Well, the expedition wherever that happens will scarcely be referred to as a

successful one,' said Fielding, with an amazed stare.

'I cannot say, I was not present.' (Forster *Passage* 164-165)(20)

Again, this difference between the Muslim Indian and Hindu Indian is perhaps not a coincidence; 'I have passed abruptly from Hinduism to Islam and the change is a relief. I have come too into a world whose troubles and problems are intelligible to me.' (Forster, *Hill*, 235)(13)

If Forster makes the distinction then, between the recognisable Other (as representative of colonial India) and the unknowable Other (as representative of the 'real' India), Forster's characters ultimately refuse to experience this 'real' India, 5 From a letter of 26th September 1921 attempting to confine it to a picturesque vision. Only a page after Forster's description of the sublime landscape, Adela Quested sees those same hills through the need for something picturesque, reducing their power and 'Otherness'; These hills look romantic in certain lights and at a suitable distance, and seen of an evening from the upper veranda of the Club they caused Miss Quested to say conversationally to Derek that she should like to have gone. (Forster *Passage* 118)(14)

On her arrival at the Marabar caves, and in her agitated emotional state, Adela is no longer able to contain this 'real' India, and the overwhelming of her senses leads to an abandonment of her wish to 'see' India, replaced with a fear of something threatening, something which has attacked her.

The veneer of civilisation which the characters place over the British in India is however in many ways equally thin. As mentioned, the British Raj, when presented themselves as the Other in Indian novels such as *Kanthapura*, are reduced to a brutal oppressive force, stripped of Forster's characterisation of 'misguided' figures. Each confrontation of this Indian village with the British Raj takes the form of increasing violence. The premature birth and subsequent loss of an Indian woman's child after such a confrontation is a chilling symbol of a community's loss under the imperialist hand. The failure to make human contact, which while presented from the English perspective was something close to a social comedy, is from an Indian perspective entirely removed, leaving little more that physical, sexual and social violation. To Forster, imperialism is also a dehumanising force, although unlike Rao, Forster seems to make a distinction between imperialism and imperialists.

The initial, perhaps most subtle dehumanising effect is a generalisation which comes from both groups, and reinforces the sense of 'Other'. Throughout the novel, positive traits are received as individual, even suspect, whereas negative traits, or even misunderstandings are extended to qualify an 'Other' Indian character. This enables to British characters to reconcile the Indian's position as subject. Interestingly, however, from a letter of 12th November 1921 the Indian characters also apply this generalisation; 'He too generalised from his disappointments – it is difficult for members of a subject race to do otherwise.' (Forster *Passage* 11) Ultimately then, these acts of generalisation prohibit any meaningful human connections. Nationality was returning, but before it could exert its poison they parted, saluting each other. "If solely they were all like that," every thought. (Forster *Passage* 52)(15)

In this way *A Passage to India* joins a modernist tradition which explores the dehumanising and enveloping effect of imperialism on the British sent to perpetuate it. When they [the trappings of European lifestyle] are gone you must fall back upon your own innate strength, upon your own capacity for faithfulness. Of course you'll be an excessive amount of of a fool to travel wrong – too boring even to understand you're being maltreated by the power of darkness.( Conrad 70)(16)

The effect of this assault is seen in *A Passage to India*. The 'crisis' brought about by the 'attack' on Adela strips the small Anglo community of its veneer, and what has been an uncomfortable social performance descends into base cruelty.'Swine, I should think so,' the major echoed. 'And what's more, I'll tell you what. What's happened is a damn good thing really, barring of course its application to present company [Adela]. It'll make them squeal and it's time they did squeal. I've place the worry of God into them at the hospital anyhow. You should see the grandson of our so-called leading loyalist.' He tittered brutally as he described poor Nureddin's present appearance. 'His beauty's gone, five upper teeth, two lower and a nostril…I laughed, I tell you, and so would you'… 'There's no such thing as cruelty after a thing like this.' (Forster *Passage* 203-204)(17)

Once social norms have collapsed, it is not long before the moral constructs which should represent 'European values' have also collapsed. This passage alone, above the shocking demonstration of how easily the veneer of civility has been shattered, shows also how quickly the 'enlightenment' values of the British Raj have been corrupted. The trial of Aziz is not longer a means of

justice, but of retribution and control, and the role of doctor as healer has been replaced by cruelty.

Increasingly, each character is forced to retreat to within their 'own' cultural groups. While Adela and Fielding have sought to escape the pack mentality of the Anglo community, the events around the 'attack' draw both back within the group. For Adela, her experience of the Other sends her seeking refuge within the 'safety' of that which she knows. For Fielding, his affiliation with Aziz brings pressure from the group, and a 'them or us' mentality:

I solely detected a rumour that a precise member here gift has been seeing the unfortunate person this afternoon. You can't run with the hare and hunt with the hounds, at least not in this country. (Forster *Passage* 176)(18) Likewise Aziz, having failed to escape his position as Other, replaces his attempts at integration with contempt and bitterness. This rejection (both the British rejection of him, and his own of them), reinforces the barrier to human contact, and Aziz is unable to have the relationship with Mrs Moore's children that he had with her. Where his human contact with Mr Moore had been trusting, the same contact with her son is clouded in resistance and suspicion.

'Then you 're an Oriental.' He unclasped as he spoke, with a bit shudder. Those words – he had said them to Mrs Moore in the mosque at the beginning of the cycle, from which, after so much suffering, he had got free. Never be friends with the English! (Forster *Passage 296)(19)*

Fielding, as prophesized by Aziz, has replaced the search for human contact with officialdom, and in their row in the final pages of the novel, good naturedly though it is approached, each has once again reduced the other to a set of essentialist stereotypes. 'Look at you', attacks Fielding, 'forgetting your medicine and going back to charms.' (305) Aziz retorts with an equally reductionist attack, which nonetheless expresses the disappointment of a failed attempt at human contact; 'Clear out, all you Turtons and Burtons. We wanted to know you ten years back – now it's too late.' (Forster *Passage* 305)(20)

Ultimately then, the Colonial Other permeates every attempt at human contact in **A Passage to India**, both between the English in India and Indians, and within groups. Despite the veneer of civilised interaction, the characters, and perhaps Forster himself, are unable to reconcile the uneasy construct of coloniser/subject with personal human contact. To Forster, the Colonial Other is a barrier to meaningful relationships, and in **A Passage to India** he shows a pessimism in which attempts to bridge the cultural gulf only serve to reinforce it. How can the mind take hold of such a country? Generations of invaders have tried, but they remain in exile. The necessary cities they build area unit solely retreats, their quarrels the uncomfortableness of men United Nations agency cannot realize their way home. (Forster, *Passage* 127)(21).

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# Caribbean Landscape and Visual Imagination: An analysis of Derek Walcott's Poems *by Barbara D. Constance*

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*Though our longest sun sets at right declensions and makes but winter arches, it cannot be long before we lie down in darkness, and have our light in ashes…*
- BROWNE, *Urn Burial*

Derek Walcott's work lends itself to the analysis and evaluation of a plethora of themes and perspectives. This paper seeks to analyze and evaluate the notion of visual imagination in the poetic works of this renowned scholar. The paper looks specifically at three poems in his work, *Collected Poems 1948-1984*. The poems include 'Egypt Tobago', 'Ruins of a Great House' and 'Jean Rhys'. This paper takes into consideration the extent to which Derek Walcott appeals to and stimulates the visual imagination. This presentation seeks to highlight how Derek Walcott uses the pen to portray images that are peculiar to and inherent in the Caribbean landscape and culture and the dynamic creativity he uses to achieve this.

The work also takes a look at what critics would have said on the issue of themes that relate to visual imagination. These works will be evaluated with a view to critiquing the extent of their reality, relevance and application in the context of the Caribbean's landscape and soul. They will also be analyzed with reference to the poems that have been chosen for this presentation.

The paper will be examined from a critical discourse analysis approach, where patterns and variations that stem from these patterns will be looked for. These patterns can stem from different levels including lexical, grammatical and semantic levels. These levels will be used as the categories within which the idea of visual imagination will be evaluated. Also included is the relationship between language and power, which, according to Weiss and Wodak (2002: 12), "considers more or less overt relations of struggle and power".

One of the delights afforded us through the works of Derek Walcott is his determination to make us see - visualize. His own ability to articulate his visual imagination from the tangible world captures our imagination and encourages us to picture more vividly what we may have overlooked in the quest of living or what we may have chosen to forget as individuals, as a nation, as a people. His visual representations are constructed using the known so that the reader is without excuse; he/she cannot say that there is nothing in the poem to relate to. Thus, the seen, the tangible is brought to the page, allowing us to connect with the unseen within the boundless imagination, which if tapped into can generate numerous connections, discoveries and thus solutions, where necessary. The notion of visual imagination, therefore, takes us into a world, that, if carefully considered and manipulated, holds the key to the survival of the landscape and life around us.

Walcott's work connects to the visual imagination through his use of colour, shapes, textures, movement and events. Thus, he uses what connects to our visual sensory organ, the eye, which connects to the brain. However, he skillfully uses language to paint images that can be associated with literal images, which can be associated with memories stored in the brain, which would themselves have entered through the portal of the eye, recipient of visual tangibles.

Walcott's poetry, with its rich use of visual imagery connects with our own memories, fuelling imagination that leaves our thinking changed to some degree. The whole notion of visual imagination can be studied in his poems 'Jean Rhys', 'Ruins of a Great House' and Egypt, Tobago'. These three were chosen as they present the diversity of Walcott's ability to manipulate visual images using a variety of entities, including humanity, the dwellings place and landscape. However, none of these poems is constricted to one entity. Each contains visual representations of a combination of entities that prod and provoke the imagination to realization, to action, to decision and to life.

'Ruins of a Great House', first presents an extract from Browne that itself presents visuals that are undeniable. This extract as it were prepares the reader for a major theme in the poem, the theme of decay. Hence, before we read of the ruins of a house, great as it may be, we are reminded of our own inevitable, lifelong decay, which inches upon us from our birth. Thus the extract speaks of the inevitability of death as represented by darkness. This 'darkness' representing death is a symbol that can be appreciated worldwide as a time of despair, quiet, sleep and inactivity. In physics in the field of optics, we learn that light is needed for us to see, to visualize. Thus, the visualization takes place while are yet in the zone of light.

The extract represents our lives as the sun; the ultimate representation of physical light, which if representing the day soon gives way to darkness and if representing the heat of summer, gives way to autumn and then to winter, which he uses to represent the final end of man, who after years of activity remain frozen in one spot, death. Thus, we expect to encounter in 'Ruins of a Great House' the fall of the mighty, the once illustrious, the once prominent. Even before we read the poem itself we are prepared for what is really the lot of all, the one moment at least when all, to all appearances is lost. That 'all' reaches to even monuments, empires, and cities.

In the poem, the reader is greeted by the phrase, '[s]tones only', as concrete and widely known concrete image as one can encounter. The image conjures up ideas of the lack of usefulness, importance and life. There are no illusions of any prospect of this place serving any purpose to the living anymore. As one pictures the image of stones, we think of the bare materials that would have been the raw materials for a once illustrious place that has reverted to bare materials. It reminds the reader of somber words, 'ashes to ashes' 'dust to dust.' The coupling of these two words (*stones only*) as a phrase gives an idea of brevity and abruptness. Thus when we get to the actual term 'great house', we are not tempted to think that there is possibilities of life. Other visual signs of uselessness and dejection are words such as 'candledust', stain', 'muck' and 'cattle droppings'. All of these images are presented in the first stanza of the poem as testaments to the absence of life. They speak of lack of care and attention to this once grandiose structure. The reader cannot help but imagine a place that has not been tended for in ages. This is compounded by the realization that this place was not an ordinary dwelling place.

This realization comes about through the description of the structures in the midst of the painting of the mess that is left. In the rubble left behind, we read of the 'gate cherubs', 'marble' and 'grille ironwork'. These descriptions are not fully developing or fronted as information giving the reader the sense that they are just a shadow of what they use to be. They no longer hold any prominence or importance. However, they serve to highlight the contrasts between what was past and what is present. In the brief appearance the reader can have piece together an image of how splendid this place once was.

The 'Great House' seems to cry out in protest and almost pain to any who would venture on its property to observe. The expression, '[t]he mouths of those gate cherubs shriek with stains' speaks of the helplessness of the situation. The 'gate cherubs' are inert objects without the power to restore what has been abandoned, destroyed. These seem to stand as guardians of this rejected property, trying to tell anyone entering who would give an ear, of the disregard of the property. To compound the warning of these inanimate fixtures, Walcott introduces moving, kinetic imagery in the use of the 'three crows' that 'flap for trees and settle'. Thus, the mind is moved to build on the image of death and abandonment. One can imagine moving through the property and shifting one's attention from the frozen and still images of death as movement captures the attention for a while. However, the movement is made by the birds that are associated with death.

Walcott does not slacken his assault on our senses, as he shifts immediately from appealing to sight and movement, to appealing to the sense of smell. He ensures that, if not through all, one would be appealed to through some channel. The 'smell of dead limes quickens in the nose' gives the idea of inhalation and the circulation of this scent through the body. Thus, at this point the reader cannot but take notice of the extent of the physical decay presented. It fills up the senses and causes the reader to pay more rapt attention.

Therefore, the spoken words seem appropriate at this point. The reader's mind can better receive and assimilate the words, "Farewell, green fields, / Farewell, ye happy groves!" (Milton's *Paradise Lost)* The contrast of what is voiced in these two sentences is more pronounced. After having walked through, and encountered, the evidences of death, decay and neglect, one is almost surprised to learn that this property was once alive, happy and green. We hear the pathos in the words, the pull of heartstrings in the speaker for what once was, for a time when things were right, for a glorious past. That past is briefly described giving the reader enough to capture and reconstruct mentally the extent of the grandeur that once existed. One reads of 'Marble like Greece, like Faulkner's South'. However, that quickly gives way to the present as we are reminded, as in the beginning that now

there remain stones. What once was is gone as with the 'deciduous beauty' which 'prospered'.

Any remaining doubts as to the persona's views are disbanded as we encounter the use of the first person subject. We read, 'I climbed a wall', 'I heard what Kipling heard'. This use of 'I' draws the reader even further in to the poem. The reader is not just constructing ideas and visions of what is and what was. The reader is joined by another presence, that of the persona. The reader's attention turns to him because he is the one who has been feeding the reader with images. He is the one who has been giving the reader the material to make connections between the past and the present. His presence, therefore, undeniably holds the attention of the reader. He can give some insight and the reader is primed to hear.

As the persona talks of the 'worm's rent' and the 'calvary of the mouse', he goes beyond this present, continuous decay to the source of this decay. He says, 'And when a wind shook in the limes I heard / What Kipling heard, the death of a great empire, the abuse / Of ignorance by Bible and by sword'. This seems to be as important as having painted the picture of what is and briefly adding a spattering of what was. This is the link, the clue, the reason for this poignant passing away. We seem to stand as part of the chain of those who have received this message and thus, who can pass it on. The representation of this message coming on the wind, adds a mystic quality to the scenario. This is not hearsay. The wind, which has been around forever, is able to bring what Kipling heard to the persona, who passes it on to us. We are not left in ignorance as those who had been destroyed. We, like Kipling, like Walcott, now have the information and thus, the remedy to prevent the death of the present empires.

This 'abuse of ignorance by Bible and sword' attests to the destruction that can come from two items that are vastly different. In fact, there is the sense that even though something may be used to save and protect, the potential to cause destruction is great if this item is abused or used as a symbol or object of abuse. There is also the frightening prospect of the vulnerability of the ignorant to abuse of any kind because they may not recognize it as abuse. This ignorance that leads to annihilation can only be overcome through knowledge. This is where the visual imagination should lead us. It is not enough to picture the grandeur of the past that ended in destruction and why. The visual imagination should go beyond the sights and sounds and reasons and conjure up solutions to keep our present societies and cultures from destruction through ignorance. That abuse may not be through the use of Bible and sword. It may be through some other insidious devices that, if we are not observant enough, may quietly lead our known civilization to ruins.

The visual imagination in Walcott's work could only have been possible through his own visual imagination. He understands the power of 'ancestral murderers and poets'. He is aware of the 'ulcerous crimes' committed through the ages. As such he is calling us to fuel our imagination, to dare to think and own our lands, to dare to believe that we can have a culture of knowledge that can survive. He does merely want us to enjoy poetry as we sit in the shade. He seems to want us to ever be aware that 'Albion too was once a colony like ours,' Shakespeare's *Henry V*.

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# Empirical Relationship between Corporate Governance and Profitability: Evidence from Pakistan Pharmaceutical Sector

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**Abstract—** *Firms' performance operating in Pakistan and the corporate governance, identification of the relationship between both, basically the main purpose of this study. Author tried to identify the basic elements for corporate governance through the review of literature, resulting (i) the Size of Board of Directors, (ii) Female as a part of Board of Directors (iii) the Duality of CEO were found as corporate governance elements. By using the statistical techniques on 9 listed pharmaceutical firm trading over the period from 2011 to 2015 in Pakistan stock exchange. The findings of this study indicate that elements of corporate governance such as the presence of female board members, the duality of the CEO, the board size have negative effects on the performance of firms, as measured by the return on equity (ROE).*

**Keywords—** *Firm's Ownership Structure, Performance of Firm, firms Listed in Pakistan Stock Exchange, Corporate Governance.*

## I. INTRODUCTION

In recent years, much interest has been shown in corporate governance studies. Some studies claimed to be superior of one developed capital market corporate governance model from another model. As corporate governance reduces the agency problems, therefore it is the most valuable area for management and shareholders. On the other hand weak corporate governance system can allow the managers to take actions in personal interest which destroys company's progress. A varieties of studies has been conducted to test the effectiveness of corporate governance and firm's performance.

A good corporate governance has key constituent elements (including corporation actions requiring shareholders' approval, share ownership pattern, regulatory framework, composition of board of directors etc.) to serve shareholders objectives, to minimize the agency cost and maximize the profitability. That's why the study of corporate governance is important to make any financial decision in a corporation. In today's economic world, a good and bad business has a big differences of competent governance.Corporate governance has a big impact on value maximization for shareholders. Satisfaction of shareholders, creditors, management and other stakeholders generate positive directions for firm and thereby increase the return on assets and return on equity, and possible cutting in operational cost.

The determinants of a good corporate governance are: (i) Educational level of Board members; (ii) Duality of the CEO; (iii) Presence of female board members Duality of the CEO;(iv)Size of board;(v) Number of Independent directors;(vi)Board working experience; (vii) Board compensation; (viii) Block holders; and (ix) Board Ownership. Butthe most important of all these as we have commonly found in our literature review are Board size, duality of CEO/COB, and Gender.

we have experienced that the composition of board of directors vary from country to country, the board size is somewhere very small that is only three members, however is ranging to very large that is 13 members. The duality is some time negligible, but other time very influencing. Finally it is the country itself, institutional structure, culture of decision making, advising and monitoring, provided that what is the legal framework of that country.

We studied many previous researches regarding the relationship of corporate governance and profitability of firms. There are three factors which seems very important as the determinants of Corporate Governance. These factors are kept explanatory variables in this paper. So the study basically examines the relationship between profitability

measured by return on equity and corporate governance indicated by Board size, duality of CEO/COB, and Gender forpharmaceutical companies listed inPakistan stock exchange for five years period of time from 2011 to 2015. With the reference of the topic a detailed literature is presented in the next section.

## II. LITERATURE REVIEW

In the context of the topic we have studied literature written by different researchers' from Vietnam, Bangladesh Saudi Arabia, Ghana, and Turkey etc. The composition of board of directors vary from country to country as the corporate governance structure varies. What are the impacts of composition of board of directors on profitability of firms in different countries are studied and finally summarized below.

According to the study of U.K by Duc Vo and Thuy phan (2013) there is a negative relationship between board size and firm's performance and the existence of female board member and duality of CEO has positive impacts on firm's performance.

Esra Ahmed and Allam Hamdan (2015)'s empirical study from the experience of Bahrain stock exchange found that corporate governance variables are significantly correlated with return on equity and return on assets. The independency of board of directors were found to have a positive significant impact on ROE and ROA (Esra Ahmed and Allam Hamdan 2015).

The study of Anthony and Nicholas in Ghana reveals that efficient performance of firm, the adoption of two tier board structure and maintain small board sizes that hovers around eight members is critical.

SimilarlyMuhammad Ahid (2012) researched on the non-financial firms of Saudi Arabia that board size has no effect on return on assets.

A Malaysian study byWan fauziah, Wan yousoff and idrisAdamu alhaji (2012) reveals that a board dominated withnon-executive director's results in high performance. The author has concluded that there is a significant relationship existing between board size and performance of firms.

According to study of Bangladesh firms by Rashid, Zoya, S.Ldh and Rudkin outside independent directors cannot add potential value to the firm's economic performance.

Raymond, Paul, Jaeyong (2010) research regarding the influence of corporate board on firm's financial performance in the new era of Sarbanes-Oxleyindicates that the duality of CEO/COB has a positive effect on the growth of ROA.

FurtheOzcan and Ali raza (2016) said that board size is positively related to revenue growth, an investigation on Turkish banks suggests that board size has significant relationship between outside directors and financial performance.

With regards to connection between the measure of a board and a company's performance, there are two particular schools of contemplations. According to the first school of thought the success of firm is correlated with the smaller board size. (Lipton and Lorsch, 1992; Jensen, 1993; Yermack, 1996). On the other size, the firm's performance is improved by the larger board size. (Pfeffer, 1972; Klein, 1998; Coles and ctg, 2008). According to these studies, a large board can manage, support and advice the business complexities more effectively regarding business environment and organization culture. (Klein, 1998). Moreover, more information can be gather by a large board size. As a result, a large board size appears to be better for firm performance (Dalton and ctg, 1999).

In their study, Truong et al. (1998) considered that, in Vietnam, there is a noteworthy contrast in administration culture contrasted with the worldwide practice. For example, they reasoned that Vietnamese administration does not share administrative power. This philosophy reflects a "gap of power" culture in Vietnamese companies. This culture in Vietnam is totally contrast with the standards of functioning as a gathering and administration appointment.

In empirical studies, the thing often examined is the female board members. The female Board members reflect a diverse feature of the Board (Dutta và Bose, 2006). In addition, Smith et al. (2006) discussed three unique motivations to perceive the significance of females on a board. *First*, female board individuals more often have a superior comprehension of a market in correlation with male individuals, resulting this understanding will support the board decisions positively. *Second*, female board individuals will get better pictures the impression of the network for a firm and this will contribute positively to the performance of firm. *Third*, other board individuals will enhance the nature of the business condition when female board individuals are working with them. Moreover, this investigation likewise showed that female board individuals can decidedly influence profession improvement of junior female staff in a business. As a result, a performance of firm is enhanced specifically and by implication with the presence of female board individuals.

Despite the fact that experimental examinations can't give a concurred see on the commitment of duality of the CEO to a company's performance. However, there is an assertion

between investors, institutional financial specialists, and policymakers that a director or administrator of a board ought not be the same with the CEO. In their study, Dahya et al. (2009) showed that, from 1994 to 2003, a chairman or chairwoman of a board should not be the same with CEO, recommended by 15 policy makers from advanced nations and from united kingdom. In Europe, 84 for of firms isolate the parts of a seat of a board and a CEO of a firm (Heidrick and Struggles, 2009). According to a Hewa-Wellalage and Locke 2011 study, in Sri Lanka, "*The Sri Lankan code of best practice on corporate governance*", the balance of power within a firm to minimize any one individual's influence to the decision making process. In the light of these rules,in order to provide balance and effective and efficient board's operation, the majority should keep on the side of independent directors in the board if there is a duality in a firm.

To keep recognition between the responsibilities of CEO and chairman, for the period from 1999 to 2003, numerous organizations had modified their current structure of duality to a non-duality structure (Chen, Lin and Yi, 2008). These authors considered that in many organizations of bilateral structure, power was abused at the expense of the company and the shareholders.

In Vietnam, Ministry of Finance (2012) stipulates that "*a chairman/chairwoman of a board should not be in the position of the CEO of a company unless this duality is approved by the annual general meeting of shareholders*". In addition, Fama and Jensen (1983), Jensen (1993) concluded that duality would diminish a board's supervision of the administration of an organization. This diminishment results in an expansion of organization cost.

### III.     RESEARCH OBJECTVES

➢ The main objective of this study is to know the relationship between profitability measuring with ROE as dependent variable andcorporate governance components i.e.the size of board of directors, duality of chairman and CEO and women members in board as independent variables of the Pakistan Pharmaceutical Sector.

➢ To review different international developed capital market model of corporate governance

➢ To make policy suggestions and recommendations based on alternative model for Pakistani corporate environment.

### IV.     RESEARCH METHODOLOGY

In our course of work we have selected the pharmaceutical sector of Pakistan stock exchange. There are 9 pharmaceutical corporation working in the pharmaceutical sector. We have analyzed the annual reports of all these corporations for the last five years starting from 2011 to 2015. The financial performance of these firms has been measured through return on equity (ROE). As corporate governance we use three variables i.e. (i) board size (ii) duality of CEO and chairman, and (iii) No. of women in board. So ROE is the dependent variable and the corporate governance components are the independent variables.It is notable that due to small number of firms, we have not applied sampling technique to remove the possibility of errors. Following research hypothesis are developed to check the effectiveness of corporate governance against profitability.

**Research Hypothesis**

*H1:*     *"Increase in board size of pharmaceutical sector of Pakistan stock exchange decreased the return on equity (ROE) from 2011 to 2015."*

*H2:"The duality of Chief Executive Officer (CEO) and Chairman of Board (COB) in the pharmaceutical sector of Pakistan stock exchange decreased the return on equity (ROE) from 2011 to 2015."*

*H3:*     *"The presence of female board members in the pharmaceutical sector of Pakistan stock exchange increased the return on equity (ROE) from 2011 to 2015."*

The next section will describe the findings of study through statistical techniques.

### V.     FINDINGS

Table 1 reveals the descriptive statistics with their mean, median and standard deviation of all variables, Correlation among variables mentioned in Table 2. Correlation matrix shows that ROE has moderate negative relationship with board size (BS), duality of CEO (DCD) and Women Board Members (WB). Table 3 showing the regression results of the different explanatory variables with dependent variable.

| *Table No :1 Descriptive Statistics* | | | | |
|---|---|---|---|---|
| | **ROE** | **BS** | **DCD** | **WB** |
| **Mean** | 20.74156 | 6.888889 | 0.333333 | 0.444444 |
| **Median** | 18.94 | 7 | 0 | 0 |
| **Maximum** | 179.63 | 9 | 1 | 1 |

| | | | | |
|---|---|---|---|---|
| **Minimum** | -104.42 | | 0 | 0 |
| **Std. Dev.** | 37.50173 | 1.368845 | 0.476731 | 0.502519 |
| **Skewness** | 0.768156 | -0.22812 | 0.707107 | 0.223607 |
| **Kurtosis** | 11.41888 | 2.817493 | 1.5 | 1.05 |
| **Jarque-Bera** | 137.3208 | 0.452753 | 7.96875 | 7.504688 |
| **Probability** | 0 | 0.797418 | 0.018604 | 0.023463 |
| **Sum** | 933.37 | 310 | 15 | 20 |
| **Sum Sq. Dev.** | 61880.71 | 82.44444 | 10 | 11.11111 |
| **Observations** | 45 | 45 | 45 | 45 |

*Table No: 2 Correlation Matrix:*

| | ROE | BS | DCD | WB |
|---|---|---|---|---|
| **ROE** | 1 | -0.27014 | -0.05574 | -0.28196 |
| **BS** | -0.27014 | 1 | -0.49919 | -0.0257 |
| **DCD** | -0.05574 | -0.49919 | 1 | -0.15811 |
| **WB** | -0.28196 | -0.0257 | -0.15811 | 1 |

*Table No: 3Regression results*

**Dependent  Variable: Return On Equity**
**Method:  Panel Least Squares**
**Sample: 2011-2015**
**Periods included:  5**
**Cross-sections included:  9**
**Total panel (balanced)  observations:  45**

| Variable | Coefficient | Std. Error | t-Statistic | Prob. |
|---|---|---|---|---|
| **C** | 124.9376 | 33.64457 | 3.713455 | 0.0006 |
| **BS** | -12.1934 | 4.34777 | -2.80451 | 0.0077 |
| **DCD** | -26.1649 | 12.63868 | -2.07022 | 0.0448 |
| **WB** | -25.8204 | 10.39276 | -2.48446 | 0.0172 |
| | | | | |
| **R-squared** | 0.236324 | Mean dependent var | | 20.74156 |
| **Adjusted R-squared** | 0.180446 | S.D. dependent var | | 37.50173 |
| **S.E. of regression** | 33.95004 | Akaike info criterion | | 9.972344 |
| **Sum squared  resid** | 47256.8 | Schwarz criterion | | 10.13294 |
| **Log  likelihood** | -220.378 | Hannan-Quinn criter. | | 10.03221 |
| **F-statistic** | 4.229235 | Durbin-Watson stat | | 0.927317 |
| **Prob(F-statistic)** | 0.010769 | | | |

## VI.    ANALYSIS

Table 2 showing the descriptive statistics with their mean, median and standard deviation of all variables. The mean value of ROE is the highest 20.7 while next to this is mean of Board size is 6.88. Duality has minimum mean value of 0.33. Board size has highest standard deviation which shows that the great volatility in ROE by Board size in the pharmaceutical sector of Pakistan stock exchange.

Correlation  among  variables  mentioned in Table 3. Correlation  matrix  shows  that  ROE  has  weaknegative relationship with board size, strong negative relationship with  presence  of  woman  in  board  and  possible  negative relationship with duality of CEO/COB.

The Regression Line shows the relationship of the board size,  duality  of  CEO/COB  and  woman  board  with dependent variable i.e. ROE. The  result  of  regression

coefficients indicated that anincrease in board size causes 12% decrease in return on equity so the first hypothesis is accepted. The duality of CEO/COB causes 26% decrease in ROE, the 2nd hypothesis is also accepted. The presence of woman in board causes 25% decrease in ROE, the 3rd hypothesis is rejected in that case.The p-values are significant showing that variables are good for the model.

## VII. CONCLUSION

The study presented a closer look on the relationship between corporate governance and profitability. In this study, corporate governance consist of the following elements: (i) the size of the board; (ii) the presence of female board members and (iii) the duality of the CEO/COB. The profitability is measured by the return on equity (ROE).The statistical techniques are applied on the nine listed pharmaceutical firms trading over the period from 2011 to 2015 in Pakistan stock exchange. The findings of this study indicated through descriptive statistics, correlation matrix and regression line. After a detailed analysis it is concluded that all three determinants of corporate governance have negative effects on the profitability of Pakistan Pharmaceutical Industry.

## VIII. FURTHER DIRECTIONS

Further researches to broaden the same field could also be conducted to determine the relation between Corporate Governance and ROE to identify:

▸ The strategies which are particularly effective in Corporate Governance to obtain abetter firm's performance in Pakistan.

▸ In what aspects a good Corporate Governance differ from Pakistan's Corporate Governance structure.

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# Feminine search for identity in Shauna Singh Baldwin's Novel *What the Body Remembers*

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**Abstract**— *Female in the contemporary era in a way projects an image which totally rejects the traditional image of the same gender. Female has faced many problems in the phallocentric society since ages now the things look totally changed but the current position of the woman is still not fully librated from these problems related to the identity. The main focus of the paper is on the issues like women's quest for her identity, her struggle to achieve a stable position in a male dominated society while fighting with the age-old conventions. This paper explores a new insight for a woman to fight against oppression, inequality and gender discrimination because these are the dangerous social evils for the notion of equality and social justice.*

***Keywords**— **Search for Identity, Oppression, Honour-Killing, Male Hegemony.***

Postcolonialism as an intellectual discourse is inextricably linked to the cultural legacies of colonialism and imperialism. The term 'Postcolonialism' brings forward the freedom and political emancipation of the colonized from the colonizers and explores the cultural activities used by the imperial powers to overpower the body and mind of the colonized people. It is the colonial mind that has suppressed over the years their voice as inferior. The term has a connection with imperialism and exploitation of the marginalized so as to impose their dominant cultural hegemony and to make the colonized people feeble and voiceless.

As a result of the politics of colonization, the natives were not only exploited economically, politically and culturally, but also psychologically. In this connection, Edward Said in Orientalism (27) states that in the eyes of colonial masters of the West, the East is nothing but a place of ignorance. This attitude reveals that the superiority of the West suppresses the ability of the people of the East. He argues that the idea of the orient has been a powerful construct and the non-west has been viewed as 'the other' of the West. In colonial world this construct inspires the colonialists and Postcolonialism makes an attempt to study the significance of the processes that lead to the formation of 'the other'. Frantz Fanon, the earliest postcolonial theorist, expresses in The

Wretched of the Earth (1961) that "colonialism is a source of destruction and trauma for colonized peoples who are taught to look negatively upon their people, their culture and themselves" (227). In postcolonial literature, identity politics raises an important issue in that the anti-conquest narrative analyses its social and cultural perspectives of the marginalized people. These social and cultural perspectives of the marginalized deal with the creative resistance to the culture of the colonizer and difficulties of establishment of the colonial society because of cultural resistance; how the colonizers developed their postcolonial identity; and how neo-colonialism employs the social relation to view the non-western world as inhabited by others.

The question of identity constitutes another major subject of postcolonial literature that pinpoints the way the colonized people identify themselves and also how the postcolonial authors claim to represent that identity. A search for identity is an integral part of post-colonial writings which represent the experience of colonialism and the challenge of the post-colonial world.

If we trace the post-colonial literature with a view of tracing the major themes that have inspired it, undoubtedly "Search for identity" would certainly be one of them. Indeed, it is a universal theme which started as early as the Greek civilization came into existence. Socrates, an Athenian moral philosopher, first of all used this theme in his philosophical works. From Greek playwright Sophocles' Oidipous Rex to African American writer Alice Walker's The Color Purple (1982), the search for identity has shown its power as one of the main thematic concerns in literature. It seems to have a peculiar attraction for the post-colonial writers and Shauna Singh Baldwin was no exception.

An analysis of postcolonial discourse reveals that it shares many similarities with Feminist approach. The two fields are associative, complementary to each other. Firstly, both discourses are predominantly political in nature and struggle against oppression and injustice. Moreover, both reject the established hierarchical, patriarchal system, which is dominated by the white male hegemony, and deny the supremacy of masculine power and authority. Imperialism like patriarchy is also a

phallocentric, supremacist ideology that subjugates and dominates its subjects. The oppressed woman is in this sense is very similar to the colonized subject (Ashcroft, et al., Post-Colonial Studies 101).

Feminism is a very common term in the modern society which acts like the movements started for re-defining, making, and defending equal political, economic, and social right and equal opportunities for women. Feminism is both a political stance and a theory that focuses on gender as a subject of analysis when reading cultural practices and a platform to demand equality, rights and justice. Feminism's key assumption is that gender roles are predetermined and the woman is socially trained to perform these roles. This implies that roles like 'daughter or mother' are not naturally constructed but socially. Feminism is stance, a political position while feminist theory is the philosophical position to read cultural practices like art or literature.

Essentially, exponents of post-colonialism react against colonialism in the political and economic sense while feminist theorists reject colonialism of a sexual nature. Further, the theoretical trajectories of Postcolonialism and Feminism converge on the concept of double-colonization, first expounded in the mid-1980s by Kristen Holst-Petersen and Anna Rutherford in their A Double Colonization: Colonial and Postcolonial Women's Writing (1986). The concept draws on the observation that women are subjected to both the colonial domination of empire and the male domination of patriarchy. In this respect empire and patriarchy both are similar to each other and both exercise control over female colonial subjects, who are, thus, doubly colonized by imperial/patriarchal power.

In recent times, postcolonial studies has reacted to this viewpoint and subsequently involved itself with the issue of gender, questioning to what extent this affects the lives of colonial subjects who also happen to be female. In her celebrated essay "Can the Subaltern Speak?" (1988), Gayatri Chakravorty Spivak's critical investigation of "Sati Pratha" the self-immolation of women on the funeral of deceased husbands in India, reveals women's predicament of being silenced between the double-oppression of patriarchy and imperialism. In this essay Spivak writes:

If, in the context of colonial production, the subaltern has no history and cannot speak, the subaltern as female is even more deeply in shadow (Spivak, 82-83)

The fact that colonial oppression affected men and women in different ways should be recognized, as females were often subjected to double colonization, because they were not only oppressed for their position as colonized people but also as women.

As a feminist writer, Shauna Singh aims to explore woman's inner psyche, their inner or outer conflicts, and search for identity, identity of womanhood, national identity, cultural identity area and religious identity. Her novel What the Body Remembers deals with the conflict between self and society and conflict between individual awareness and national consciousness.

The theme of women's Quest for self-identity forms the crux of this novel. Her feminism is an integral part of her critical approach. This close coherence is reflected both by the intersexual and metafictional complexity of her narrative and individual view point she adopts in her critical prose. Both as writer and critic Baldwin has time and again stood up as an advocate of women's right, taken up current issues of emancipation, and exposed the dangerous deficits of established patriarchal hierarchies.

One must note the fact that the problems of immigrant women presented by Baldwin are based on her personal experiences and thus are more close to the reality. The identity of women is a central issue of discussion in the feministic criticism. The identity for Diasporic women perpetuates through the complexity of combined plurality in the singular self. They try to explore the roots in out-of-reach native land which dominates their memories. On one hand women have to gain their separate identity in the male dominated culture by breaking its norms and conventions and on the other hand they try to maintain their cultural identity by retaining the cultural patterns.

Roop, the protagonist of the selected novel, experiences emotional pain when she marries Sardar ji and is forced to leave her home and family. Ripped from the proverbial womb, when she arrives at her husband's home, she is told, "Time will heal you." Years later, Roop realizes what these words actually mean:

When women like Toshi says time will heal, they mean that time will heal not so the wound bleeds any less, but so the bleeding becomes my habitual companion, and only if it stops one day will I notice its absence. (Baldwin, 213)

This is a complete surrender of her individual identity and she feels in this new environment, a place and situation in which she physically does not belong. The idea of body memory is used in the presentation of religion. In many ways, the hidden tension between the different religious groups in Punjab. Baldwin depicts the social position of Indian women at the time of the novel. By following the experiences of Satya and Roop, Baldwin gives the reader a picture of a pattern of life that had been followed for centuries. Women in India were given few options. Their purpose in life was to marry and bear children, and they spent their lives dependent on fathers or husbands for financial support. This tradition is especially noticeable in Roop's life. She begins life as a bold, adventurous child. As a young girl she has a variety

of adventures and misadventures, including wandering off on her own. However, by the time Roop has reached marriageable age, she has been moulded into the ideal Sikh woman. By the age of sixteen, she has learned to be a "good-good, sweet-sweet girl" (Baldwin, 75), always "listening and obeying" (Baldwin, 75).

The experiences of other women throughout the novel also follow this pattern. Gujri, Roop's family's servant, was given to Roop's mother as a wedding present, "like Mama's dowry pots and pans" (Baldwin, 21). Gujri had no choice in the matter. At the age of seven her father gave her away into virtual slavery. At that young age she had already been married and widowed, and because of this misfortune "her whole village thought her unlucky," and that she could never marry again "lest she kill another husband" (Baldwin, 21). As a result of this combination of chauvinism and superstition, Gujri is reduced to being a permanent domestic slave. Kusum, Roop's sister-in-law, has a much more tragic end. When mob violence by the Muslim majority on the eve of Partition threatens to overrun Bachan Singh's home, he kills Kusum himself:

"I cannot endure even the possibility that some Muslim might put his hands upon her . . . I must do my duty" (Baldwin, 455).

Roop ruminates over her father's action: "Papa ji thinks that for good-good women, death should be preferable to dishonour" (Baldwin, 456).

This episode illustrates most dramatically that a woman's value in this society is irrevocably tied to her worth as a wife and mother, and to her honour as a pure woman, a "good-good, sweet-sweet." Her life, once that value has been removed, is not worth living. So each female character is this novel is in the search of her real identity but in fact these characters are the mouths piece of Baldwin and through them Baldwin projects her own quest for identity.

Financial factor also decides one's identity. Most of the times, our identity depends exclusively on our economic conditions. Though there was adverse family background especially on financial level, yet Roop was very positive and optimistic, that she will be married to a rich man. And showing this confidence she says to her father:

> My kismat is still good, don't worry, Papa ji Jyotish Sunder Chand said I have good kismat. Didn't he say I will marry a rich man? (Baldwin, 19)

It means she is in search of a new identity, a new sound financial status. Bachan Singh was in no haste for Roop's marriage, as she was very young at that time. At the same time unexpectedly Sardar Kushal Singh comes to Bachan Singh's house with a marriage proposal of Roop for 43 year old Sardar ji, his brother in law. Bachan Singh finds this proposal an unmatched proposal, but his gratefulness

towards Kushal Singh however, doesn't allow him to say no to the proposal. Bachan Singh was totally bewildered on the proposal and remained silent. On this state, Roop herself came forward to break her father's silence and gave her consent to this polygamous proposal as she wanted to acquire a new identity in the society. She says, "Papaji, you can tell Sardar Kushal Singh I say yes." (*Baldwin,*111). Roop feels happy that after marriage she will have servants. Roop says, "will I have servants?" (*Baldwin,* 111).It was for the very first time that Bachansingh could realize his daughter's sensible nature. She looks very wise in accepting this proposal, at the same time she was keen to marry Sardar ji because he was rich and a socially respected person. To her marriage was a passport and freedom from endless restrictions and confines, something that would, 'open the world a little wider' and her prolonged dream of being a rich man's wife also tempts her for this decision. On the other hand, she knew about the economic limitations of her. Being deaf on one side of the ear was also one of her hidden weakness. Baldwin says beautifully about status of Roop as:

> Roop should appreciate her good fortune. She has been married despite Papa ji misfortunes, despite having no mother to arrange her marriage, despite being born under the very strong influence of the Mangal Star, despite having one bad ear. (Baldwin, 164)

Women are always considered inferior, submissive and weaker sex, they face more serious problems in migration than the migrant men. These immigrant women are more close to the cultural, moral and religious values at their motherland; this makes it more difficult for them to adjust with the new country. The Diasporic literature is the best and authentic way to explore the problems of women in migration. Indian Writings in English is, in a way, a product of the cultural clash with the Westerns and the clash is presented in the Indian English novel from its beginning. While evoking the colonial legacies in the contemporary society with the similar theme of cultural clash, the contemporary Diasporic Indian English writers impress and attract the readers around the globe. A number of women writers of Indian Diaspora portray immigrant women's problems in the crosscultural encounters. The women writers of Indian Diaspora illustrate the problems of migrants and reveal their relationship with the homeland and the host land.

This study presents a systematic analysis of the fictional world of Shauna Singh Baldwin with a view to focus on the identity of women, which they are destined to face while struggling against violence, frustration, despair, and quest for survival and identity. Their quest of survival

and identity becomes intense once it is contrasted with the elevated human values for which they live. In all her novels and short stories Baldwin has taken up the major theme of search for identity. Her works speak volume of her best imagination, literary sophistication and mystery over the devices of novel writing. As a woman writer she has focused even on the minute incidents in women's life, their inner psyche and their suffering which often ends without or sometimes with an open revolt. She tries to depict the problem of contemporary women with a view to find the strategies to solve them. In her novels there is a direct correlation with the surroundings, whatever she sees is reflected in her works.

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# Human Rights Exploitation: Unending Circle of "Beloved" in Toni Morrison's *Beloved*

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**Abstract—** *Beloved holistically put emphasis on the fragmented but interconnected issues of race and gender along with the contextual tone of slavery which becomes the frame in which human rights exploitation functions. This paper acknowledges these interrelated exploitative themes of gender, race and slavery in Toni Morrison's Beloved and their power to devour the human rights. Furthermore it also tries to see contemporary relevance of these issues of exploitation in 21st century.*
**Keywords— *Capitalism, Donald Trump, Human rights, Identity, Orientalism.***

## I. INTRODUCTION

Morrison sees her writing as a tool for liberation from various exploitations of human rights in face of slavery, racism and suppression on grounds of gender. In Free Speech Leadership program she states that "a writer's life and work are not the gift to mankind, they are its necessity." By saying this she sees her own marginalization from the main stream literature which is dominated by white idealism, white man's burden and all other occidental concepts. Burns in "The Unspoken Spoken" analyzed the role of Toni Morrison in reflecting the normative injustice which African Americans face. Following Toni Morrison's argument that African American history of slavery is always shrouded in "comfortable state of national amnesia", she reflected that American literary canon has always neglected injustice against African-Americans which becomes a "necessity" for her to bring that in limelight. So Toni Morrison through *Beloved* wants to reflect the right exploitation, injustice and confined freedom of African Americans by distorting the preconceived image of black as oriented by whites.

## II. CONTEXT OF EXPLOITATION IN BELOVED

An article "Arrest of Fugitive Slave" with the subheading "A Slave Mother Murders her Child rather than see it Returned to Slavery" in *Cincinnati Gazette* on January 29, 1856 became context of Toni Morrison's *Beloved*. Novel is set in 1873 at 124 Bluestone Road in Cincinnati, Ohio where Sethe (slave mother Margaret Garner in

news) and Denver are living along with the haunting appearance of ghost of Beloved (two year old daughter whom Sethe has killed to save her from slavery). Denver is frustrated because she is lonely as they are marginalized from their own community because everyone considers that "124 was spiteful. Full of a baby's venom."(Morrison 3). Appearance of Paul D takes novel in 1850 when he along with Sethe, Halle, Baby Suggs and other slaves was a captive slave at Sweet Home Plantation. Journey from their exploitation in plantation to their escape and afterlife of escape is captured in the novel. Even after getting freedom from slavery Sethe and Paul D felt that they are still surrounded by clouds of memory which "dissolved[s] in sifting daylight"(Morrison 311). Moreover Sethe's claim that "Freeing yourself was one thing, claiming ownership of that freed self was another" (Morrison 111-112) is self-explanatory which asserts that memory rejuvenates the haunting past. Novel ends with exorcism of Beloved and Denver emerges as a working member of whole community.

What compelled a mother to kill her own daughter? Sethe born in slavery, lived in slavery, had firsthand experience with slavery and its exploitative nature: be it physical lynching as depicted by "chokecherry tree"(Morrison 18) that is metaphor for "revolting clump of scars"(Morrison 25) on Sethe's back, be it sexual as Sethe was molested sexually by schoolteacher's nephews as represented by words "took my milk"(Morrison 19), or be it psychological like reminiscence of past experience that haunts slave's present and threatens the future , how can she as a mother make her child fall in the same furnace in which she has been burnt. To confirm this argument an anti-slavery activist Lucy Stone claimed in the court on the trial day that if Margaret (i.e. Sethe) wanted her child to be free from "coming woe" then who says that "she has no right to do so?" Sethe and other slaves were marginalized from the Eurocentric sphere and thus were devoid of each and every human right as they were treated as animals not humans.

In context of this debate concerning freedom of slaves Helen Moglen says that "material project of slavery…is commodification of black body and body's

sexualisation". Schoolteacher's claim in the novel that he has all "rights" on his slaves shows black slaves as his "property" that goes in tune with the Fugitive Slave Law that was practiced in 1790s in Cincinnati. Well commodification is itself a dehumanizing aspect of humanity which is visible in the hearsay of Paul D who heard that Paul G was sold by Mrs. Garner (owner of Sweet Home Plantation) in the "dollar value of his weight, his strength, his heart, his brain, his penis and his future"(Morrison 267). A critic Rafael Peroz-Terres says "commodity and exchange serve as the only form of interaction between blacks and whites in *Beloved*". This exchange on its most basic level involves the marketing of human beings." Commercial terms like marketing, trading and property define objectification aspects of slavery which treats slaves as objects.

### III. IDENTITY

Lacan's concept of "mirror stage" is apt to describe the existential crisis that slaves faced according to this concept slaves are considered to be mere reflections of other's gaze unaware of their own identity. As in *Beloved* the slaves like Paul D, Paul F and Paul A are unknown to the fact that why are they named such but a prevalent assumption is that they are named such because probably their master's name would have been Paul, Baby Suggs becomes habitual of beings addressed as same despite her true name being Jenny as noticed by Mr. Garner on her "sales ticket"(Morrison 167) who tells her that "Baby Suggs ain't no name for a freed Negro"(Morrison 167), not even this even the name of the slave Sixo shows that he is sixth slave, so it shows that these slaves are devoid of the basic human requirement of their own identity. Now originates a question that if a person is unknown of one's own identity, one's own existences then can one assert one's own right in the highly unjust power structure? Slaves are devoid of legislative laws and receive barbaric treatment. Schoolteacher in *Beloved* is representative of the unjust power structure who beats one of his slaves in order to justify that "definitions belong to the definers, not to the defined" (Morrison 68). Those who define are the beholders of power structure who have financial superiority and hegemony.

### IV. PAUL D: HUMAN TRAFICKING, STATE OF PRISON

Dehumanized representation of black slaves is analyzed in case of Paul D who is another victim of slavery. Like an animal he is traded reflecting Atlantic Slave Trade and chained and collared. His experience at prison is hardcore disturbing. First of all it's important to acknowledge the reason he was sent behind "door of bars" (Morrison 125), it's again the same underlying reason for which most of

African-Americans of that era were sent to jail i.e. their exploitation on pretext of slavery. Frustrated because of lynching and abuses he decided to kill his master Brandywine and in retaliation was sent to prison. Slaves like Paul D were forced to wear "iron bits" (Morrison 83) in their mouths in order to restrain them from speaking hence snatching their freedom of speech and degrading their human stature to an animal. Paul D laments that the farm rooster Mister was in better condition than him as rooster being a bird was roaming and crowing freely whereas he a human was confined to remain shut. How ironical it is that prison, a place where those who commit some criminal offence and exploit any form of human right or civil rights are punished, the place where injustice is punished at the same place prisoners are exploited of their human dignity and rights. They were sexually molested by the prisoner guard, "chained" like animals, had to work like cattle and kept in "coffin like boxes". With this comes Judith Butler's Gender Theory which states that "gender is performance…rather than who you are". Slaves are viewed as always under suppression which is feminine attribute and those in power like white folks and prison guard are exploitative and have upper hand like males. Talking about hegemony of the prison guards he says that "obedience came with hammer at dawn" i.e. lynching was mundane act which comes with dawn. Not even Paul D, even Sethe is defined as "animal like".

### V. ORIENTALISM

Surfacing the theme of Orientalism, *Beloved* brings up the idea of Eurocentric gaze which is biased against Orientals as described in the novel when Stamp Paid, a former slave in novel says "white people believed" that "every dark skin was a jungle", but then he continues that "it was jungle white folk planted in them…", (Morrison 234) thus shows that behavior and act of black slaves depends on the acts of white masters. Had not Sethe been marginalized, had not she been sexually exploited and lynched in the Sweet Home Plantation, had she not been suppressed under demon of slavery; she would not have tried to escape, she would not have to face the horrors of Fugitive Slave Act, she would not have killed her own daughter and would not have been compelled to snatch her own daughter's right to live which is the basic right of every human being. The exploited had to become exploiter to save someone from exploitation.

### VI. INFANTICIDE

The broad narrative of the novel is from the feminine perspective. Infanticide, an act that is against the human rights according to legislature plays a vital role in defining exploitation. Slavery, racism and capitalism are

seen as a stimulator of this exploitative act. Sethe's act of butchering her infant baby was an act to free the infant from the shackles of slavery as slave children born into slavery become property of their parent's masters and Sethe does not want her daughter to face the evils of slavery, sexual exploitation which she herself has faced. Another instance of Ella, a black slave who was captivated and sexually abused by the duo of a white father and son killed the child born of them.

Women like Sethe and Linda has to face these stages of sexual molestation and infanticides which actually marks the Slave Age. These infanticides are benchmark of their infant's freedom from future threats. These novels highlight the conflict between motherhood and slavery as slavery acts as an obstacle in the role of a mother because it does not leave space for female slaves to perform the duties as a mother.

## VII. FREEDOM

Freedom though a common word has different meaning for different people in different eras. For people living in twenty first century freedom is to talk freely, walk freely, and do anything they desire to without harming anyone's dignity and stature but freedom to the slaves of Cincinnati in post-Civil War era (1851-1856) was to free themselves from chains of enslavement and exploitation. Their struggle for freedom was to claim their basic human rights which were exploited. Freedom in post-civil war America counts sacrifice; it is not a birth right of all citizens rather slaves had to make abundant sacrifices to claim that in the eyes of American forefathers. Sethe flew from plantation to own freedom while she was expecting, after one month of freedom when Fugitive Slave Law fall upon her in manifestation of the schoolteacher she instead of putting her daughter in hell of slavery killed her . The depiction of "Clearing", a place where Baby Suggs preaches like a preacher actually provides an outlet for emotions of these slaves which are suppressed by their masters. She says "Let the children come...Let your mothers hear you laugh...Let the grown men come...Let your wives and children see you dance...Finally she called women to her. 'Cry' she told them. For living and dead Just Cry."(Morrison 103)The minor beads of slavery, race and gender are ornamented together with a single thread of capitalism.

## VIII. CAPITALISM

Capitalism is seen as the primary reason for exploitation of not only black but even whites. Had there been no need of capital this master-slave duo would never have existed. Novel as a whole encompasses relations between master and slave irrespective of their color, creed and sex; it victimizes its prey irrespective of their ethnicity. Not even black women like Baby Suggs were objects of sexual exploitation whose "eight children had six fathers" (Morrison 28) but even Amy Denver told Sethe about her "whippings" (Morrison 93) and sexual molestation when she was servant slave of her master Mr. Buddy. Sexual exploitation is seen as violation of human dignity of the exploited person. Toni Morrison said "the function of freedom is to free someone else", this is actually visible in *Beloved* as Amy Denver who was herself was a fugitive helps Sethe to gain freedom by escaping.

Even the same capitalism was the reason of increasing prison records of African-Americans in America during the Great Recession of 2007-09. Christian E. Weller and Jaryn Fields in "The Black and White Labor -Gap in America" at *Center of American Progress* in July 2011 analyzed this issue that money is the reason for increasing prison records of African Americans which actually hinders the ways of Black Americans in getting employment which undertones the critical issue of racial discrimination as jobs which were already limited due to recession were offered to whites. In an interview with Francois Nouldemanna, Toni Morrison said that "slavery is married to racism against black and that racism run in the blood of common", this clarifies that racism has its roots in slavery and slavery in capitalism. In accordance with that William Julius Wilson tried to explore African American experience within American capitalism. He included a statement by Devah Pager ("American sociologist known for her research on racial discrimination") said that high unemployment among African-American is because most of them "possess a prison record" which increases the paths of exploitation and racial discriminations. In *Beloved*, Paul D and Denver suffers from unemployment issues. We can confer from this that contemporary problems of racial discrimination and unemployment are legacy of slavery. Hillary Clinton, "the presumptive Democratic presidential nominee" gave a speech "Stronger Together" in Old State Capitol on 10November, 2016 in which she stated that black men still "fear that their lives are disposable". This statement along with Donald Trump's statement that "African American communities are absolutely in the worst shape that they've been before...ever, ever, ever" shows that African American community is always on the discriminated side and affirms that be it any century this community struggles from the legacy of slavery and racism.

## IX. CONCLUSION

Beyond the shadow of doubt one can assert that capitalism acts as a veil of reason for exploitation and racism and sexism are seen as its byproducts. Toni Morrison's *Beloved* written in 1987 has actually

compelled readers and critics to peep into a palpable quest that what was the necessity for Toni Morrison to write about the events of exploitation that took place in 1850s and 1870s. Each and every slave character be it Paul D, Sethe or Baby Suggs all are haunted by their past which comes as a ghost in the novel named Beloved which spoils their present and threatens their future. This is what compelled Toni Morrison to create the Noble Prize winning novel *Beloved* in which she wanted to show that issues of slavery, ethnicity and capitalism has not yet been resolved for African-Americans in US. If they would have been resolved then in 2016, Hillary Clinton and Donald Trump would not have addressed these crucial issues in their presidential speeches. Perhaps Toni Morrison with the mouthpiece of Sethe wanted to talk about this never ending exploitation in her argument that "even though it's all over- over and done with –it's going to be always there for you" (Morrison 44). The reason I have used "Beloved" as such in the title is that this terminology becomes microcosm for the macrocosmic depiction of haunting past memories of dehumanization and exploitation of human rights.

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# Finding Positive Aspects of the Negative Situation with Reference of Ruskin Bond's select Short Stories

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*Abstract— Today, human is facing a lot of psychological disorders in the cost of missing parental care, situation and state of being unsupported. A negative situation may impact the human emotions and stresses psychologically. Everyone has to face various negative situations, our mind provides the ability of being positive or negative, even though surroundings, people around and the environment lead the mind in a particular extent whether optimist or pessimist. Considers the negative situation as common and tries to draw it positive is extremely superior. Taking two of Ruskin Bond's stories, identify the protagonist characters, especially children change the pain of single parented or cared less into responsibility and supporting others.*
*Keywords— positive aspects, negative situation, Ruskin Bond.*

## INTRODUCTION

Similarly, a child could not learn ethics, basic knowledge and protected-feel in the absence of fathers and the absence of motherly love will lead the child to an isolated situation reducing the capability of thinking normally compared to common child with parents. Even a single parent handling child may lose few good characteristics or knowledge due to the loss of the other side. According to the report of "Australian social trends, 2007", single parented child or orphans faces a variety of psychological problems. Bond achieves healing emotional problems with love and care.

### 'The woman on platform 8'

The story "The woman on platform 8" is a master piece of Ruskin Bond which depicts the attitude of the child 'Arun' towards the stranger lady. The story revolves around the loneliness of the little protagonist Arun and the stranger's unblended affection. Arun, who is tired of looking the unfriendly surroundings with the eyes of emptiness, reached the station early to get his train at the actual time. A strange woman appeared with the question if he was all alone. The silence of Arun grandly welcomes her without hesitation.

She takes him for having snacks and making conversation with him. He accepts her as a mother for the question of Sathish's mother 'if she is arun's mother'. Finally, the emotional event ends with the touched words "good bye mother" by Arun.

The child having cared less may get depressed or emotionally weak in continuity with the same situation, but the story of Bond creates positive aspects in loss of parental care. He made the reader to hope that the angel is always exists to take care of orphans, single parented and lost parental care. If an isolated child believes that there is God to protect them, the child must be grown positively. Bond applies the concept of love from unknown will automatically find the people those who cared less and helpless. The appearance of the stranger woman symbolizes the angel with all the characteristics. She appears suddenly to retrieve him from the emptiness and made him trusted that there is someone who loves him so much. Getting snacks for child and send off warmly are the qualities of mother that every child expects to have often, unless the basic desires being experienced there are possibilities of psychological stresses. Being a small boy, Arun understands the love of a strange woman did not last long and says bye whole heartedly with the cheerful memories to remember in difficult time.

### "A Long walk with granny"

The story "A long walk with granny" explores the strongest mental ability and responsibility of the little boy 'Mani'. Having no mother, Mani has been growing under the shadow of granny who replaces his mother position. Granny has an old pair of spectacles wore and could not see her grandson whom she love the most. Mani's father ordered for a new pair of spectacles, but granny hesitated to get it thinking not to leave Mani alone as it is two days journey. Finding a solution, Mani told that he would accompany her and Mani's father assured to do so. Granny and the little boy Mani started travelling to Mussoorie, the nearer town

for getting new pair of glasses. They stayed in Mani's uncle's house on the first night of the journey, the next morning Mani has taken bath in Sarayu River and again both continued their journey walking and climbing mountains. Since hotels are expensive, they stayed in Dharamshala at night, a place to stay free. Granny and Mani reached the hospital and bought a new pair of glasses as planned. After wearing the new glasses Granny could see the loved grandson and the nature which she longed to identify before. At the time of returning through bus, feeling tired everyone started sleeping except Granny. She is totally filled with happiness and enjoyed the greenly environment. Here, Granny represents the angel who is there to protect Mani. Mani would be left alone after his mother's death; granny saves him with the motherly love and holds him from breaking down. He did not take his life into misery about his mother's death and accepts his Granny ardently. Being a little boy, he accepts responsibility to take his granny town for getting glasses. Till returning to home, Mani says nothing like feeling unwell to walk or uncomfortable of staying in Dharamshala. Eyes of Granny were Mani and the heart of Mani was granny in the entire journey. When the bus could not go further due to landslide, they decided to continue the journey and Mani preferred it only for the sake of getting a new pair of glasses to spot his Granny seeing everything. His love and affection was awarded through a new pair of shoes that shows small things make children happy, they won't look for cost but things and the provider. The story prefers to set the background in the village as the nature consists main part of solving psychological problems, constructed town did not cause chance to divert the concentration from loneliness or depressed state. Nature welcomes the children to make use of all the wealth with demanding nothing in return.

## CONCLUSION

Human life depends on the little happiness that experience in everyday life. For example, an entire day runs happily when it started from an early morning kiss of mother. The technique of balancing the loss of parental love through motherly love of stranger woman works in 'The woman on platform 8' Bond's children characters will not be guided in negative way and they will find a better way themselves to live as good and affectionate as Bond. The children's characters in Bond stories did not express their emotions in the way of frustration but sad and fearful. They will not hurt others talking worse or getting things selfishly at any cost. Bond always portrays the characteristic of showing love to unknown, expecting nothing in return. None can express the

lonely feeling as much as Bond. In his early stage, Bond found love in everything to lead a normal life. He is not familiar with frustration as the person who had hurt does not like others hurt. Children (Characters) of Bond are responsible and lovable who knows how to solve their problems in the positive way.

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# Effect of Communicative Language Teaching Approach on SS 2 Science Students' use of English Passives in Katsina-Ala Lga of Benue State, Nigeria

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*Abstract— This article reports a study that sought to determine if the communicative language teaching approach was more effective than traditional grammar translation in enabling SS II science students to make use of the passive voice to report science experiments. 150 SS II science students consisting of 62 male and 88 female students in two schools in Katsina-Ala, Benue State, Nigeria participated in the experiment which lasted for six weeks. Two intact classes with a similar English proficiency levels were used and one each group received a total of twelve lessons each lasting for forty minutes. Two research questions were asked and hypotheses tested at P< .05 level of significance to confirm the answers. Data were collected through an Achievement Test on English Passives (ATEP) designed by the researcher and analyzed using descriptive statistics, ANCOVA and paired-sample t-test. The findings indicated statistically significant difference between the experimental and control groups with the experimental group showing better performance in all the two variables namely (a) sentence transformation from the active to the passive voice, and (b) use of passives to report science experiments. Based on the findings it was concluded that students learn the passive voice better through the communicative approach than with traditional grammar translation. The researcher therefore, recommended that communicative language teaching should be adopted in secondary schools since it was found to enhance the learning of the English passives.*

*Keywords— English Passives, teaching approach, SS II science.*

## I. INTRODUCTION

The nations of the world attach a lot of importance to the study of science since most of man's discoveries, which aim at improving the quality of life and fostering development are pioneered by scientists. One of the basic learning activities for science is report writing. Students learning science are required to write reports in English to describe the experiments they conduct in school. For such students to satisfy the requirements of the subjects as well as be understood by their readers, they must demonstrate some familiarity with the language of science, the layout of science reports, the conventions regarding what should be included in the different sections of such reports (Dudley-Evans, 1989). Proficiency in English language will guarantee good report writing and also enhance the learning of other subjects.

The passive voice is a prominent and regular feature of the language of science and technical writing. In fact, the passive voice is considered mandatory in report writing because it is used to convey objectivity in presentation. Since the focus of science is to de-emphasize action but stress results of actions, the passive voice is considered more appropriate than the active voice. Furthermore, the passive voice is used to conceal information about the person carrying out the action.

Unfortunately, we have seen evidence from research (Aliyu, 2001; Iwuala, 1986; Zhiko, 1990) and this is also supported with classroom experience that students not only find the learning of the passive voice difficult, but the passive voice itself is one of the prominent language forms neglected in many language textbooks.

## II. THE PROBLEM

There is research (Aliyu, 2001; Iwuala, 1986; Zhiko, 1990; Hinkel, 2002) and classroom evidence that many learners of English as a second language find the learning and use of the passive voice extremely difficult. Having marked students' WAEC and NECO scripts for many years, the researcher has found proof that many students cannot clearly distinguish between active and passive sentences let alone convert active sentences to passive ones or from the

passive to the active voice. A large number of students cannot justify why the active voice is more appropriate in one situation than the passive voice and vice versa. Another aspect of the problem lies with students' inability to correctly identify pattern of agreement between the subject of a sentence and a verb when a sentence is transformed from its active to the passive form.

Research investigation by Tafida (2006) has shown that sometimes the learner's L1 accounts for the difficulty experienced by L2 learners in the learning of the passive voice. Tafida (2006) explains that many Nigerian languages have only the active voice, a feature which makes active-passive transformation a difficult area. Again, she notes that the past participle form which constitutes a major component of the passive verb is absent in most Nigerian languages.

## III. THEORETICAL/CONCEPTUAL FRAMEWORK

This study in anchored on the theory of communicative competence which according to Wardhaugh (1998) was developed by Dell Hymes. This theory emphasizes that the most effective way to learn a language is by using it. Hymes (1972) defines communicative competence in terms of the capability of a person which embraces both (tacit) *knowledge* and (ability for) *use. C*ommunicative competence embraces one's knowledge of syntax, morphology, phonology as well as the knowledge about how and when to use utterances appropriately. In summary, communicative competence means the ability to use language to do the things that people do with language. This theory was developed as an opposition theory to 'linguistic competence' believed to centre on the speaker's ability to produce grammatically correct sentences. Whereas linguistic competence aims at competence for grammar, communicative competence aims at competence for use.

Hymes (1972) justifies why he developed the communicative competence theory that has become the pedestal for the communicative language teaching approach and this has been well captured in Richards and Rogers (1986, p.72) to cover the communicative principle (i.e. activities that involve real communication promote learning), the task principle (activities in which language is used for carrying out meaningful tasks that promote learning), and the meaningfulness principle (language that is meaningful to the learner supports the learning process).

Some studies (Li, 2003; Rao, 2002; Al-Twairish, 1990; Dandam, 2002; and Rinji, 2006) have found evidence that students taught with the communicative language teaching approach perform better than those taught with traditional teaching method.

## PURPOSE OF THE STUDY

The purpose of this study is to investigate the effectiveness of using the communicative approach in improving SS II science students use of the English passives in Katsina-Ala LGA of Benue State.

## RESEARCH QUESTIONS

This study was designed to provide answers to the following questions:

1. What is the relative effect of using the communicative approach and conventional method on students' mean achievement scores in a test on sentence transformation from active to passive voice?
2. What is the relative effect of using the communicative approach and conventional method on students' mean achievement scores in a test on use of passives to report science experiments?

### Hypotheses

To seek answers to the aforementioned questions, the following hypotheses ($H_0$) were generated for testing:
1. There will be no significant difference in the mean achievement scores of the experimental and control groups in a test on sentence transformation from active to passive voice.
2. There will be no significant difference in the mean achievement scores of the experimental and control groups in a test on use of the passive voice to report science experiments.

## IV. METHOD

This study is a non-equivalent quasi experiment that makes use of the pre-test post-test design. The researcher used this method because it was difficult to randomize the subjects. Ali (2006) recommends that when it is not possible to randomly sample and assign subjects to groups, the researcher may use groups already in existence. The researcher used four intact classes and randomly assigned them to experimental and control conditions by deciding through the flipping of a coin which group should be experimental and which should be control.

### Population

A sample of 150 male and female science students aged 13—18 were drawn from all the three arms of SS II class of

secondary schools in Katsina-Ala Local Government Area of Benue State. The study involved SS II students during the 2011/2012 academic session. The researcher chose this class because the class was not due to take any external examination like  WASSCE or NECO during the period of the study; hence the problem of interfering with these public examinations was eliminated.

**Research Instrument**
The researcher constructed an Achievement Test on English Passives (ATEP) following Lien's (1976) principles of test construction namely (a) preliminary steps (b) actual steps (c) evaluation of actual steps. The ATEP consisted of 50 structured questions the aim of which was to measure cognitive knowledge and skills on the passive voice. The ATEP was divided into two major parts (descriptive and analytic).  The descriptive part elicited demographic information on the participants such as name of school, sex, and age. The analytical part consisted of two major tasks to test different skills on the passive voice. The ATEP tested application of the knowledge of grammar in a real language situation (i.e. using it in reporting science experiments). Total score was 100%. A training programme on the various aspects of the passive voice was designed for the experimental group, which lasted for two weeks was made up of twelve (12) written lesson plans while each of the lessons lasted for forty minutes. The control group however was taught topics in English using the conventional method. The researcher enlisted the assistance of two of the teachers teaching in the two schools selected to assist the treatment and data collection. On the validity of the instrument, three experts in the fields of language education and educational measurement evaluated the suitability of the instrument. The reliability coefficient of the achievement test using Cronbach alpha was 0.70. This value was considered

appropriate because it conforms to the benchmark value recommended by Nunnally (1978) and Pallant (2005). This provided enough grounds to conclude that the instrument was reliable to use for data collection for the study.

**Method of Data Analysis**
Data for this study were analyzed using descriptive statistics,  Analysis of Covariance (ANCOVA) and paired-sample t-test. The pre-test to post-test intervention differences for each group was tested with 2-tailed paired-samples t-test. For all analyses, an alpha level of 0.05 was chosen to indicate statistical difference.  All statistical analyses were performed by means of the Statistical Package for the Social Sciences—SPSS (Windows version 11.0, Chicago, IL, USA) and presented in tables. All hypotheses were tested at a probability level of 0.05 to indicate statistical significance.

## V.      RESULTS

**Sentence Transformation from the Active to the Passive Voice**
The effects of the communicative approach on students' mean achievement scores in a test of sentence transformation from active to the passive voice were assessed by comparing the changes in scores obtained by the participants from pre-test to post-test. The results which were used to answer research question 1 are presented in Table 1 below.

Question 1:
What is the relative effect of using the communicative approach and conventional method on students' mean achievement scores in a test on sentence transformation from active to passive voice?

*Table.1: Mean Scores and Standard Deviation of Participants in an Achievement Test on Sentence Transformation from Active to the Passive Voice*

| Group | Variable | Time period | N | Mean | SD |
|---|---|---|---|---|---|
| Exp. | sentence transformation | Pre-test | 76 | 12.0 | 4.5 |
| | | Post-test | 76 | 13.2 | 4.2 |
| Control | Sentence transformation | Pre-test | 74 | 10.3 | 5.3 |
| | | Post-test | 74 | 10.1 | 5.1 |
| Total | | | 150 | | |

Table 1 presents the performance of the participants in the achievement test on sentence transformation from the active to the passive voice and vice versa. The result indicates that the mean achievement scores of the experimental group in the pretest was 12.0 (SD=4.5), while at post-test it was 13.2 (SD=4.2). Here, there was a percentage change of 10%. For

the control group, their mean achievement score in the pretest was 10.3 (SD=5.3) while at post-test, it was 10.1 (SD=5.1) accounting for only -1.9%. Here too, the post-test mean score of the experimental group was higher than the pre-test. The difference between the means can be attributed

to the effect of the intervention. Hypothesis 1 was therefore tested to confirm our answer.
The analyzed data for testing hypothesis 1 are presented in Table 2 below.

Hypothesis 1

$H_01$: There will be no significant difference in the mean achievement scores of the experimental and control groups in an achievement test on sentence transformation from active to passive voice.

*Table.2: ANCOVA Summary on the Effectiveness of Sentence Transformation Using the Communicative Approach*

| Source of Variation | SS | df | MS | | F-ratio | P-value | | ES |
|---|---|---|---|---|---|---|---|---|
| pre-test | 1871.4 | 1 | 1871.4 | | 203.8 | 0.0005 | | 0.58 |
| between group | 122.6 | 1 | 122.6 | 13.4 | | 0.0005 | 0.08 | |
| within group | 1349.7 | 147 | 9.2 | | | | | |
| Total | 24159.0 | 150 | | | | | | |

Table 2 presents the analyzed data for testing hypothesis 1. A One-way between group ANCOVA was conducted to compare the effectiveness of using the communicative approach between the experimental and control groups. Participants' scores on the pre-intervention test were used as the covariate ($F_1$, 147=203.8, p<0.0005). After adjusting for pre-intervention scores, there was a significant difference between the two groups on the post-intervention scores on sentence transformation ($F_1$, 147)= 13.4, P<0.0005) with the experimental group showing better performance. Further analysis (ES=0.08) indicated that sentence transformation accounted for 8% of the variation in the dependent variable. This shows only a small effect size. The results in Table 2 above suggest that the difference between the mean achievement scores of the experimental and control groups is significant at .05 alpha level. The null hypothesis was therefore rejected.

**Use of the Passive Voice to Report Science Experiments**

The effects of the communicative approach on students' mean achievement scores on the use of passive verbs in reporting science experiments were assessed by comparing the changes in scores obtained by the participants from pre-test to post-test. The results which were used to answer research question 2 are presented in Table 3 below.

Question 2:
What is the relative effect of using the communicative approach and conventional method on students' mean achievement scores in a test on use of passives to report science experiments?

*Table.3: Mean Scores and Standard Deviation of Participants in an Achievement Test on Use of Passives to Report Science Experiments*

| Group | Variable | Time period | N | Mean | SD |
|---|---|---|---|---|---|
| Exp. | Reporting experiments | Pre-test | 76 | 1.7 | 2.4 |
| | | Post-test | 76 | 10.7 | 4.8 |
| Control | Reporting experiments | Pre-test | 74 | 1.9 | 3.2 |
| | | Post-test | 74 | 2.5 | 2.8 |
| Total | | | 150 | | |

Table 3 above presents the performance of the participants on the use of the passive voice to report science experiments. The results indicate that the experimental group earned a mean score of 1.7 (SD=2.4) at pretest and 10.7 (SD=4.8) at post-test bringing the total percentage change to 529.4%. The control group however had a mean score of 1.9 (SD=3.2) at pretest and 2.5 (SD=2.8) at post-test accounting for total percentage change of 31.6% only.

As can be clearly seen, in each section of the test, the post-test means of the experimental group are far greater than the pretest means. This was an indication that the students in the experimental group who were taught using the communicative approach achieved better in the achievement test on the passive voice than those students who were taught using the traditional approach. The significance of the difference in these means was tested in

the hypotheses. The analyzed data for testing hypothesis 2 are presented in Table 4 below.

Hypothesis 2

$H_0$ 2: There will be no significant difference in the mean scores of the experimental and control groups in an achievement test on use of the passive voice to report science experiments.

*Table.4: Pre and Post Training Scores on the Use of the Passive Voice in Reporting Science Experiments*

| Test | Exp. (n=76) | %△ | t-value | Control (n=74) | % △ | t-value |
|---|---|---|---|---|---|---|
| Pre-test | 1.7±2.4 | 523.5 | 14.301 | 1.9±3.2 | 31.6 | 1.774 |
| Post-test | 10.6±4.5 | | | 2.5±2.8 | | |
| | P<0.0005 | | | | p=0.08 | |

Table 4 presents the result of the performance of the participants in the test on the use of passives in reporting science experiments. A paired samples t-test was calculated to evaluate the effect of the intervention on the dependent variable. The experimental group demonstrated significant improvement at post-testing on the test of use of passives to report science experiments (t(149)=14.301, (p<0.0005; effect size=0.39). This effect size showed a moderate effect of the communicative approach on this variable. Specifically, the result indicated that 39% of the improvement on the test of use of passives in science report writing was accounted for by the communicative approach. The control group did not show any significant improvement from pre-test to post-testing (t(73)=1.774 p=0.80; effect size =0.041). The hypothesis which states, "There will be no significant difference in the mean scores of the experimental and control groups in an achievement test on use of the passive voice to report science experiments" was therefore, rejected.

## VI. DISCUSSION

The result of the study has shown that students taught using the communicative approach had a higher mean achievement scores in all the two aspects of the passive voice tested. Summary of results are found in Tables 1, 2, 3, and 4. The two aspects of the passive voice tested were: Sentence transformation from the active to the passive voice, and use of the passives to report science experiments. The answers were further confirmed by ANCOVA and paired samples t-test summary results contained in Tables 2 and 4 which revealed that the difference in achievement between the experimental and control groups was significant. This implies that using the communicative approach was more effective in improving students' achievement in learning the passive voice than the traditional method.

The result of the present study is similar to the findings by Li (2003), Rao (2002), Al-Twairish (1990), and

Rinji (2006) who found evidence that students taught using the communicative language teaching approach performed better than those taught with grammar translation.

In the present study, the high mean achievement scores recorded by the experimental group could be attributed to a number of factors which include:

(i)   The effect of the training programme which places emphasis on communicative competence as the goal of teaching. The use of pair /or group work such as switching roles in dialogue or interrogation, oral presentations such as introducing oneself using the active and passive voice, role play and dramatization, etc. accounted for the success of the programme.

(ii)  Motivation. The communicative activities aroused students' interest and made learning an enjoyable experience.

(iii) Emphasis on fluency. With communicative language teaching, emphasis was not on grammatical accuracy but on fluency.

(iv)  Instruction with the communicative approach focused on meaning.

As clearly shown from the review of literature, previous research (1971; Aliyu, 2001; Iwuala, 1986; Zhiko, 1990, Hinkel, 2002) has shown that the English passive voice constitutes a difficult area to non-native speakers of English. Iwuala (1986), Zhiko (1990), and Tafida (2006) attribute this difficulty to the absence of the passive voice in the native languages of the students learning English either as a second language or as a foreign language. The result of the present study suggests that using the communicative approach has made a difference in helping students to understand, learn and use the passive voice in an appropriate context. Learning the passive voice only as a grammar item has not been as helpful as letting the students discover the various contexts (for example, using it in reporting science experiments) in which the

passive voice can be used. The result of this study underscores the interdependence between a sound theoretical knowledge of the passive voice and science report writing. The researcher would like to emphasize that a basic understanding of the passive voice is not only essential but mandatory in helping students at the senior secondary school level to learn and communicate science report clearly and acceptably. Furthermore, the study stresses that language learning in context is more meaningful to the students than general English.

**Recommendations**

Based on the findings of the study, the researcher hereby makes the following recommendations:

1. Sensitization workshops on new teaching methods, of which communicative language teaching is among should be organized for teachers teaching English as a second language.

2. Language teaching should encourage pair and group work for the learners and teachers should introduce activities that foster interaction among students.

3. Teachers should make efforts in identifying students' learning needs before teaching. This will be helpful in lesson planning, choice of instructional activities and materials.

4. Teachers should make games and role play part of their lessons. Teachers should not dominate teaching sessions but should allow students ample opportunities to participate actively in their lessons.

5. Language teachers should integrate the four basic language skills in their lessons so that one skill facilitates the learning of others.

6. The use of language laboratories should form part of the language programmes right from the secondary level of education. Where it is not possible to provide one, audio tapes, Compact Discs (CDs) and videos should be made available to avail students of the opportunity to listen to model resource persons or recorded speech of native speakers.

7. Language testing techniques should be reviewed to align with communicative language teaching. This therefore, means that provision has to be made for testing of oracy skills (listening and speaking) practically.

## VII. CONCLUSION

The present study provides evidence that using the communicative approach can improve students'

understanding and use of the passive voice in an appropriate context. Learning the passive voice merely as a grammar item has not been as helpful as letting the students discover the various contexts in which the passive voice can be used. In other words, the communicative approach aims beyond grammatical competence even though grammatical competence helps to increase communicative competence (Lee & Wang, 2007). The result of the study suggests that the communicative approach will help students to learn the passive voice in a simpler and more meaningful way.

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# Subaltern Voice in the Novel of Anita Nair's Lessons in Forgetting: A Female Perspective

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*Abstract— Anita Nair is a well known novelist, dramatist, essayist in the postmodern writings.She attempts to raisr the voice of the subaltern in her novels and set examples for the society who thinks women as an inferior human being or a women who has identity only through her husband or family.This paper is a study of Anita Nair's Lessons in Forgetting in the light of subaltern voice of the female protagonist 'Meera'in the novel. The crux of the play is that women who is taken to be as a part of physical and mental abuse should protest back to prove her potentiality in the society. As the play opens, the audience witnesses the truth that women can be self dependent on herself if she decides to be. She needs no one to hold her to run her future.She is not born to treat her for domestic abuses.*
*Keywords— Anita Nair, Women Dramatist, Subaltern Voice, Domestic Abuse.*

Anita Nair is popularly known among the women dramatist in the post modern writings.Although she doesn't want to categorize herself as a feminist writer still she writes for women to raise their voice in the society.She is one of the finest figure who tries to show the violences faced by women and fight back against them and how to set example for themselves and the patrairchal society.In her every novel she makes women to be independent in their life.

In the play, the female protagonists, Meera belongs to a upper middle class family and inspite of being born to a upper class she has to go through the cyclone in her life as she is born as a girl. In the beginning of the novel, Meera leads a beautiful life in The Lilac's house till a major change came in her life.The play revolves around The Lilac's house where Meera's major change takes place. She gets married to Giri who came as a model coordinator to assist shooting for a film and falls for Meera seeing her beauty.He also gets greed for the Lilac's house thinking that to be owned by Meera and decides to marry Meera. Giri gets wrong to think Meera to be the owner but in reality that house is on leash to them. Giri thinks that if he marries Meera he can live a lavish life and also thinks to sale The Lilac's house.Meera is portrayed as a women who submits herself to her husband

after marriage and has vanished all her dreams after marriage and gets in to take care of her husband and her husband. She forgets herself and her identity while taking care of her husband.Giri,the husband is portrayed as a man who does not respects his wife and also has a lust and greed only for her materialistic needs. He does not even love his wife and has no attachment towards her. Meera doesnot even raise her voice when she finds her husband to be wrong and listens to his every word like a typical woman. The portrayal of the women figure depicts the true life of a woman in indian society. Meera was entirely dependent on Giri till the time she didnot realize herself. She was not able to face the harsh reality of being thrown away by her husband from his life and his betrayal after she rejected to sale The Lilac's house.

She wants to pull the quilt over her head and burrow herself in a warm, dark placr where nothing will change and all is safe and restful(99).

Meera, a traditional woman didnot realize her potentialities untill she was dependent.She suddenly started to realize her change after being she was left alone by her husband to take care of the family and take the household duties upon her. Her husband was in the wrong perception thinking her to be dependent on him and he will be called back to her life.So, he tried to make her fear by leaving her alone when she said no to his decision and make her bound to listen to him. But, Meera turns opposite to his utter surprise. She learnt how to live the life without depending on her husband.

Being a postgraduate in English she could easily pave her path for a job. She becomes a changed woman. Her mother and grandmother notices this:

And a measuring spoon that didn't brim anymore. But they said nothing.The stern cast of her face alarmed them more than Meera realized. (84).

Meera had completely bought a new change over herself. She had a haircut and started to go for parties and enjoy her life to the fullest. She enjoys parties without any companion.When her friend Vinnie,asks her if she needs a companion, she replies

No there isn't anyone I want to bring with me(183).

Meera now turns to enjoy her life.She even finds a job for herself as a research assistant and becomes economically independent. She realize her identity which was lost after her marriage.

Anita Nair in her novel through the protagonist Meera sets a new example for the woman society who completely forgets her identity in taking care of her husband and her family. She turns completely dependent on her husband and submits herself to listen to her husband. Anita Nair shows the dark reality of the society where many women can make themselves independent but fails in making it as they remain dependent. She raises the voices of the subalterns in all her novels and asks women to be strong and realize themselves.

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# Measuring Basic Psychological Need Satisfaction and Frustration and Work Engagement of Employees of Divine Word Colleges in Ilocos Region, Philippines

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**Abstract—** *The study wants to determine the effect of basic psychological need satisfaction and basic psychological need frustration toward work engagement of employees of Divine Word Colleges in Ilocos Region, Philippines. In order to support the study, theories were presented which are supported by related literatures and studies. The population of the study were 250 or all employees of the colleges. The study used descriptive correlational research design aided by fact finding inquiry. Questionnaires were used to gather the data. The result revealed that there is a correlation between basic psychological need satisfaction and work engagement. While, basic psychological need frustration, as a whole, does not correlate to the engagement, except relatedness need frustration.*

**Keywords— Basic psychological need satisfaction, basic psychological need frustration, autonomy, relatedness, competency**.

Self-Determination Theory (Deci & Ryan, 1985, 2000) opens the way to investigate the basic psychological need satisfaction and frustration of employees and its effect of work engagement. The SDT is a broad theory of motivation which is composed of intrinsic and intrinsic motivation. Motivation is no longer treated as a unitary concept, but it has been classified into intrinsic and extrinsic. Intrinsic motivation is part of basic psychological need which is composed of autonomy, relatedness and competence needs. These needs are innate in nature, but it needs supportive social environment for the needs to grow.

Human beings are born with the three needs, but those needs can be frustrated where workplace environment is not supportive to the realization of autonomy, relatedness and competence need. The fulfillment of basic psychological needs and the frustration can become problem for the organizational objectives and performance. However, there have been few studies pointed out to the effect of basic psychological need satisfaction and frustration to the work engagement of employees (Abun & Magallanes, 2018, Suzuki & Nashimura, 2016).

Many studies have been done in investigating motivation and its effect of job performance, but those studies are related to external motivation, not intrinsic motivation. In line with the concept and concern, the current study is dealing closely with the investigation of intrinsic motivation in line with the satisfaction of basic psychological needs and the frustration of the three needs and how they affect the work engagement of employees.

Significance of the Study

The study is important to the management for policy decision making in terms of looking into important factors to be considered in motivating employees. Many policies related to salaries and benefits that are provided for employees are originated in the concept of extrinsic motivation and neglect the intrinsic element of motivation. By knowing intrinsic motivation as important factors in motivating employees, the management can look into providing workplace policies that are supportive to the growth of basic psychological needs and consequently for the improvement of organizational performance.

Theoretical Framework

**Humanistic and Incentive Theory of Motivation**

Humanistic and incentive theories of motivation refer to the force behind a person's level of energy to work. It is what causes a person to act or not to act, to work hard or not to work hard. Humanistic theory of motivation is discussed very well in the Maslow's (1943) hierarchy of needs, Herzberg (1959) and McClelland (1988). In general, these theories discussed extrinsic theories of motivation. Maslow (1943) argued that human action is directed toward goal attainment and at the same time satisfy certain human needs. He then presented the hierarchy of needs such as physiological, safety, belongingness, esteem and self-actualization. According to Maslow's theory, an employee is motivated by lower level needs before moving to the higher-level needs. One the basic needs are secured; the next level is security or safety. In this level, employees seek to be secured or safe in terms health, well-being, danger and employment. Only after this need is fulfilled, then the employee moves to higher need such as love or belongingness. The employee seeks to build relationship with others and want to be loved and accepted by another group. This need moves the employee to the next level of need that is self-esteem, in which the employee needs self-confidence and respect from others. Once this need is attained, the employee looks for self-actualization. The employee works to realize his/her full-potentials.

Herzberg, et.al (1959) presented two factor theory. He argued that there are factors in the workplace that could motivate employees to work harder and there are also factors that could de- motivate employees if they are not present, though these factors do not directly motivate employees. Those two factors are called motivator and hygiene factors. Motivators are challenging task, achievement, responsibility to do something meaningful, sense of importance, opportunity to contribute something meaningful. Hygiene factors include job security, working condition, employment status, vacations, etc. However, the presence of hygiene factors does not directly affect the satisfaction and motivation, but their absence can affect the satisfaction. In conclusion, Herzberg recommended that in order to motivate employees to work harder and smarter, the manager needs to improve the motivator and the hygiene factors.

In line with the Maslow's hierarchy theory, McClelland (1988) presented three kinds of needs namely achievement, affiliation and power needs. McClelland's theory is similar to Maslow hierarchy's theory of needs. However, Maslow's hierarchy of needs are structured, one after the other, in the sense that one cannot move to the next level of needs unless the lower level needs are fulfilled. However, in McClelland's theory, the needs are not structured, and an employee can fulfill these needs at the same time. Employee can seek higher needs at the same time with lower needs. According to this theory, employees who are driven by the need for achievement prefer work in which the results are based on their effort rather than on anything else and avoid both high-risk and low-risk situations. They also recognize the importance of working relationship in attaining their goals and therefore these employees often spend time creating and maintaining social relationships, enjoy being a part of groups, and have a desire to feel loved and accepted. There are also some employees who are driven by the need for power. These employees like to be in charge, to control, to supervise others. Employees in this category enjoy work and place a high value on discipline.

The business has recognized the important contribution of motivation toward the attainment of organizational goals or objectives. Many have recognized that goals cannot be achieved through controlling management style and they cannot be achieved through possessing qualifications and abilities, but they are achieved through motivated employees. Though employees have the qualifications and abilities but if they do not have proper motivations, goals cannot be achieved. For bringing out the best in people, one has to be motivated to work (MSG, n.d). Nasibov (2015) argues that high productivity is a product of employees' motivation. Employee motivation is viewed as a valuable asset which contributes high value to the attainment of organizational goals. Broni (2012) also argued along the same line of findings that lack of motivation is the biggest contribution to the decrease in the performance of employees. Therefore, he recommended that the management should develop some programs that will improve the motivation of employees. Also, as a result of a study, the same recommendations are also forwarded by Singh (2011), Mensah and Tawiah (2013) that management needs to identify different factors within the organization that enhance motivation of employees such as benefits and salaries and other factors that maintain the level of motivation of employees.

**Self-Determination Theory of Motivation**

Theories presented above tend to discuss motivation as a unitary concept. However, other theorists have discussed motivation not as a unitary concept. There has been effort to go away from treating motivation as a single concept into classifying motivation as intrinsic and extrinsic motivation such as White (1959) and Harter (1978) as cited by Schunk (2014) and many more. White (1959) defined intrinsic motivation as the desire of an individual to participate in the

activity just for the joy of learning, while extrinsic motivation is joining the activity because of external rewards such as praise. Harter (1978) holds most of White's idea about motivation but she argued that the effects resulting from failure is an important contribution to motivation.

Other efforts in classifying motivation into different categories are Deci (1971, 1975), Deci and Ryan (1985). Ryan and Deci (1985, 2000) classified motivation as an extrinsic and intrinsic motivation. According to Deci and Ryan (1985, 2000), an individual's behavior may be motivated by external demands or forces or it may be coming from within the individual himself. The previous studies of Deci and Ryan (, 1971, 1975, 1985) resulted to the formulation of the Self-Determination Theory. It is a macro theory or broader theory of human motivation and personality that concerns people's inherent growth tendencies and innate psychological needs. The arena of Self-Determination Theory is the investigation of people's inherent growth tendencies and innate psychological needs which are the basis for their self-motivation and personality integration. Under Self-Determination theory, Deci and Ryan, (2000), identified three basic psychological needs and these are autonomy (deCharms, 1968), relatedness (Baumeister, & Leary, 1995) and competence (Harter, 1978). These three needs are innate needs or intrinsic motivational needs and considered important in promoting optimal functioning of natural tendencies for growth and integration. Deci and Ryan (2000) argued that social and cultural factors facilitate or undermine people's sense of volition and initiative which affect well-being and quality of life. Concerning the context in which the intrinsic needs are cultivated, Cognitive Evaluation Theory (CET) addresses the effect of social contexts on intrinsic motivation or how external control impact intrinsic motivation and interest. Related to the optimal functioning and well-being, Basic Psychological Need Theory (BPNT) argues that psychological well-being and optimal functioning is predicated on autonomy, competence and relatedness. These three needs are essential and therefore the supportive environment for the growth of these needs are necessary because if one of these needs are thwarted, not supported, there will be distinct functional cost.

**Autonomy is a psychological need and a motivation.**

Webster defines autonomy as "the quality or state of being self-governing; especially: the right of self-government" or," self-directing freedom and especially moral independence". Based on this definition, it is pretty clear that autonomy is considered as a psychological need that everyone needs to actualize. Legault (2016) argued that

autonomy is a critical psychological need. It denotes the experience of volition and self-direction in thoughts, feeling and actions. It is the freedom to control one's life and self. The locus of control is the person himself/herself that he/she controls the outcome of his/her situation. It is the ability to make choices according to one's own free will (Lickerman, 2012). It allows individual to have individual freedom and to be creative as they can to get what they want to achieve. Collier (n.d) argued that autonomy is the foundation of functionality, intentionality and meaning. It is a self-organizing process. Piaget argues that autonomy is an inner-directed behavior as a result from free decision. It is an intrinsic motivation and therefore rules are self-chosen. One chooses which rules to follow and therefore one determines his/her own behavior. Piaget's idea on autonomy was a result of studying cognitive development of children and concluded that the children moral maturation process occurs in two phases which is heteronomous and autonomous reasoning. Heteronomous reasoning explains that children believe that rules are objective and unchanging. Rules must be followed literally without discussion because the authority is ordering it. Autonomous reasoning, however, is contrary to heteronomous reasoning. At the autonomous reasoning, children are no longer seeing the rules as objective and unchanging and follow them literally, but they see rules as the product of agreement and therefore modifiable. Rules can be revised, and it is subject to interpretation. The base of the rules is its own acceptance and its meaning must be explained (Sugarman, 1990).

Cooper (2016) claimed that the key to happiness at work is not money but autonomy. It is having a job where the employees can make decisions on their own. Employees have the choices to choose what they want to do based on their own volition and that they are the source of their own actions. They drive toward feeling self-directed and self-determined in their life. There is a sense of personal endorsement of their goals and actions. He further argued that the more autonomous the employees are at work, the more satisfied they are at their work and less likely to transfer to find another job. This autonomy reflects a personal trait and motivation because an individual has a sense of volition and self-concordance in his life and at the same time have sense of volition and concordance in his work because of autonomy support. The workplace that supports autonomy may help employees progress in his work. The experience of autonomy in the workplace motivates the person to work harder and to stay loyal to the company (Legault, 2016).

In short, autonomy is a natural inclination that is built in a person and a source of motivation (Deci & Ryan, 1995). In

the first place, all humans are born with such trait by which they exercise their volition and direct themselves without external force. Secondly, autonomy is a source of motivation. When a person is not given a chance to grow autonomously, the person may not be satisfied. Therefore, autonomy as a personal trait must be nurtured by providing an environment where autonomy can grow. When the workplace is supporting autonomy, employees may result to higher job satisfaction (Dickinson, 1995, pp. 165-174, Legault, 2016). Autonomy may not be a direct motivation why people work but the absence of the environment that support the growth of autonomy may affect the motivation of people to work.

**Relatedness as a Psychological need and motivation.**

Webster dictionary defines relatedness as "having close harmonic connection". The same definition is given by the Free Dictionary that relatedness is a "close harmonic connection". Oxford Learner's Dictionary defines relatedness as "the fact of being connected with something/somebody in some way". "It is a sense of relatedness and interdependence of life". However, in Psychology Dictionary, relatedness is defined as "a reciprocity of factors like trust and empathy between two or more persons in a relationship". All these definitions refer to social relatedness which means interpersonal intimacy, empathy and shared subjectivity.

Relatedness as a need was already identified by Alderfer (1969). In an attempt to simplify Maslow's hierarchy of needs, Alderfer identifies three kinds of needs and they are existence, relatedness and growth. These three needs are already within the scope of Maslow's hierarchy theory of needs, however, Alderfer argued that needs are not in any order and any desire to fulfill a need can be activated at any point in time (Furnham, 1994). It does not need to follow the order, but one can pursue any needs at the same time. Existence relates to person's physiological and safety needs such as foods, clothing, shelter, and security and without these basic needs people cannot survive. These are the first two steps of the pyramid which people now use to represent Maslow's theory (Quigley, 2015). Relatedness refers to person's interpersonal needs within his personal as well as professional settings. The needs are equal to the social and external esteem needs such as relationships or involvement with friends, family, and co-workers which is part of the third and fourth rank of Maslow's hierarchy of needs. Growth is a person's needs of personal development. This need represents the internal esteem and self-actualization needs of Maslow. ERG theory of needs is simplification of

five needs of Maslow such as physiological, safety, belongingness, recognition/esteem and self-actualization. Relatedness is an inner need of each human being to care about and be cared about by others. It is natural and psychological need to be connected without ulterior motives. It has something to do with the development and maintenance of close personal relationship such as friends, partners, or groups. Such need is not only belonged to one person, but it is universal, that all people want to interact, be connected to, and experience caring for others and to be cared by others. Alderfer (1969) argued that it is a social and external esteem. It is a need to be involved with family, friends, co-workers and employers. Under the Self-determination theory, relatedness is classified as one of the cores of the innate psychological needs of a person to be satisfied (Deci& Ryan, 2000). It is argued that each human being has an innate need to connect to other people. Each has a need to love and to care other persons and need to be loved and to be cared for. The need for relatedness motivates people to engage in mutually enjoyable activities from which we derive both pleasure and a sense of connectedness and shared experience. Through common activities a person experience support from peers, experience a cooperation, and receives mutual rewards (Rigby &Ryan, 2011). In the common activities a person fulfills his/her need to be listened to and get others' attention. The need to be connected to is fulfilled. However, the common activities must provide an environment in which the relatedness need is realized. Relationship Motivation Theory (RMT), a sub theory of SDT argues that some amount of interactions is not only desirable for most people, but it is essential for the well-being because it satisfies the relatedness need of a human being.

**Competence Need is a Psychological need and motivation**

Competence is one of the three basic psychological need that is innate in each human being. It is a natural desire of all human beings that needs to be satisfied. It is argued that people have a need to build their competence and develop a mastery over as certain task that are important to them (Sagor, 2003).Legault (2017) argues that the desire to satisfy the need for competence motivate people to persist, maintain efforts and self-determination to continue to improve one's skills and abilities. It can be shown in the behavior of people who never surrender to external criticism. Studies have also found that satisfying autonomy and competence need will improve the level of engagement, intrinsic motivation, low proneness to negative effect, and achievement ((Jang, et al, 2009).

Competence is the innate propensity to develop skill and ability, and to experience the effect or the output of certain action (Legault, 2017). The ability to meet the optimal challenge is fulfilling or satisfying. It is further deeply satisfying experiences and is essential for psychological growth and well-being. This need does not grow by itself. Developing such need depends on the social and cultural environment which support competence need. Criticism coming from the management and peers can hamper the satisfaction of competence need. Deci (1971) in his study found that giving people unexpected positive feedback on a task increases people's intrinsic motivation to do it, the feeling of competence is satisfied. In fact, giving positive feedback on a task served only to increase people's intrinsic motivation and decreased extrinsic motivation for the task. While giving negative feedback will hamper the fulfillment of the intrinsic motivation and hinder the realization of competence need. Vallerand and Reid (1984) found negative feedback has the opposite effect. It decreases intrinsic motivation by discouraging people to develop their competence need.

**Psychological need Frustration**

Within Basic Psychological Needs Theory, a sub theory of Self-determination Theory (SDT) (Deci and Ryan 2000; Ryan and Deci, 2000), that there are three kinds of innate psychological need and they are autonomy, relatedness and competence. It is argued that the satisfaction of these psychological needs is essential for human optimal functioning and well-being (Ryan & Deci, 2000). In contrast, when these needs get frustrated, can result to demotivation (Ryan et al. Vansteenkiste and Ryan, 2013). It is believed that all humans are equipped with the innate psychological tendency. The satisfaction of the three needs are essential for the integration process of extrinsic motivation and promotes well-being. When these needs are not supported, they would hamper the growth of an individual, elicit deficiencies and ill-being.

The need for autonomy is a need to control one's own life and self. It is a need that one wants to control the outcome of a situation. It is the experience of self-determination, full willingness, and volition when carrying out an activity. This need is frustrated when one has no hold on his decision, direction and the outcome of a situation because of external pressures ((deCharms1968, Deci and Ryan 1985). While relatedness is the inner desire to interact, be connected to, and experience caring for others and to be cared by others (Ryan, 1995). When this need is not fulfilled or frustrated, the individual experiences isolation and loneliness. Competence need involves feeling of mastery, skillful, effective and capable to achieve desired outcomes ((Deci

1975, Ryan, 1995). The frustration of the need means that one can feel incompetent, and doubtful of his/her self-efficacy.

**Work Engagement**

Work engagement is about understanding one's role in an organization and about one's excitement to take up the job to pursue organizational objectives. Those who are engaged in their work feel that they are part of the team to carry out the work and willing to take all efforts they can to accomplish their tasks. May, et.al (2004) argued that employee who are engaged employing and expressing themselves physically, cognitively, emotionally and mentally during role performances. They claim that there are three aspects of work motivation and these are cognitive, emotional and physical engagement. In this case, work engagement is considered as a "positive, fulfilling, work-related state of mind that is characterized by vigor, dedication, and absorption" (Schaufeli, et.al, 2002). It is not only about physical connection to the work, but it is also emotional connection, as pointed out by Bakker (2011) that work engagement is also about psychological connection with the work. He argued that competition is the game of the business today and the only way to win this game is not only to recruit talents but inspire employees to apply their talents fully to their work. According to Bakker (2011) engaged employees have positive attitude toward their work and are happy to hear feedbacks and even create their own feedbacks. They do not see work as burdens but a challenge to their capabilities.

Making employees engaged is not the same as making employees happy because often time employees are happy at work, but it does not mean they are engaging in their work. It is also argued that engaged employees is not the same as satisfied employees because the satisfied employee might show up for work, do the job regularly but he/she does not go extra miles on her own to carry out the job beyond what is required in the job description (Kruse, 2012).It is not the same as workaholism (Schaufeli, 2011). Thus, engagement is about emotional connection or psychological connection of the person toward his/her work. She/he works not for money but works on behalf of the organization's goals or objectives. These are the people who approach their work with energy, dedication and focus and are willing to go beyond what is written in their job description. However, it is also pointed out that work engagement is an intrinsic motivation, but it must be supported by positive social environment where employees feel the social support from peers and management, receive positive feedback, enjoy the autonomy and receive personal growth support (Bakker, 2011).

## Related Studies

After checking related studies that support the current topic, the researcher found several related studies on the topic particularly on the relationship between basic psychological need satisfaction, frustration and work engagement. Common findings of those studies support the assumption of the study that satisfaction of the basic psychological needs is essential, not only to work engagement but also to well-being and optimal functioning of an individual.

Related to psychological need satisfaction and work engagement and work intention, Schuck and Zigarmi (2015) found the significant relations between psychological need satisfaction and engagement. It was also found that there was a significant relationship between basic psychological need satisfaction and work intention. Similar study was done by Broeck, Marteen, De Wette and Lens (2008). They tried to explain the role of basic psychological need satisfaction toward job burnout and work engagement. Findings indicate of their study that there is a relationship between satisfaction of basic psychological need and job burnout and work engagement. Related finding was also forwarded by Gagne (2003). Gagne tried to investigate social environment that support autonomy and how it affects engagement in pro social behavior. The study confirms that the findings of other studies that autonomy support and autonomy orientation was significantly related to engagement in pro social behavior. This is likewise presented by the study of Arshadi (2010) in which found that satisfaction of basic psychological needs predicts motivation and job performance. These studies have concluded that satisfying basic psychological need such as autonomy, relatedness and competent are important in improving work engagement and even to the goal orientation (Sari, 2015).

Given those findings, Abun and Magallanes pursued similar study to find out the effect of the fulfillment of basic psychological need such as autonomy, competence and relatedness and its effect on work engagement in the Philippine context. The finding of the study is quite different from the result of other studies that not all three basic psychological need satisfaction related to work engagement. It was found that autonomy and competence was not significantly related to work engagement, but relatedness do have a significant relationship with work engagement. This finding seems to be supported by other study of Xiang, Agbuga, Liu and McBride (2017) on the relationship between relatedness need satisfaction, intrinsic motivation and engagement. The study supports the finding of Abun and Magallanes (2018) that relatedness need satisfaction made a significant contribution to students' engagement for both, boys and girls. In the same regard, Perry, et.al (2012) conducted a study on teachers' relatedness need with the students and colleagues and how it affects their teaching engagement. Their study found that relatedness need satisfaction predicts teaching engagement and emotional exhaustion as also pointed out by Molinari and Maneli (2018), who studied on basic psychological needs of students and engagement in Secondary Schools in Italy. The study confirms that satisfaction of psychological needs enhances students' engagement.

In terms of the relationship of basic psychological need satisfaction and job satisfaction, studies have found that basic psychological need satisfaction affect job satisfaction. For example, Busch and Hofer (2011) conducted a study on satisfying one's need for competence, and relatedness and job satisfaction. The study concluded that the satisfaction of the needs for competence and relatedness is linked to higher level of job and relationship satisfaction among individuals with strong implicit motives. The same interest of study was also done by Sheldon and Filak (2008) on autonomy, competence and relatedness support. The study presented similar output that satisfaction of the competence, relatedness and autonomy needs predict the outcome and job satisfaction. Their other finding also indicated that thwarting those psychological needs can affect outcome.

The satisfaction of basic psychological needs is not only affecting work engagement and job satisfaction, even they affect also well-being of the individuals. Related to this concern, Molix and Nichols (2013) conducted a study on the satisfaction of basic psychological need and community esteem and well-being. The study concluded that there is a robust association between community esteem and both hedonic and eudaimonic measures of well-being. In this regard, Suzuki and Nashimura (2016) went into a study on basic psychological need satisfaction and frustration and well-being in Japan. The study concluded that satisfaction of each of the three needs contributed to the prediction of subjective well-being such as life satisfaction and vitality, whereas frustration of each need uniquely contributed to the prediction of ill-being such as depressed affect.

The above studies have pointed out the effect of basic psychological need satisfaction and job engagement, but those studies have not given serious attention to the frustration of basic psychological need and its effect on the job engagement. The current study tries to see the two variables and how they affect the job satisfaction.

**Conceptual Framework**

**Independent Variables**                                               **Dependent Variables**
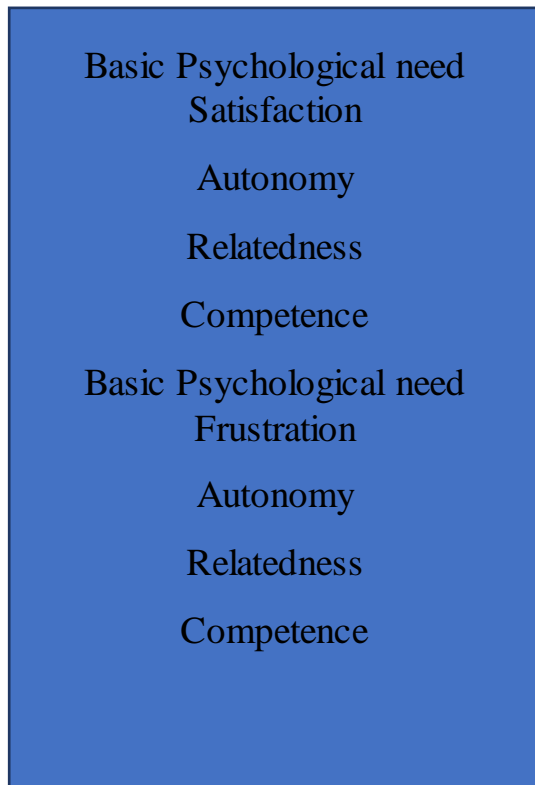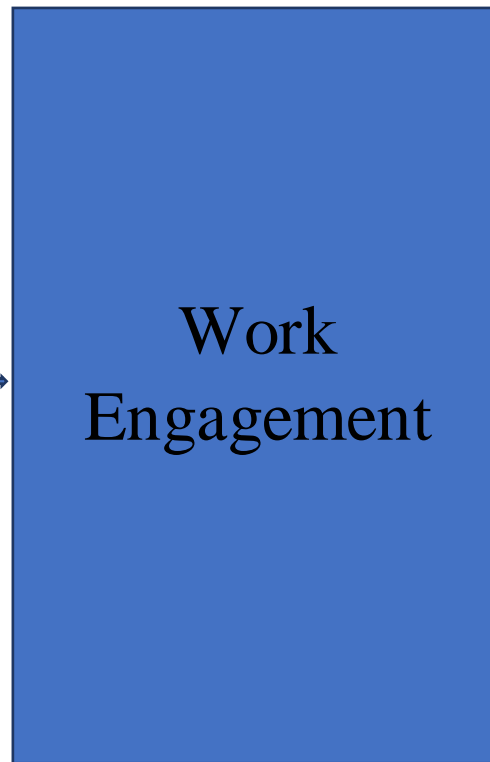


*Fig.1: The conceptual framework reflects the theory of the study, that basic psychological satisfaction and frustration affects the work engagement of employees of Divine Word Colleges in Ilocos Sur and Ilocos Norte.*

**Statement of the Problems**

The study would like to determine the relationship between basic psychological need satisfaction and frustration and how it affects the work engagement of employees, specifically it seeks to answer the following questions:

1. What is the basic psychological need satisfaction of employees in terms of

a. Autonomy

b. Relatedness

c. Competence?

2. What is the basic psychological need frustration of employees in terms of

a. Autonomy

b. Relatedness

c. Competence?

3. What is the work engagement of employees?

4. Is there a significant relationship between basic psychological need satisfaction, and work engagement?

5. Is there a relationship between basic psychological need frustration and work engagement?

Assumption of the Study

The study is guided by the assumption that the relationship between basic psychological need satisfaction, frustration and work engagement can be measured and the questionnaires used are valid and the answers are honest.

**Hypothesis**

Studies have been made by other researchers that there is a relationship between basic psychological need satisfaction and work engagement (Broeck, Marteen, De Wette and Lens (2008, Gagne (2003, Arshadi 2010) and therefore the study hypothesizes that basic psychological need satisfaction and frustration affect the work engagement.

**Scope and delimitation of the Study**

The current study limits itself to the employees of Divine Word Colleges in Ilocos Region, particularly Divine Word College of Laoag and Divine Word College of Vigan. The study covers the basic psychological need satisfaction and frustration of basic psychological need and work engagement.

**Research Methodology**

To carry out the study, an appropriate research methodology is utilized. Therefore, this part will discuss research design, data gathering instruments, population, locale of the study, data gathering procedures and statistical treatment of data.

**Research Design**

Since the study is a quantitative research, thus, the study used descriptive correlational research designand aided by inquiry to determine the level of basic psychological need satisfaction and frustration and its effect on work engagement of employees. The nature descriptive is to describe what is found in the data collected through questionnaires and statistical treatment. It is also used to describe profiles, frequency distribution, describe characteristics of people, situation, phenomena or relationship variables. In short, it describes "what is" about the data (Ariola, 2006).

In line with the current study, descriptive correlational method was deployed. The study determines the level of basic psychological need satisfaction and frustration and how it affects their work engagement. This was to determine what the dominant basic psychological need satisfaction and frustration among employees were and what basic psychological need satisfaction and frustration affects the work engagement of employees.

**Locale of the Study**

The locale of the study was Divine Word Colleges in Region I which is composed of Divine Word College of Vigan. Divine Word College of Vigan belonged to the Province of Ilocos Sur and located within the heritage city of Vigan. Divine Word College of Laoag is in Laoag City, Ilocos Norte. Divine Word Colleges in region I are run by the Congregation of the Divine Word Missionaries or known as Society of the Divine Word or in Latin, SocietasVerbiDivini (SVD).

**Population**

The population of the study was composed of all employees, teaching and non-teaching, of Divine Word Colleges in Ilocos region. Since the total numbers of employees are limited, and therefore total enumeration is the sampling design of the study.

**Data Gathering instruments**

The study utilized questionnaires. The questionnaires were adapted from Basic Psychological Need satisfaction and Frustration Scale (Chen, 2015) to assess needs satisfaction and frustration at work. While questionnaires on work engagement were adapted from Abun (2018).

**Data Gathering Procedures**

In the process of data gathering, the researcher sent letters to the President of the Colleges, requesting them to allow the researcher to flow his questionnaires in the college. The researcher personally met the Presidents and students and requested them to answer the questionnaires.

The retrieval of questionnaires was arranged between the President's representative and the researcher with the help of employees and faculty of the college.

**Statistical Treatment of Data**

In consistent with the study as descriptive research, therefore descriptive statistics is used. The weighted mean and the Pearson r will be used to measure the level of entrepreneurial attitudes and intentions and their correlations with the work engagement.

The following ranges of values with their descriptive interpretation will be used:

| Statistical Range | Descriptive Interpretation | Overall Descriptive Rating |
|---|---|---|
| *4.21-5.00* | *Strongly agree/ Very satisfied* | *Very High* |
| *3.41-4.20* | *Agree/satisfied/* | *High* |
| *2.61-3.40* | *Somewhat agree/ Somewhat satisfied* | *Moderate* |
| *1.81-2.60* | *Disagree/dissatisfied* | *Low/High* |
| *1.00-1.80* | *Strongly disagree/very dissatisfied* | *Very Low/Very High* |
| | | |
| *4.21-5.00* | *Strongly agree/Very frustrated* | *Very high* |
| *3.41-4.20* | *Agree/frustrated* | *High* |
| *2.61-3.40* | *Somewhat agree/somewhat frustrated* | *Moderate* |
| *1.81-2.60* | *Disagree/not frustrated* | *Low* |
| *1.00-1.80* | *Strongly disagree/ not frustrated at all.* | *Very low* |

**Findings, conclusion and recommendation**

The finding of the study is presented according to the statement of the problems of the study.

**Problem 1a. What is the basic psychological need satisfaction of employees of Divine Word Colleges in Ilocos Region in terms of autonomy?**

*Table.1a. Autonomy Satisfaction*

| Autonomy Satisfaction | X | DR |
|---|---|---|
| 1. At work, I feel a sense of choice and freedom in the things I undertake. | 3.64 | Agree/Satisfied/High |
| 2. I feel that my decisions on my job reflect what I really want | 3.75 | Agree/Satisfied/High |
| 3. I feel my choices on my job express who really, I am | 3.72 | Agree/Satisfied/High |
| 4. I feel I have been doing what really interests me in my job | 3.90 | Agree/Satisfied/High |
| **Overall** | **3.75** | Agree/Satisfied/High |

Legend:

| | | |
|---|---|---|
| *4.21-5.00* | *Strongly agree/ Very satisfied* | *Very High* |
| *3.41-4.20* | *Agree/ satisfied/* | *High* |
| *2.61-3.40* | *Somewhat agree/ Somewhat satisfied* | *Moderate* |
| *1.81-2.60* | *Disagree/ dissatisfied* | *Low/High* |
| *1.00-1.80* | *Strongly disagree/very dissatisfied* | *Very Low/Very High* |

As gleaned from the table, the data reveals that over all, the autonomy satisfaction of employees is 3.75 which is interpreted as high or satisfied. Even when the questions are taken singly, the employees agree that at work, they have the choice and freedom (3.64), they feel that their decisions on their job reflect what they really want (3.75), they feel that their choice on their job expresses who they are (3.72) and they feel that they have been doing what really interest them in their job (3.90).

**1b. What is the basic psychological need satisfaction of employees of Divine Word Colleges in Ilocos Region in terms of Relatedness?**

*Table.1b. Relatedness satisfaction*

| Relatedness Satisfaction | X | DR |
|---|---|---|
| 1. I feel that the people I care at work about also care about me | 3.77 | Agree/Satisfied/High |
| 2. I feel connected with people who care for me at work and for whom I care at work | 3.75 | Agree/Satisfied/High |
| 3. At work, I feel close and connected with other people who are important to me | 3.88 | Agree/Satisfied/High |
| 4. I experience a warm feeling with the people I spend time with at work | 3.94 | Agree/Satisfied/High |
| Overall | 3.84 | Agree/Satisfied/High |

Legend

| | | |
|---|---|---|
| *4.21-5.00* | *Strongly agree/ Very satisfied* | *Very High* |
| *3.41-4.20* | *Agree/ satisfied/* | *High* |
| *2.61-3.40* | *Somewhat agree/ Somewhat satisfied* | *Moderate* |
| *1.81-2.60* | *Disagree/ dissatisfied* | *Low/High* |
| *1.00-1.80* | *Strongly disagree/very dissatisfied* | *Very Low/Very High* |

In consistence with their evaluation on the autonomy satisfaction, the employees also have the same level of relatedness satisfaction, that they are satisfied. As it is presented on the table, overall the employees have 3.84 in terms of relatedness satisfaction which means that overall employees agree that they are satisfied. Even when the questions are taken singly, the employees feel that the people they care at work care about them too (3.77), employee feel connected with each other at work (3.75), they feel close and connected to people who are important to them (3.88), and they experience warm feeling with other people at their workplace (3.94).

**1c. What is the basic psychological need satisfaction of employees of Divine Word Colleges in Ilocos region in terms of competency?**

*Table.1c. Competency satisfaction*

| competency  Satisfaction | X | DR |
|---|---|---|
| 1. I feel confident that I can do things well on my job | 3.98 | Agree/Satisfied/High |
| 2. At work, I feel capable at what I do   When I am at work, I feel competent to achieve my goals | 4.05 | Agree/Satisfied/High |
| 3. When I am at work, I feel competent to achieve my goals | 4.04 | Agree/Satisfied/High |
| 4. In my job, I feel I can successfully complete difficult task | 3.90 | Agree/Satisfied/High |
| Overall | 3.99 | Agree/Satisfied/High |

Legend

| | | |
|---|---|---|
| *4.21-5.00* | *Strongly agree/ Very satisfied* | *Very High* |
| *3.41-4.20* | *Agree/ satisfied/* | *High* |
| *2.61-3.40* | *Somewhat agree/ Somewhat satisfied* | *Moderate* |
| *1.81-2.60* | *Disagree/ dissatisfied* | *Low/High* |
| *1.00-1.80* | *Strongly disagree/very dissatisfied* | *Very Low/Very High* |

In terms of competency satisfaction, the data reveals the same interpretation that employees are satisfied. As it is revealed on the table, the overall, employees agree that their competency need is satisfied as it is reflected in its mean of 3.99. Even when individual questions are examined, it shows that the employees agree that they feel confident that they can perform their job (3.98), they feel capable of their work and can achieve their goals (4.05), they feel competent to achieve their goals (4.04) and they can successfully complete difficult task (3.90).

*Table.1d. Summary*

| Summary  on Basic psychological Need Satisfaction | X | DR |
|---|---|---|
| Autonomy | 3.75 | Agree/Satisfied/High |
| Relatedness | 3.84 | Agree/Satisfied/High |
| Competency | 3.99 | Agree/Satisfied/High |
| Overall | **3.86** | Agree/Satisfied/High |

In summary, the data reveals that overall employees' basic psychological need satisfaction are considered high. It means that employees agree that their autonomy needs (3.75), relatedness need (3.84), and competency need (3.99) are satisfied.

**Problem 2: What is the basic psychological need frustration of employees of Divine Word Colleges in Ilocos Region in terms of autonomy?**

*Table.2a. Autonomy frustration*

| Autonomy Frustration | X | DR |
|---|---|---|
| 1. Most of things I do on my job feel like, "I have to | 3.61 | Agree/Frustrated |
| 2. I feel forced to do many things on my job I wouldn't choose to do | 2.80 | Somewhat agree/somewhat frustrated |
| 3. I feel pressured to do many things on my job | 2.94 | Somewhat agree/somewhat frustrated |
| 4. My daily activities at work feel like a chain of obligations | 3.06 | Somewhat agree/somewhat frustrated |
| **Overall** | **3.10** | Somewhat    agree/somewhat    not frustrated |

Legend:

| | | |
|---|---|---|
| *4.21-5.00* | *Strongly agree/Very frustrated* | *Very high* |
| *3.41-4.20* | *Agree/frustrated* | *High* |
| *2.61-3.40* | *Somewhat agree/somewhat frustrated* | *Moderate* |
| *1.81-2.60* | *Disagree/not frustrated* | *low* |
| *1.00-1.80* | *Strongly disagree/ not frustrated at all.* | *Very low* |

As it is drawn from the data, the data reveals that overall, the employees somewhat agree that they are somewhat frustrated in terms of their autonomy need satisfaction as indicated by its mean average of 3.10. Even when the questions are taken singly, employees feel that most of the things they do on their job feel like, "they have to" (3.61), they feel forced to do many things on their job they wouldn't choose to do (2.80), they feel pressured to do many things on their job (2.94) and they feel that their daily activities at their work is like a chain of obligations (3.06).

**Problem 2b. What is the basic psychological need frustration of employees of Divine Word Colleges in Ilocos Region in terms of relatedness?**

*Table.2b. Relatedness frustration*

| Relatedness Frustration | X | DR |
|---|---|---|
| 1. I feel excluded from the group I want to belong to at work | 2.15 | Disagree/not frustrated |
| 2. I feel that people who are important to me at work are cold and distant towards me | 2.14 | Disagree/Not frustrated |
| 3. I have the impression that people I spend time with at work dislike me | 2.16 | Disagree/not frustrated |
| 4. I feel the relationship I have at work are just superficial | 2.23 | Disagree/not frustrated |
| Overall | 2.17 | Disagree/not frustrated |

Legend

| | | |
|---|---|---|
| *4.21-5.00* | *Strongly agree/Very frustrated* | *Very high* |
| *3.41-4.20* | *Agree/frustrated* | *High* |
| *2.61-3.40* | *Somewhat agree/somewhat frustrated* | *Moderate* |
| *1.81-2.60* | *Disagree/not frustrated* | *low* |
| *1.00-1.80* | *Strongly disagree/ not frustrated at all.* | *Very low* |

Contrary to the autonomy need frustration, relatedness need frustration seems to be otherwise. Employees feel that they are not frustrated in terms of relatedness need. Taken from the data on the table, it shows that overall, the employees disagree that they are frustrated (2.17) which is interpreted as disagree. It just means that they are not frustrated but satisfied. Such evaluation is supported by the evaluation of different question that the employees disagree that they are excluded from the group (2.15), they disagree that people who are important to them at work are cold and distant toward them (2.14), they disagree that people they spend time with at work dislike them (2.16) and they disagree that the relationship they have at work is just superficial (2.17).

**Problem 2c: What is the basic psychological need frustration of employees of Divine Word Colleges in Ilocos Region in terms of competency?**

*Table.2c. Competency frustration*

| Competency Frustration | X | DR |
|---|---|---|
| 1. When I am at work, I have serious doubts about whether I can do things well | 2.66 | Somewhat agree/ somewhat frustrated |
| 2. I feel disappointed with my performance in my job. | 2.38 | Disagree/not frustrated |
| 3. I feel insecure about my abilities on my job | 2.28 | Disagree/not frustrated |
| 4. When I am working, I feel like a failure because of the mistakes I make | 2.21 | Disagree/not frustrated |
| Overall | 2.38 | Disagree/not frustrated |

Legend

| | | |
|---|---|---|
| *4.21-5.00* | *Strongly agree/Very frustrated* | *Very high* |
| *3.41-4.20* | *Agree/frustrated* | *High* |
| *2.61-3.40* | *Somewhat agree/somewhat frustrated* | *Moderate* |
| *1.81-2.60* | *Disagree/not frustrated* | *low* |
| *1.00-1.80* | *Strongly disagree/ not frustrated at all.* | *Very low* |

The evaluation on the basic psychological need frustration in terms of competency need frustration shows the same evaluation as the other two basic psychological need frustration such as autonomy need, and relatedness need frustration. As it is drawn from the data gathered, it shows that overall, the employees are not frustrated in terms of their competency need as it is revealed by its mean average of 2.38 which is understood as not frustrated. It just means that the employees are satisfied with their competency needs. Even when taken them singly, data shows that the employees disagree that they feel disappointed with their performance in their job (2.38), they disagree that they feel insecure about their abilities on their job (2.28), and they disagree too that they feel like a failure because of the mistake they make (2.21). However, they somewhat agree that they have doubts about their capability to do things well (2.66).

*Table.2d. Summary*

| Summary on Need Frustration | X | DR |
|---|---|---|
| Autonomy | 3.10 | Somewhat agree/ somewhat frustrated |
| Relatedness | 2.17 | Disagree/not frustrated |
| Competency | 2.38 | Disagree/not frustrated |
| Overall | **2.55** | Disagree/not frustrated |

Legend

| | | |
|---|---|---|
| *4.21-5.00* | *Strongly agree/Very frustrated* | *Very high* |
| *3.41-4.20* | *Agree/frustrated* | *High* |
| *2.61-3.40* | *Somewhat agree/somewhat frustrated* | *Moderate* |
| *1.81-2.60* | *Disagree/not frustrated* | *low* |
| *1.00-1.80* | *Strongly disagree/ not frustrated at all.* | *Very low* |

In summary, it reveals that overall the employees are not frustrated in terms of their basic psychological need satisfaction. They are not frustrated with their relatedness need (2.17) and competency need (2.38). In other words, they are satisfied with those two needs. However, the employees somewhat agree that their need for autonomy is not satisfied or somewhat they are frustrated along such need as it is revealed by its mean average of 3.10.

**Problem 3: What is the work engagement of employees of Divine Word Colleges in Ilocos region?**

*Table.3: Work Engagement.*

| Work Engagement | X | DR |
|---|---|---|
| 1. I am willing accept change | 4.30 | Strongly agree |
| 2. I am willing to take on new task as needed | 4.20 | Agree/high |
| 3. I take the initiative to help other employees when the need arises | 4.19 | Agree |
| 4. I keep going even when things get tough | 4.08 | Agree |
| 5. I adapt quickly to difficult situations | 3.85 | Agree |
| 6. When at work, I am completely focused on my job duties | 4.06 | Agree |
| 7. I pro-actively identify future challenges and opportunities | 3.90 | Agree |
| 8. I am determined to give my best effort at work each day | 4.24 | Strongly Agree |
| 9. I am often so involved in my work that the day goes by very quickly | 3.93 | Agree |
| 10. I get excited about going to work | 3.86 | Agree |
| 11. I feel completely involved in my work | 4.01 | Agree |
| 12. I am inspired to meet my goals at work | 4.11 | Agree |
| 13. I understand the strategic goals of my organization | 4.03 | Agree |
| 14. I see to it that I work to the best I can to meet the objective of my organization | 4.11 | Agree |
| 15. I see to it that what I do is in line with the organization's objectives | 4.08 | Agree |
| 16. I am proud to be part of the team | 4.10 | Agree |
| 17. My team inspire me to work hard every day | 3.97 | Agree |
| 18. My team is always helping me to complete my work | 3.94 | Agree |
| 19. I have good information about my work | 3.96 | Agree |
| 20. I have good understanding of informal structures and processes at the | 3.85 | Agree |

| | | |
|---|---|---|
| organization. | | |
| Overall | **4.04** | Agree/High |

Legend:

| | | |
|---|---|---|
| *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/High* |
| *1.00-1.80* | *Strongly disagree* | *Very Low/Very High* |

As reflected from the data gathered, it shows that overall, the work engagement of employees is considered high as it is indicated by its overall mean average of 4.04 which is seen as high. Even when they are taken singly, it reveals that the employees are willing to take initiative to help other employees (4.19), they keep going even when things get tough (4.08), adapt quickly with difficult situation (3.85), focus on their job (4.06), pro-actively identify future challenges and opportunities (3.90), are involved in their work every day (3.93), are excited about going to their work (3.86), are inspired to meet their goals at work (4.11), understand strategic goals of the organization (4.03), are willing to do their best to contribute to the attainment of organization's objectives (4.11), do their work in line with the organization's objectives (4.08), are proud to be part of the team (4.10), are inspired by their team (3.97), acknowledge the role of team to their work (3.94), have good information about their work (3.96) and have good understanding about the structures and processes of the organization (3.85).

**Problem 4: Is there a relationship between basic psychological need satisfaction and work engagement?**

*Table.4: Correlation*

| Relationship between basic psychological need satisfaction and work engagement | |
|---|---|
| Autonomy | 0.50539* |
| Relatedness | 0.34338* |
| Competence | 0.57173* |
| As a whole | 0.47350* |

*Significant at 0.05 level (2- tailed),

As it is revealed on the correlation table, the data shows that as a whole, there is a correlation between basic psychological need satisfaction and work engagement at 0.05 level of significance. Taken them singly, autonomy, relatedness and competence need satisfactions are all correlated to work engagement.

**Problem 5: is there a relationship between basic psychological need frustration and work engagement?**

*Table.5: Correlation*

| Relationship between basic psychological need frustration and work engagement | |
|---|---|
| | |
| Autonomy | 0.0663 |
| relatedness | -0.2580* |
| competence | -0.2008 |
| As a whole | -0.1308 |

*Significant at 0.05 level (2- tailed)

In the contrary, basic psychological need frustration seems to be otherwise. As it is shown in the data, it reveals that as a whole, basic psychological need frustration does not correlate to the work engagement. However, taking them singly, autonomy and competence need frustrations do not correlate to the work engagement, but relatedness need frustration does correlate to work engagement at 0.05 level of significance.

**CONCLUSION**

Based on the findings, the study concludes that over all basic psychological needs of employees of Divine Word College of employees are satisfied. They are satisfied with their autonomy need, relatedness need, and competency need. However, they somewhat agree that they are to some extent frustrated along autonomy, though overall employees are not frustrated with their three basic psychological needs.

In terms of work engagement, the finding shows that employees have a high work engagement.

The finding also reveals that there is a correlation between basic psychological need satisfaction and work engagement, while basic psychological need frustration, as a whole, does not correlate to the work engagement except relatedness need frustration.

## RECOMMENDATION

Based on the findings, the study recommends that the management need to improve work environment in which autonomy, relatedness and competence needs are nurtured to motivate employees to engage in their job daily.

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# Simplifying definitions of Pidgins and Creoles within the Trinidad and Tobago Context

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***Abstract—*** *The study of pidgins and creoles is a relatively recent field in tertiary education in Trinidad and Tobago. Many have been confused as to the relevance of this field, with few even knowing and far less understanding what these terms entail. The focus of this paper is to examine the concepts of creoles and pidgins in a simplified manner. It seeks to locate these terms within the Trinidad and Tobago landscape and, thus, remove from native Creole speakers feelings of shame and confusion. The paper, therefore, examines certain theories of origin and assesses their trajectories in modern Trinidad and Tobago Creoles.*
***Keywords— creoles, pidgins, contact, Trinidad English Creole, Tobago English Creole.***

## I. INTRODUCTION

In Trinidad and Tobago, the term "creole" has varying connotations including people, food and language. As it relates to people and food, the term refers to persons and foods of African origin or culture. However, the term is not regularly used by the average citizen to refer to a language. The term "pidgins" is even less known and understood. For the most part, the word "pidgin" is firstly encountered in academic circles, more specifically in linguistics subject settings.

However, even among respected linguists, there have been diverse definitions of these terms (creole and pidgin) with them being used interchangeably in some instances. In fact, the number of definitions that can be found for these terms by popular and respected linguists vividly illustrates Spears' and Winford's perspective (1997) that "There has been a long history of controversy over the definition of Pidgins and Creoles" (p. 1). He further asserts that the "identification of pidgins and creoles is based on a variety of often conflicted criteria." Also, Wardhaugh (2011) declares that even though pidgins and creoles are completely opposite, in some situations it is unclear which one is being discussed.

Before trying to ascertain what these terms mean and how to detach any ambiguity from them as individual items or as possibly interchangeable terms, it is essential

that something be known of their origin. According to Isa, Halilu and Ahmed (2015),

> Both languages are naturally arising in a contact situation due to lack of common language to share among group of people, and serve the purpose of lingua franca (language of wider communication). Though to some extent pidgin and lingua franca are the same. (p. 14)

Crystal's (2003) view varies somewhat, focussing rather on the content rather than on the context. He refers to pidgin as a simplified version of a language that is combined with vocabulary items of other languages. This can be interpreted as a language with reduced grammar that relies significantly on vocabulary for communication. He added that the main purpose for having a pidgin is usually for trade among persons of different cultures and languages.

In the case of Trinidad and Tobago, language contact between speakers of different native languages would have been quite prominent, including many languages that would have contributed to the languages that exist today (Winer, 1993). English, the official language, itself only became the official language in 1823. However, what constitutes the majority language is actually an amalgamation of the various languages, referred to as a creole.

In Trinidad and Tobago, the two main languages are Trinidad English Creole (TrEC) and Tobago English Creole (TEC) respectively. While the source languages of these existing Creoles are clear, the definitions of the terms "pidgin" and "creole" and the differences between each are not as clear, with varying definitions having been put forward by linguists. Even though they may have a few commonalities, there are a number of differences. The following discourse reveals the understanding that was gained of the terms "pidgin" and "creole", as used in linguistics in the Trinidad and Tobago context. It is also an assessment of the difficulties that may arise in an attempt to define these terms.

## Pidgins

Readings on the terms help to give a sense of their definitions. UNESCO (1963) defines a pidgin as "a language that has arisen as a result of contact between peoples of different languages, usually formed from the mixing of languages", while Odimegwu (2012) defines it as an auxiliary language simplified for the purposes of communication among speakers of different native languages. Two overlapping aspects of each definition are that they both refer to the temporary time spent conversing and the fact that it was neither speaker's native language. However, neither definition takes into account certain linguistic factors which are necessary for describing a language such as it specific characteristics and functions.

Gramley (2009), however, highlights further details, defining a pidgin as "a reduced, impoverished language which is no one's native language and which is used for limited communication in situations of contact between people who do not share a native language" (p. 5). In like manner, Ching Pang (1976) explains that it is a language with restricted internal structures. Each explanation implies that the pidgin could not be described as a fully functioning language since it does not contain the complex structures that allow full languages to be used for any and every occasion. This lack of complex syntax is understandable if the main use of the pidgin is for temporary contact purposes such as trade.

Another deduction that can be drawn from Gramley's and Ching Pang's definition is that neither speaking community spends any time using the particular language since it is neither of the groups' first language or vernacular. In fact, Ching Pang (1976) asserts that certain features which usually mark established languages, for example, pluralization, tense and aspect are non-existent in pidgins. Moreover, she quotes Adler as stating that the pidgin is a "linguistic compromise between two foster parents" (Adler 1977, as cited in Ching Pang, 1976, p. 3).

These definitions have been formulated based on the historical and sociological situations surrounding the speakers. Therefore, one has to formulate an understanding based on a comparative study of the information that has been printed and orally passed on. Based on a synthesised understanding of the various definitions, a pidgin can be described as a reduced communicative structure that is forged from the necessary limited contact between speakers of differing first languages.

This necessity of the contact can be related to trade or some other form of business that requires limited contact, thus limited communication. This 'communicative tool' that has been forged comprises a relatively small lexicon derived from the first languages of the speakers. The emerging lexicon is small as compared to the lexicon of the speakers' first languages. This is referred to as reduction as there is simply less of a language as compared to the form in which it is spoken by native speakers; the vocabulary is smaller and there are fewer syntactic structures. This is so as it contains only words that are connected with whatever the limited business may be. This can be compared to the workers' shed on a construction site, which houses the workers and the tools but does not serve all the purposes of their permanent homes.

Syntactic and morphological elements in the pidgin are even more minimal than the lexical elements. Furthermore, as with the lexical elements, the syntactic and morphological elements have been derived from the first languages. However, these are kept very basic because of the urgent need of the speakers to establish an understandable medium of communication as soon and as simply as possible to fulfil the pressing needs. There is usually need of a quick and practical structure to suit the temporary need of trading or whatever the present business pursuit may be. Furthermore, in terms of word order, pidgins do not have a fixed structure. In fact, they can have any conceivable word order, including variable order. Moreover, tense, mood and aspect (TMA) are expressed using adverbs, if at all. Also, reduplication is very rare in pidgins.

Based on the definitions, while the TrEC and the TEC must have had a starting point which could at some instance be referred to as a pidgin, there are certain reasons why they cannot be termed "pidgins". For one, the contact between the various native speakers went beyond a temporary trade interaction, to living within the same communities, howbeit in differing roles. Furthermore, the syntax and lexicon of the creole are far more extensive than the definitions given about the pidgin, rendering the TrEC and TEC suitable to be used for different functions and purposes. It may, however, be argued that at some point in the initial meeting between Spanish and the Amerindian natives in Trinidad, some level of pidgin would have been used for trading.

It could be further argued that in Trinidad, this may have continued to some extent in the early 1700s. At that point, the ratio of indigenous people to non-native Spanish dwellers was about 26:1, with there being about "1500 native people on the missions and encomiendas" with only a small fraction of the natives being under the control of the Spanish" (Moodie-Kublalsingh, 2013). It could be theorized that some level of contact may have occurred between the independent Amerindians and the Spanish dwellers, which

may have warranted the use of some form of pidgin for temporary contact purposes. A similar meeting of languages would have occurred with the onset of the Cedula of Population with the French migrants starting in 1783, the arrival of the British in 1797 and the arrival of the enslaved Africans starting in 1802. What is apparent is that each nationality that came would have intertwined the contributing languages even more. However, the fact that the enslaved Africans became the majority people of Trinidad, and especially Tobago, their languages must have contributed initially to some form of pidgin. In fact, Sindoni (2010) posits that:

> the rapid development of a *lingua franca* was needed to make communication possible among slaves who were separated on their arrival in the New World from their language groups by their white masters in order to reduce collusion and possible revolts. (p. 221)

**Creoles**

In the case of defining creoles, the definitions evince even more confusion and disparity. In addition to the lack of established criteria is the fact that there are so many conflicting theories regarding the genesis of creoles. There is also the problem of status where the creole is simultaneously defined as a language and a dialect, thereby confusing its status and retarding its chances of attaining a position of prestige that English and other established languages enjoy.

Moreover, while there is still much that is unknown about the detailed development of most languages in the world and the history of most ethnic groups, even less has been recorded about creole languages. In many instances, they may not even be recognized (Muysken & Smith, 1994). This lack of recognition is further exacerbated by the coexistence of the lexifier language in the territories within which the creoles are spoken as in the case of Trinidad and Tobago. More significant is that the lexifier language of the creoles in Trinidad and Tobago is the official language, termed Standard English. This has contributed to a continual comparison being made between both codes, with the creoles being inadvertently denigrated in comparison to the established world language, Standard English, which is viewed with respect and awe.

The lack of historical documentation, which generally occurs for the more established and esteemed languages, is even more poignant with regard to the emergence of creoles. This means that their genesis can only be studied through hypothesizing, which had led to numerous theories of origin including the European input theory, Monogenetic theory and the Afrogenesis approach.

The European Input hypothesis purports that the speakers of the superstrate lexifier languages reduced their speech when they came into contact with foreigners. This can be equated to one speaking to an infant and speaking as simply as possible for the infant to understand. If this theory were to be embraced then it means that the speakers of the substrate languages were only exposed to a fraction of the European languages. It would, therefore, logically follow that they would have filled the gaps with their original languages which at some point would have been their superstrate languages (in their native lands). What would result would be a combination of both languages with some elements from the alleged superstrate and substrate languages.

The Monogenetic theory posits that all creoles stem from the same Mother language source. More specifically, as it relates to all English-lexified creoles, Hancock hypothesises that they "descend from a single early pidgin spoken along the West African Coast in the 17th century, the so-called Guinea Coast Creole English (GCCE)" (Hancock, 1986, 1987, as cited in Migge, 2003). This theory suggests that all English Creoles are, or at least have been, similar at one point in time. Thus, in order to account for their differences, certain variables must have been present. In the case of Trinidad and Tobago, some of the factors that account for the differences in the Creoles include the historical backgrounds, where Tobago would have been colonised by many more countries, the exposure to central education, the differences in exposure to urbanity and the lack of proximity to central government.

According to the Afro-Genesis theory (Muysken & Smith, 1994), creoles have emerged through the relexification by the slaves of the West Indian languages, the so-called substrate languages, under influence of the European colonial languages. This theory posits that creoles are actually the languages of the native Africans which have the same syntax and morphology but have the majority of the words changed to European words. If this is the case, then one would be able to superimpose the existing creoles on to the original African languages and find a structural fit with only the lexica differing. Performing this exercise today in Trinidad and Tobago today, though, would pose some challenges because the existing Creoles have changed dramatically over the years. In fact, within one generation certain structures, words and pronunciations have changed. For example, "Me eh know" has generally changed to "Ah eh know" among the younger generation. Also, terms such as "nyam" are virtually unknown to many Trinidadians and used less by younger Tobagonian speakers.

However, while the TrEC and the TEC would have changed over time, some studies suggest that there are

actually still similarities between them and certain African languages. In fact, although they are termed English Creoles, Sindoni (2010) asserts that there are more similarities between Caribbean Creoles and African languages than with English. Structural similarities include the use of the predicative adjective with the absence of the copula such as "to be". Thus can be seen in the sentence, "She pretty", where "pretty" has the dual function of the predicate and the adjective. One of the main problems with the Afro-genesis model, though, in its strict version is the large number of structural differences between West African languages and Creoles, on the one hand, and the linguistic differences among the various West African languages themselves on the other. In spite of those differences, Dalphinis (1985, as cited by Sindoni, 2010) highlights:

> thirteen common features, such as the similar use of adjectival verbs, preference for aspect-based pre-verbal markers (rather than time-based tense markers of European languages), use of stabilizers, predicative adjectives, emphatic elongation of vowels, emphatic repetition [reduplication], grammatical say/for, plural affixes, front focalisation, topicalisation, catenation, suffixation of the definite article and pronouns, non-differentiation of the third person singular. (p. 223)

In Trinidad and Tobago, Creoles were preserved through home and community speech, with no formal recognition or regard for a long time. Creole speakers certainly did not belong to the prestigious classes among whom literacy was available and prevalent. This is supported by Ching Pang (1976) who asserts that the Trinidadian Standard English is spoken by the educated citizens who are socioeconomically advanced. Contrariwise, she posits that purer forms of the TrEC and TEC are preserved by the rural classes. Seeing, therefore, that TrEC and TEC did not constitute the language of the literate and influential, little to no encouragement would have been given to preserving its legacy in books.

This lack of historical data means that there is hardly any solid data regarding the history and development of the TrEC and TEC. This paucity of recorded data, according to Sindoni (2010), meant that "Pidgin and Creole languages were at a disadvantage because of their oral nature and their poorly documented written tradition made scholarly investigation difficult" (p. 222). However, there would be an oral perpetuation of information from varying sources based on individuals' theories, experiences, connections and biases. This could mean that, initially, researchers could use whichever theory they deemed as

most logical, whether or not there might be issues with some of the facts. In spite of these apparent setbacks, though, the fact remains that creoles are alive today, with speakers spanning various generations, allowing for ongoing research, including reconstruction of past permutations through diachronic analyses.

This need for creoles to be examined and researched by native speakers is critical as it examines these notions from a first-person rather than just from a third-person perspective, thus balancing the reliability and attitudinal approaches to the study. This venture is essential since there are documented accounts that suggest that linguists of the nineteenth and twentieth centuries demonstrated a "eurocentric and racist attitude" towards creoles (Perl, 1995). In fact, Ching Pang (1975) penned that "derogatory, patronizing and contemptuous overtones" have been associated with the terms "pidgin" and "creole". This is further mirrored by Migge, Léglise and Bartens (2010) who posit that:

> Since slaves had been assigned low social status in the colonial social hierarchy, the same connotations were also projected onto P/Cs [pidgins and Creoles]. They were widely perceived as languages that were at best suitable for basic everyday communication in low status social domains, such as the market, the street, the village, the homes and neighborhoods of poor and socially disenfranchised populations. (p. 5)

This negative attitude was not only held by the ruling classes. It was actually also held by the native speakers of Creole who "were not willing to admit that their mother tongue was Creole, in particular in the ex-colonies, given its low prestige status and painful associations with cultural repression, feelings of self-loathing, self-contempt and failed social achievements" (Morgan, 1994 cited in Sindoni, 2010). Thus, ongoing research can help to change this inside perception and generate an attitude of acceptance and pride in what has been accomplished by those from whom this language emerged as it relates to their experiences from displacement, trauma, disregard and psychological shaming to survival, resilience and ongoing self-acceptance. Thus, instead of regarding languages such as the TrEC and TEC as "broken", "bastardised" and "unfortunate" attempts as replicating English, they can be viewed as "the core of cultural rebirth as [they constitute] the national language in the Caribbean area, incorporating at the same time painful memories of the colonial past and the resilience of survivors" (Sindoni, 2010, p. 222).

Another contributing factor to the difficulty in defining is the fact that Creole Linguistics is a relatively

new area. This means that much more research remains to be conducted. Furthermore, many researchers in the area of Creole Linguistics either had no actual personal experience using the Creole or were not immersed in environment where Creole was the way of life. Lacking that insiders' perspective on 'pidgins' and 'Creoles' may, in fact, mean that that desire to arrive at the best possible theory or historical framework may not be a strong priority or passion for many.

## II.     CONCLUSION

Both the terms "pidgins" and "creoles" are still enigmas to many native speakers and outsiders. However, their very existence requires continual examinations of their origins, developments, functions and usage over time. This can serve to educate persons on the importance and significance of their historicity. Thus, ongoing research must be done if pidgins and creoles are to be respected and accepted, by their speakers foremost and outside communities, as viable codes of communication.

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# Structural Transformation, Economic Growth and Employment Creation in Africa: An Empirical Analysis

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*Abstract— Our work is part of the studies that deal with the issue of structural transformation and economic growth in Africa. More specifically, it seeks to provide evidence of the lack of decent employment in the relatively-high economic growth experienced by the African continent since the turn of the century. The methodology of our work consists of the following two approaches; (I) the first is descriptive and shows the shortcomings of economic growth in terms of job creation, which are explained in part by the absence of effective structural transformation, (ii) the second is econometric and consists, firstly, in determining, by means of different econometric models and methods, the elasticity of the relationship of employment to economic growth in Africa; secondly, and in order to show the role of structural transformation, we try to measure the effect of a change in the share of the manufacturing industry in the GDP on economic growth for a sample of African countries by using an extended model of Mankiew, Romer & Weil (1992).*

*On the basis of all these empirical analyses, we have come up with a set of results. First, the high economic growth achieved in Africa over the last fifteen years has been very low in terms of creating decent employment. This is reflected in the weakness of the elasticity of employment growth compared to the one in other regions of the world, including that of South Asia. Second, Africa is the victim of unsuccessful structural transformation characterized by a very limited contribution of the manufacturing sector to economic growth and consequently to job creation.*

*Keywords— Structural Transformation, Economic Growth, Job Creation, Elasticity of Employment to Growth, Africa.*

## I. INTRODUCTION

In fact, no one can be unaware of the fact that Africa has seen its economic performance improve considerably since the beginning of the 21st century with the GDP rising on average by almost 5% during this period, making the African continent second in having a fast economic growth behind Asia. Paradoxically, however, this respectable growth has created very few jobs and unemployment has remained high, particularly among young people. This situation is the result of a growth which is driven mainly by capital-intensive sectors based on an extractive industry that has no downstream and upstream link with the economy. More specifically, this remarkable economic growth has been favored by a number of factors, including the relatively-high prices of commodities, the consolidation of domestic demand in relation to increased incomes and increased public spending (particularly in the fields of infrastructure and social services), the increase of agricultural production and, above all, an improvement, admittedly slow but gradual, in the governance and management of the political and economic plans. These factors partly explain the fact that this rapid economic growth has not resulted in a significant reduction of poverty levels and, above all, has not generated a massive number of jobs.

In this work, our goal is to show that if Africa's rapid economic growth is not a job creator, it is because the process of structural transformation that it is supposed to generate has failed. As a result, the manufacturing industry, as a labor-intensive sector with a strong upstream and downstream relationship with the rest of the economy, is still lagging behind and its contribution to the economy is still very limited.

Thus, to deal with this subject, our work will be organized in two sections. In the first, we highlight that since the beginning of the current century, Africa has recorded a rapid economic growth; however, this has not generated a decent-enough employment. To do this, we will follow two approaches: the first, which is a descriptive one, consists in examining the evolution of economic growth and job creation in Africa during the last fifteen years and comparing the evolution of these two factors with their evolution in other regions of the developing world whereas the second approach, which is econometric, determines the employment intensity of economic growth using different models and econometric methods for a sample of 46 African countries over a period of twenty years (1996-2015). An empirical analysis of this elasticity of employment to growth and its comparison with elasticity in other parts of the world will enable us to explain the employment deficiency of

economic growth in Africa. In the second section, we will try to show that the employment deficiency of economic growth in Africa is due to the lack of a structural transformation towards the manufacturing industry. We will pursue both the descriptive and econometric approaches. First, we will examine the evolution of the structure of the economies of the African countries, particularly the sub-Saharan countries, to show that the structural transformation in Africa is not very successful. Then, secondly, we will adopt an empirical analysis using an econometric model that aims to measure the contribution of the manufacturing sector to economic growth for a sample of 29 African countries covering the period (1996-2015). The purpose of this empirical investigation is to show that Africa is characterized by a low contribution of the manufacturing industry to economic growth.

## II.    ECONOMIC GROWTH WITH LITTLE JOB CREATION

In this section, we will try to show that although Africa has recorded a rapid economic growth since the beginning of the century, this has not been beneficial to the creation of enough decent jobs. For this reason, we will follow two approaches: the first consists of a simple retrospective examination of the evolution of the status of economic growth and the creation of employment in Africa during the last fifteen years while the second consists in determining the employment intensity of economic growth in Africa using different econometric models and methods. An empirical analysis of this elasticity of employment to growth and its comparison with elasticity in other parts of the world will enable us to explain the employment deficiency of Africa's strong economic growth since the turn of the century.

*Economic Growth and Job Creation in Africa: An Inventory of Fixtures*

Since the beginning of the 21st century, Africa has enjoyed a fairly strong economic growth. On average, this growth which was 5% per year in the countries of Sub-Saharan Africa reached even 11.6% in 2004 (see Graph.1). Globally, Africa ranks as the second fastest-growing region in the world, just behind South Asia. Moreover, some countries of the African continent are among the fastest growing economies in the world. On the other hand, African growth dropped in the last two years from 4.5% in 2014 to 3.0% in 2015. This decline of growth is mainly due, on the one hand, to the fall of commodity prices, particularly that of hydrocarbons and, on the other hand, to the weak growth of the main trading partners of African countries. In fact, the latest slowdown in growth was recorded in 2009, just after the global financial crisis, which abruptly cut through the 6.8% annual average GDP growth momentum that the region experienced between 2003 and 2008.
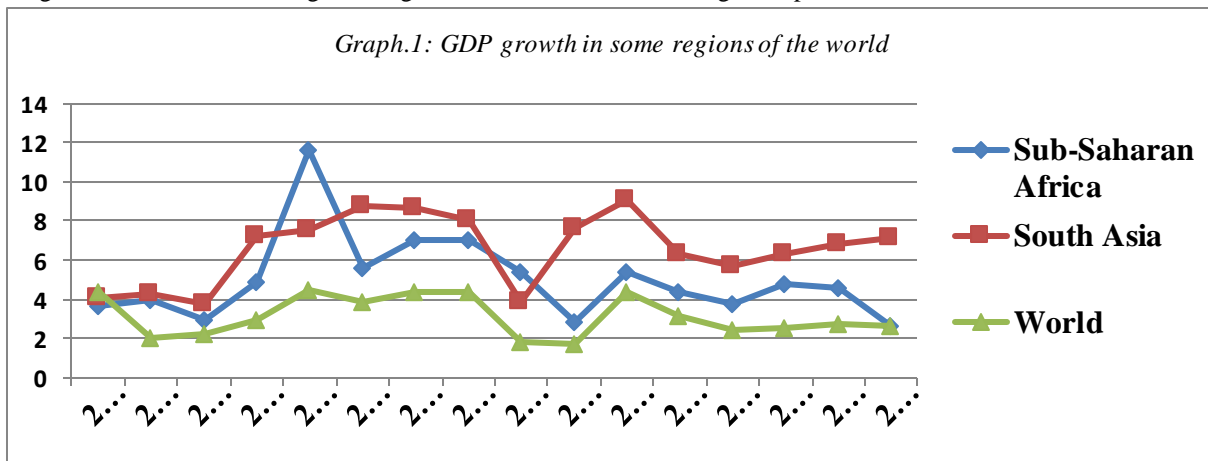


**Source:** Author's conception, WDI: World Bank data (2017)

On the other hand, although inhabited by more than a billion people and representing 20% of the total surface area of the earth and composed of 54 countries, Africa has a particularly-low GDP compared to other regions. Indeed, at total purchasing power parity, Africa's GDP is located between that of Germany and Brazil (see Graph.2). Population growth is also steady in sub-Saharan Africa, the region with the highest rate in the world. As a result, GDP per capita growth has been lower than total GDP growth. In 2014, GDP per capita in purchasing power parity was $ 3.513 for sub-Saharan Africa, while the world average was $ 14.956.

*Graph. 2: Comparison of some GDP in 2014*
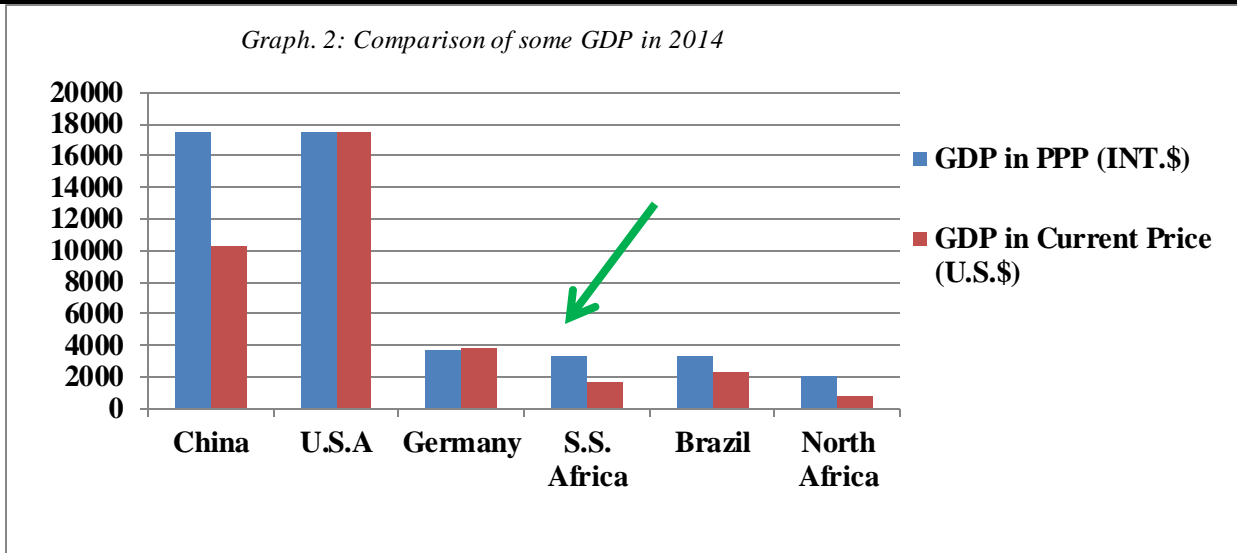
**Source:** IMF "World Economic Outlook", April 2015.

Thus, despite its rapid growth in the past 15 years, much of Africa's population still suffers from economic poverty and inequality. This proves that this strong growth has not resulted in the creation of the many jobs needed for the entire growing working-age population.

Indeed, the ratio of the inactive population to the active population (as a percentage of the working-age population) still remains among the highest ratios in the world and especially compared to that of the countries of South Asia (see Graph.3).



*Graph.3: Ratio of inactive population to active population (in % of the working age population)*
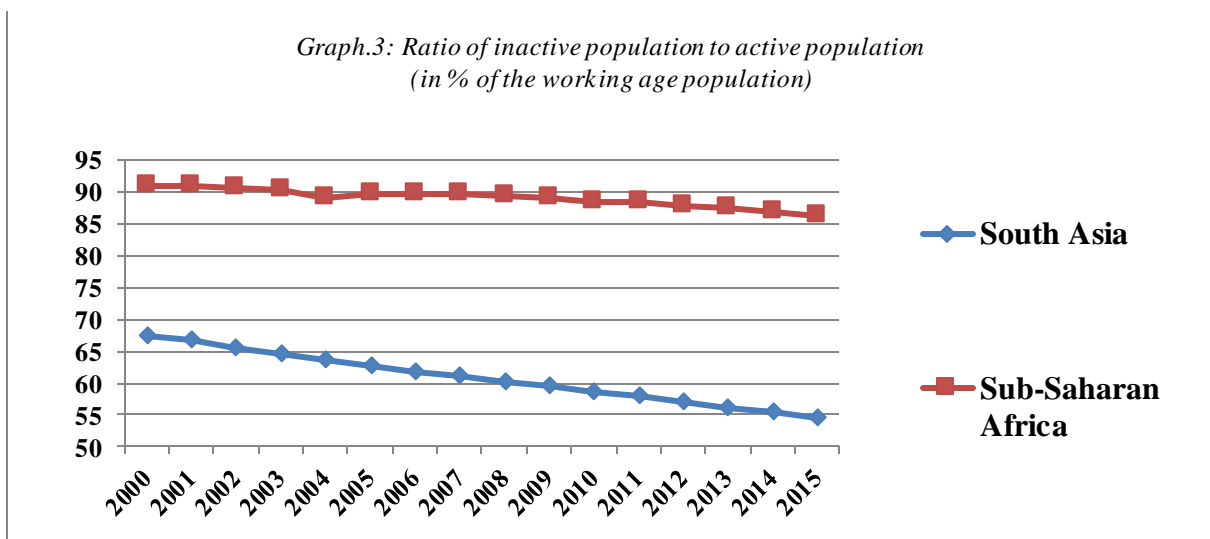
**Source:** Author's conception, WDI World Bank data (2017)

Moreover, despite the fact that this ratio has fallen during the last fifteen years from 90.75% to 86.12%, it remains well above the figures for South Asia, with 54.6% in 2015. As a result, the continent continues to suffer from high unemployment, especially among young people and women. An unemployment rate between 8 and 10% is much higher than that of the countries of Southeast Asia which has never reached 7% since the beginning of the century (see Graph.4).

*Graph.4: Evolution of the unemployment rate in some regions of the world*
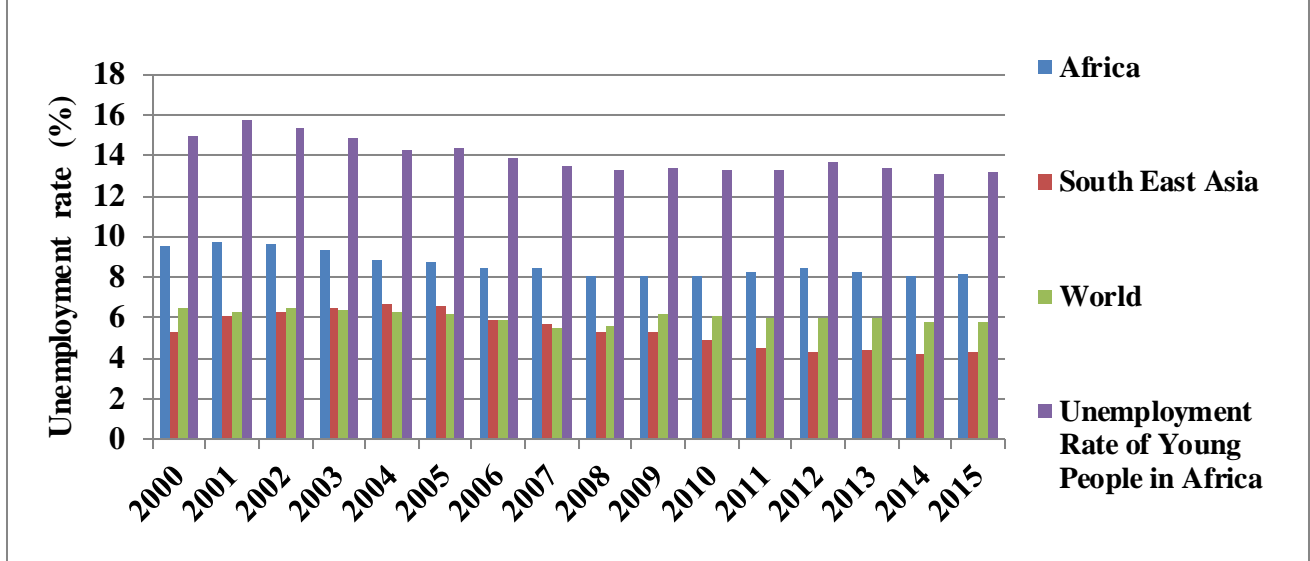
**Source:** Author's conception, I.L.O. data "Trends Econometric Models database"

Since this growth has hardly generated enough quality jobs, it has led to an increasing dependence on the jobs of the informal sector. This sector, which continues to grow, is helped, among other things, by the persistence of corruption.

In this regard, according to the International Labor Organization (ILO, 2012) 60% of African workers are poor because they are "stuck" in the informal sector, which is synonymous with precariousness and exploitation. Precarious employment in Africa remains consistently high compared to other regions (ILO, 2013).

This is mainly due to an abundant supply of labor combined with a low social security coverage, making it difficult for many low-skilled workers to leave the labor market as they have no other means of survival. Since the continent has the youngest population in the world and this population has grown faster than anywhere else in the world, the youth unemployment rate is much higher than that of adults at 13.2% and respectively 8.2% in 2015 (see Graph.4). Generally, the lack of skills and the mismatch between training and the needs of the labor market are the main sources of unemployment among young jobseekers[1].

As a result, although in Africa the high rate of unemployment may be partly explained by the rapid growth of the labor force, it is largely due to the inability of the African economies to create productive employment. This situation results in a large under-utilization of capacity and the increase of the number of underpaid informal jobs, which constitutes a serious obstacle to the consolidation of long-term economic growth.

*Economic Growth and Job Creation in Africa: An Econometric Analysis in Terms of the Elasticity of Employment to Growth*
The economic indicators related to employment, particularly those that measure the ability of economies to generate sufficient employment opportunities for their populations, often provide valuable information on the overall economic performance of nations. Among the most widely-published indicators are unemployment rates, employment-to-population ratios and activity rates. Another indicator of the labor market, which, because it is a little less accessible, receives less attention in the literature, is the employment intensity of growth or the elasticity of employment to growth.

Thus, in order to explain the employment deficiency of economic growth in Africa, we will try to determine in what follows the level of employment intensity of growth on a sample of African countries. Thus, after having first presented the theoretical basis and the methodological context of the estimation of the elasticity of employment to growth, we will begin, secondly, an empirical analysis of this elasticity by different models and econometric methods. After that, we will compare our results of estimates with the results of other empirical studies concerning other regions of the world.

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[1] ADB African Development Bank, 2012, "Economic Outlook for Africa"

According to the fundamental definition of the elasticity of employment to growth[2], we can define the "Arc elasticity" of a country (i) at a date (t) noted $\varepsilon_{i,t}$ by the following simple formula:

$$\varepsilon_{i,t} = \frac{(E_{i,t} - E_{i,t-1}/E_{i,t-1})}{(Y_{i,t} - Y_{i,t-1}/Y_{i,t-1})} \quad \textbf{[1]}$$

Where $\mathbf{E_{i,t}}$ and $\mathbf{Y_{i,t}}$ are respectively the employment and GDP of a country (i) at a date (t). The numerator simply gives the percentage of the change of employment in the country (i) between the periods (t) and (t-1), while the denominator gives the corresponding percentage change of output between the two periods in question[3].

On the other hand, although this methodology is very simple, several authors (Islam and Nazara (2000) and Kapsos (2005)) have concluded that the elasticity of employment from one year to another calculated according to this formula, or even under its logarithmic form, tends to be highly unstable and may therefore be inappropriate for comparative purposes. To remedy this type of problem, several authors (Islam and Nazara (2000), Kapsos (2005), Crivelli and al. (2012), Madariaga (2013)[4] ...) have adopted other more and more sophisticated econometric methods to estimate the elasticity of employment to growth.

Selected Models and Estimation Methodologies

Taking into account the availability of data for a sample of African countries, we opted for the model of Crivelli and al. (2012), which consists in estimating, first, the employment elasticity using time regressions for each country separately. Then, in a second step, inspired by the work of Kapsos (2005), Crivelli and al. (2012) and Madariaga (2013), we chose to estimate elasticity for the entire sample using panel data. Thus, the approach we have chosen requires three types of regressions:

1.    The first consists in regressing the simple fundamental relationship that derives from the very definition of elasticity, namely:

$$Emp_t = \alpha + \beta GDP_t + u_t \quad \textbf{[S1]},$$

with t representing the time (t = 1996,..., 2015), $Emp_t$ the log of total employment, $GDP_t$ the logarithm of GDP in year t and $u_t$: the error term, and ($\beta$) the coefficient which is to be estimated and which automatically represents the value of the elasticity. Our objective is to identify for each country in our sample of 46 African[5] countries a value of the elasticity of employment to growth, then, to calculate the average value for the entire sample, which will give us a global idea about the employment intensity of economic growth in Africa.

2.    The second model consists in adopting the relationship of Kapsos (2005) and Crivelli et al. (2012) in time series of each country:

$$Ln(E_t) = \alpha + \rho Ln(E_{t-1}) + \beta Ln(Y_t) + \omega_t \quad \textbf{[S2]},$$

with t representing the time (t = 1996 ... 2015), $Emp_t$ the log of the total employment on date t, $Emp_{i,t-1}$ the log of the employment of year (t-1), which represents the lagged variable, and $GDP_t$ the logarithm of GDP of year t and $\omega_t$; the error term and ($\rho$, $\beta$) are the coefficients to be estimated.

From this specification, the employment elasticity of each country's growth is calculated from the estimated coefficients as follows[6]:

$$\varepsilon_{E/Y} = \frac{\beta}{1-\rho} \quad \textbf{[2]} \qquad \text{when } \rho < 1 \text{ is checked}$$

[2] In the corresponding literature, the terms "employment elasticity to growth" and "growth intensity of employment" are used interchangeably to refer to the percentage change of the number of persons employed in an economy or region associated with a variation, as a percentage, of economic output as measured by gross domestic product.

[3] Obviously, this means that this elasticity, as defined here, measures, in percentage terms, how much employment grows when GDP grows by 1%.

[4] - Islam, I. and S. Nazara (2000), "The Employment Intensity for the Indonesian Economy", ILO Working Paper, N° 343576, ILO, Geneva.
- Crivelli, E., D. Furceri and J. Toujas-Bernaté (2012), "Can Policies Affect Employment Intensity of Growth? A Cross Country Analysis", IMF Working Paper N° 12/2018, International Monetary Fund, Washington D.C.
- Madariaga, N. (2013), "Growth and Employment in Southern and Eastern Mediterranean Countries: Do Labor Productivity Gains Play a Role in Job Creation? Macroeconomics and Development, N° 8 September.

[5] Algeria, Angola, Benin, Botswana, Burkina Faso, Burundi, Cape Verde, Cameroon, Comoros, Rep. of the Congo., Democratic Rep. of the Congo, Cote d'Ivoire, Egypt, Ethiopia, Gabon, Gambia, Ghana, Guinea, Guinea Bissau, Kenya, Lesotho, Liberia, Madagascar, Malawi, Mali, Mauritius, Mauritania, Morocco, Mozambique, Namibia, Niger, Nigeria, Uganda, Central African Republic, Rwanda, Senegal, Sierra Leone, South Africa, Sudan, Swaziland, Tanzania, Chad, Togo, Tunisia, Zambia, Zimbabwe.

[6] See, Crivelli & al. (2012) and Madariaga, N. (2013)

The third type of regression requires a specification inspired by the model used by Crivelli et al. (2012). This involves estimating equation [S3] below in panel data for the same sample of 46 African countries covering the same period (1996-2015), which is:

$$Emp_{i,t} = \alpha + \delta Emp_{i,t-1} + \mu GDP_{i,t} + \omega_{i,t} \qquad [S3],$$

with i denoting the countries (i = 1, 2, ..., N), t representing the time (t = 1996, ..., 2015), $Emp_{i,t}$ the log of total employment for country i at time t, $Emp_{i,t-1}$ the log of employment of the year (t-1) which represents the lagged variable and $GDP_{i,t}$ the logarithm of GDP of country i for year t and ωit: the error term and (δ, μ) are the coefficients to be estimated. (The elasticity is also calculated by the same principle as the previous specification by following Equation [2]).

Our goal is in fact the determination of a single value which is representative of the employment intensity of economic growth in Africa as a whole.

*Presentation and interpretation of the results obtained from the different types of regressions chosen*

Estimating our specification [S1] with the OLS method for each country gave us the following results, which are presented in Table 1:

*Table 1: Results of the estimation of elasticity with the (S1) specification*

| Country | Elasticity | Country | Elasticity | Country | Elasticity | Country | Elasticity |
|---|---|---|---|---|---|---|---|
| South Africa | 0,4371* | Cote d'Ivoire | 0,8859* | Malawi | 0,6849* | Senegal | 0,6284* |
| Algeria | 0,6061* | Egypt | 0,6879* | Mali | 0,9794* | Sierra Lione | 0,5381* |
| Angola | 0,381* | Ethiopia | 0,4052* | Morocco | 0,2997* | Sudan | 0,4166* |
| Benin | 0,7944* | Gabon | 0,5203* | Mauritius | 0,2143* | Swaziland | 0,7438* |
| Botswana | 0,6083* | Gambia | 0,9028* | Mauritania | 0,6886* | Tanzania | 0,3502* |
| Burkina Faso | 0,5576* | Ghana | 0,5003* | Mozambique | 0,3126* | Chad | 0,4323* |
| Burundi | 1,193* | Guinea | 1,2315* | Namibia | 0,5576* | Togo | 1,1178* |
| Cameroon | 0,9544* | Guinea-Bissau | 0,7871* | Niger | 0,8392* | Tunisia | 0,4495* |
| Cape Verde | 0,5329* | Kenya | 0,6564* | Nigeria | 0,3399* | Zambia | 0,3828* |
| Comores | 1,3038* | Lesotho | 0,1903* | Uganda | 0,5477* | Zimbabwe | -0,4595* |
| Dem. Congo | 0,6237* | Liberia | 0,4526* | Central African Rep. | 0,2083(n) | M46 | 0,60 |
| Rep. of Congo | 0,6898* | Madagascar | 1,1086* | Rwanda | 0,4311* | M40 | 0,55 |

\* Significant at 1%; (n) Not significant
**Source:** Author

The examination of these results led us to the following observation: first, all the results are statistically significant except for that of the Central African Republic. Second, the elasticity values found are, as Kapsos indicated in his 2005 reference article, between 0 and 1, except for only 6 countries out of 46 (see Table 1). Third, according to the results of this specification, the employment intensity of economic growth in Africa is on average in the order of 0.60 if we take into account outliers (> 1 and <0) and it will be close to 0.55 if not (These are respectively the M46 and M40 values at the bottom of Table 1). This relatively low average elasticity is, in fact, indicative of low-job-creating African economic growth since on a continental scale, an economic growth of only 1% increases employment on average by only 0.6%. On the other hand, according to Crivelli et al. (2012), whose study refers to the period (1990-2010), the countries of South Asia recorded an elasticity of 0.99[7].

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[7]However, the results of Kapsos (2005) found contradictory results. Indeed, for the period 1999-2003, it is concluded that the employment intensity of growth is higher in the countries of North Africa and the Middle East (from 0.51 to 0.91) than in Asia (from 0.42 to 0.7).

Finally, according to the graph showing the frequency of the employment elasticity values of the countries in our sample, we can draw the following two conclusions: (i) 70% of these countries (32 out of 46 countries) have an intensity of employment below 0.7 (Graph 5); (ii) 50% of the latter group of 32 countries have an elasticity between 0 and 0.5 only. This concentration around a much lower employment elasticity, 0.7 (the figure advanced by Khan (2001))[8], proves once again that the growth of the majority of African countries is still considered as a weak creator of employment.

*Graph.5: Distribution of the employment elasticity of growth in Africa according to the [S1] Specification*
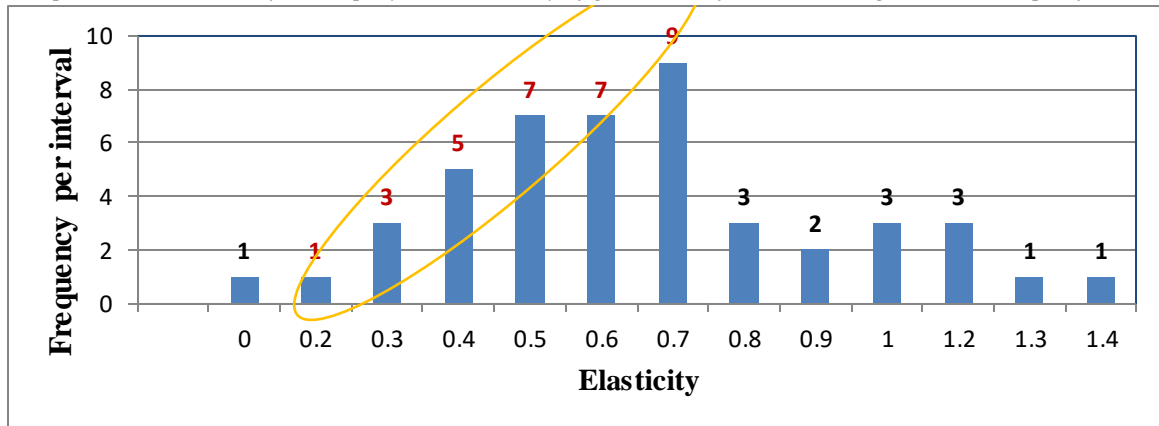


**Source:** Author

Concerning the next step of our approach, which consists in regressing Specification [S2], the estimation generated some technical problems since the mathematical condition ($\rho$ <1) necessary for the determination of the elasticity starting from estimated coefficients [2] is not always verified. Therefore, to remedy this problem, we chose to estimate the same specification [S2] but this time without the constant $\alpha$. Then, we chose for each country the most reliable and statistically significant elasticity among one of the two results. The result of this work is summarized  in Table 2.

*Table 2: Retained results of elasticity estimation with the (S2) Specification*

| Country | Elasticity | Country | Elasticity | Country | Elasticity | Country | Elasticity |
|---|---|---|---|---|---|---|---|
| South Africa | 0,4261 | Cote d'Ivoire | 0,2303 | Malawi | 0,5207 | Senegal | 0,3410* |
| Algeria | 0,3909 | Egypt | 0,6192 | Mali | 1,1196 | Sierra Leone | 0,6401 |
| Angola | 0,3192** | Ethiopia | 0,3690 | Morocoo | 0,2818*** | Sudan | 0,3500* |
| Benin | 0,8487 | Gabon | 0,7326 | Mauritius | 0,2801 | Swaziland | 0,7825** |
| Botswana | 0,4585 | Gambia | 0,0000016 | Mauritania | 0,3500 | Tanzania | 0,2195 |
| Burkina Faso | 0,4477 | Ghana | 0,5233** | Mozambique | 0,3825 | Chad | 0,2111 |
| Burundi | 0,3395 | Guinea | 0,3456 | Namibia | 0,3846 | Togo | 0,4276* |
| Cameroon | 0,4321 | Guinea-Bissau | 1,0583 | Niger | 0,6920 | Tunisia | 0,4544 |
| Cape Verde | 0,4790 | Kenya | 0,3713 | Nigeria | 0,4242 | Zambia | 0,4572 |
| Comoros | 0,3826 | Lesotho | 0,3130 | Uganda | 0,6712* | Zimbabwe | 0,4024 |
| Dem. Congo | 0,3854* | Liberia | 0,3585 | Central African Rep. | 0,3001* | M46 | 0,4772 |
| Rep. of Congo | 0,6898* | Madagascar | 1,2259** | Rwanda | 0,3811* | M36 | 0,4930 |

\* Significant at 1%; \*\* Significant at 5% and \*\*\* Significant at 10%. The crossed out numbers do not check the condition ($\rho$> 1) **Source:** Author

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[8] Khan, A.R. (2001), "Employment Policies for Poverty Reduction", Employment and Poverty Discussion Paper, No. 1, ILO, Geneva
In this paper, Khan argues that employment elasticity in the developing economies should ideally be around 0.7 until these economies reach a higher average income status. Kahn also argues that labor-intensive economies, particularly those with a relatively high incidence of poverty, must achieve relatively higher employment intensity than economies with lower labor costs.

The synthesis of the results obtained led us to the following observations: first, the adoption of Specification [S2] (with the constant) did not give (for many countries) good results either from a point of view of significant statistic, or respect of the condition relating to the coefficient (ρ) or from the point of view of size[9]. Secondly, the estimation of the equation without a constant has improved the results for many countries. But still, the necessary condition remains untested for the 10 countries which are visible in Table 2 and whose figures are crossed out.

Two main lessons can be drawn from these results:

**i.**    The similarity of levels of elasticity of employment to growth within the majority of the African countries is much clearer than in the previous result. In fact, almost 70% of our selected samples, where the values are acceptable, have an elasticity of employment growth between 0.3 and 0.5 (see Graph.6).

**ii.**    The elasticity estimated by this method proves an even lower intensity than the previous one by recording an average of 0.47 over the entire sample of 46 countries (i.e. the value M46 of Table 2) or at most an average of 0.49 out of 36 countries with acceptable values (M36 in Table 2). Therefore, the hypothesis of African economic growth which is not highly job-creating is largely reinforced by these results.

*Graph.6: Distribution of Employment Elasticity of Growth in Africa According to the [S2] Specification*
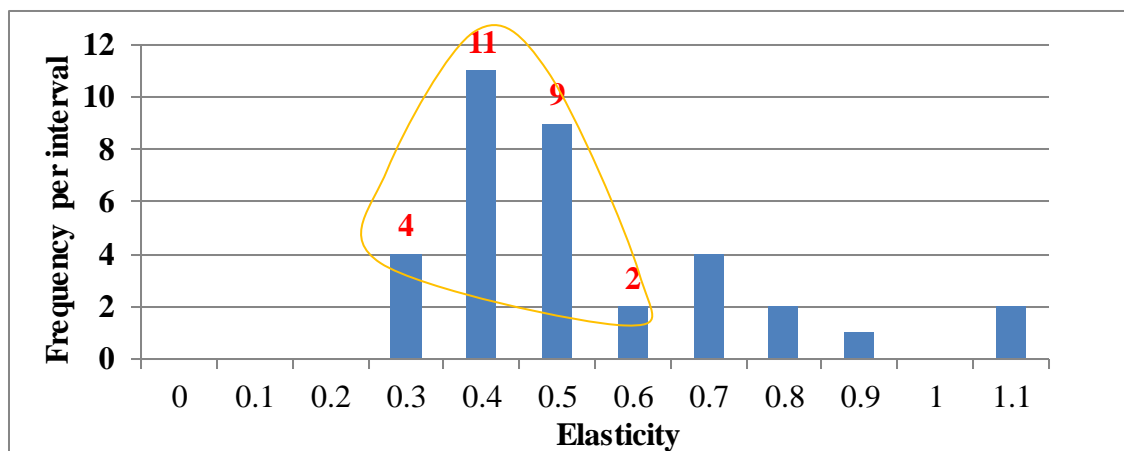


**Source:** Author

Finally, the last step consists in estimating the [S3] specification in panel data for the same sample and the same period.

Before estimating a sample of panel data, it is necessary to check whether the data-generating process is homogeneous or heterogeneous. Econometrically, the specification tests come down to determining whether one has the right to assume that the studied theoretical model is perfectly identical for all the countries, or on the contrary, there are specificities for each country[10].

The presence of specific effects for each individual makes the ordinary least squares estimators non-convergent. In these conditions, we need to access the estimate by the "Within" method if these effects are fixed, or the Generalized Least Squares method if these effects are random. The application of the existence of individual-specificity tests rejects the hypothesis of homogeneity of the variables.

Once the heterogeneity of the variables is detected, we have to choose between regression by the "within" method or by the method of Generalized Least Squares "GLS". To substitute between these two methods, we apply the Hausman specification test. By referring to the statistics of this test, the Eigen effects are fixed because we have accepted the

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[9] For example: the calculation of the elasticity relative to the Demo. Rep. of Congo has given an exorbitant figure of 76.8. (the same as for other countries such as Cameroon, Guinea or Zimbabwe)

[10] The presence of specific effects for each individual makes ordinary least squares estimators non-convergent. In these conditions, we need to access the estimate by the "within" method if these effects are fixed, or the generalized least squares method if these effects are random. The application of the existence of individual-specificity tests rejects the hypothesis of homogeneity of the variables.

hypothesis  of  correlation  between  the  country's  specific  effects  and  the  explanatory  variables.  In  this  case,  the  "within" method  used  to  estimate  the  fixed  effects  model  is  convergent  and  efficient.

As  a  consequence,  the  results  of  the  estimation  by  applying  a  fixed-effect  static  regression  panel  as  well  as  the Hausman  test  result  are  shown  in  the  following  table,  namely  Table  3:

*Table.3: Results of the Fixed Effects Regression of the (S3) Specification*

|  | Emp$_{-1}$ | GDP | $\alpha$ | N | $R^2$ | H |
|---|---|---|---|---|---|---|
| **S3** | 0,985*** | 0,008*** | -0,0514 | 873 | 0,9962 | 20,77*** |

*** Significance of 1%; ** Significance of 5%.
**Source:** Author

From  these  coefficients  and  using  the  formula  [2]  of  elasticity,  we  obtain  a  growth  elasticity  of  employment  for  the  whole  of our  sample  of  46  African  countries  in  the  order  of  **0.533**.  This  figure  confirms  the  results  obtained  by  the  previous  model. Hence,  the  following  summary  table:

*Table.4: Summary Results of the Estimation of Employment Elasticity to Growth in Africa.*

|  | Results obtained  according to the different specifications | | |
|---|---|---|---|
|  | S1 | S2 | S3 |
| **Employment  elasticity of  growth  in Africa** | 0,55 – 0,6 | 0,47 – 0,49 | 0,53 |
| **Elasticity  (average  of the 3  specifications)** | **0,52** | | |

**Source:** Author

*Comparison with other works on elasticity in other regions of the world*

Two  levels  of  comparisons  are  then  distinguished;  the  first  consists  in  comparing  our  results  with  those  of  the  ILO,  estimated in  2005  by  Steven  Kapsos,  for  the  same  sample  of  African  countries  but  of  course  for  a  different  period  (1999-2003).  The second  is  devoted  to  the  comparison  of  the  overall  average  value  of  employment  elasticity  of  growth  in  Africa  with  an average  elasticity  in  other  Asian  regions  or  Latin  America.  In  this  regard,  we  refer  to  the  work  of  Crivelli  et  al.  (IMF,  2012) and  Madariaga  (AFD,  2013).

In  an  ILO  study,  Kapsos  (2005)  conducted  a  broad  empirical  analysis  of  the  total  employment  intensity  of  a  large  sample  of 160  countries  covering  the  period  1991-2003[11].  We  used  the  results  of  this  study  to  calculate  the  average  employment elasticity  with  respect  to  GDP  for  the  same  sample  of  46  African  countries.  The  average  found  from  this  study  is  (0.57).  By comparing  the  values  we  have  estimated  through  different  specification  and  econometric  methods,  we  can  say  that  they  are relatively  similar.  Nevertheless,  it  cannot  be  denied  that  at  the  level  of  each  country's  elasticity,  there  is  sometimes  a significant  gap  between  the  Kapsos  results  and  ours.  However,  within  the  "Kapsos"  study,  there  is  sometimes,  for  the  same country,  an  eminent  difference  between  two  types  of  elasticity  relative  to  two  different  periods[12].  This  shows  that  the econometric  results  of  elasticity  are  very  sensitive  to  the  period  of  study  and,  consequently,  in  spite  of  everything,  they always  remain  unstable  over  time.  The  graph  below  (Graph.7)  highlights  the  degree  of  similarity  between  the  two  results  at the  level  of  each  country  and  at  the  aggregate  level  of  employment  intensity  of  growth  in  Africa,  which  remains  insufficient.

Based  on  the  study  carried  out  by  Crivelli  et  al.  (2012),  we  found  that  their  comparison  between  regions  revealed  a  large variation  in  the  employment  elasticity  (with  the  highest  estimates  for  South  Asia  (0.97)).  On  the  other  hand,  employment elasticity  figures  are  modest  in  low-income  regions  and  are  about  three  times  as  high  as  those  in  high-income  regions.

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[11] In  fact,  the  analysis  is  divided  into  three  sub-periods:  1991-1995,  1995-1999  and  1999-2003.  We  have  chosen,  in  our comparative  analysis,  the  results  of  the  third  period  (1999-2003)   as  they  are  the  closest  to  ours.

[12] For  example:  the  estimated  elasticity  for  the  first,  second  and  third  periods  respectively  was  for  Morocco:  (-0.09),  (1.07) and  (0.28);  for  Togo:  (0.01),  (0.87)  and  (1.06);  for  Namibia:  (0.48),  (-1.12)  and  (2.10),  ...  etc.  (See  Kapsos  (2005)  page  40 and  41)

However, according to the results of Madariaga (2013), the levels of elasticity of employment to growth, in the three zones of his sample[13], are almost equal as they are around 0.6. In this respect, our results for African countries are themselves close to these levels. Therefore, with these relatively low magnitudes of elasticity in all of these areas, including Africa, one can expect a little growth in job creation.

Thus, examining these authors' results for the different regions of the world, apart from their differences, makes us conclude that the employment intensity of growth may empirically (and not only theoretically) reach higher levels (e.g. 0.97 in South Asia); this indicates a much richer economic growth in terms of employment.

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[13] The first zone: Southern and Eastern Mediterranean countries (Egypt, Morocco, Tunisia, Turkey and Syria.); the second zone: Latin America and the Caribbean (Argentina, Brazil, Chile, Colombia, Mexico, Costa Rica, Peru and Venezuela.) and the third zone: Emerging Asia (Malaysia, Philippines, Thailand, Vietnam, China and Indonesia).

**Graph.7: The Employment Elasticity of Growth in 46 African Countries: Comparison with the Results of Kapsos (2005)**
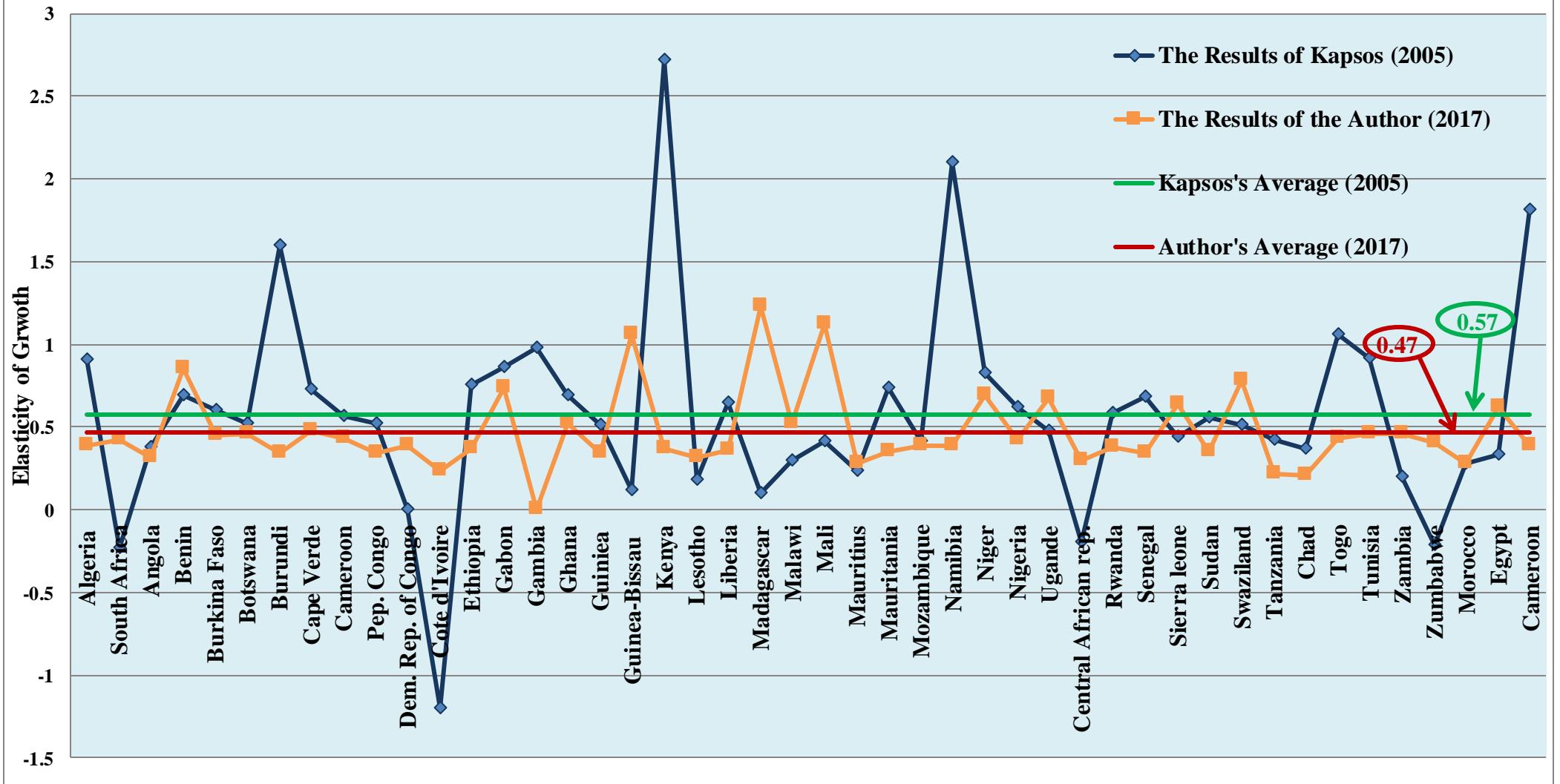
In conclusion, this weak growth of job creation in Africa remains a phenomenon to be explained by other means or by other structural, institutional factors the improvement of which is likely to consolidate growth and improve its quality in terms of job creation. In this regard, Madariaga (2013) states that: *"The estimation of the elasticity of employment to growth only bears witness to a correlation link. The link between economic growth, employment growth and unemployment is indeed much more complex [...]. We have already mentioned the demographic factors and the blockage on the labor market [...] to which is added an important institutional factor ".*

For our part, in the following part of this work, we try to look for some responses to the insufficient job creation of the economic growth in Africa although the latter is very high in light of the weak structural evolution of the economies of these countries as well as in the failure of their institutional framework.

### III. UNSUCCESSFUL STRUCTURAL TRANSFORMATION

Above all, it is important to mention that the term "structural transformation" (or "economic transformation") has been used regularly in the economic literature for several decades. However, this concept may have different meanings (Silva and Teixeira, 2008; Syrquin, 2010; Lin, 2011 and 2012). Along the present work this expression shall mean a process in which the relative importance of different sectors and activities of national economy changes in both as regards the composition of the economy that the use of factors. This is a relative expansion of manufacturing sectors and high productivity services at the expense of low productivity agriculture and low value-added extractive activities. In addition, the development of manufacturing activities has historically been at the heart of the process of structural transformation.

Thus, in this second section, we will try to show that the employment deficiency of economic growth in Africa is due to the lack of a structural transformation towards the manufacturing industry which generally has a high productivity. First, we will continue the descriptive analysis of the evolution of the structure of the economies of a sample of African countries, particularly, Sub-Saharan Africa. Then, secondly, we will adopt an empirical analysis using an econometric model to measure the contribution of the manufacturing sector to the economic growth of a sample of African countries.

*Structural Transformation in Africa: A State of Play*

By disaggregating GDP to distinguish the respective shares of agriculture, industry and services over the period 2000-2015, the limited nature of Africa's structural transformation is highlighted. More specifically, it is worth noting that the industrial sector has kept the same weight in the African economy even though there is a kind of deindustrialization that has settled in the recent years. In fact, the share of the added value of the industrial sector in the total GDP has oscillated along the last fifteen years between 35 and 25%, while agriculture has accounted for almost 20% of the GDP over this period (see Graph.8).



Graph.8: Evolution of Added Values by Sector (in% of GDP)
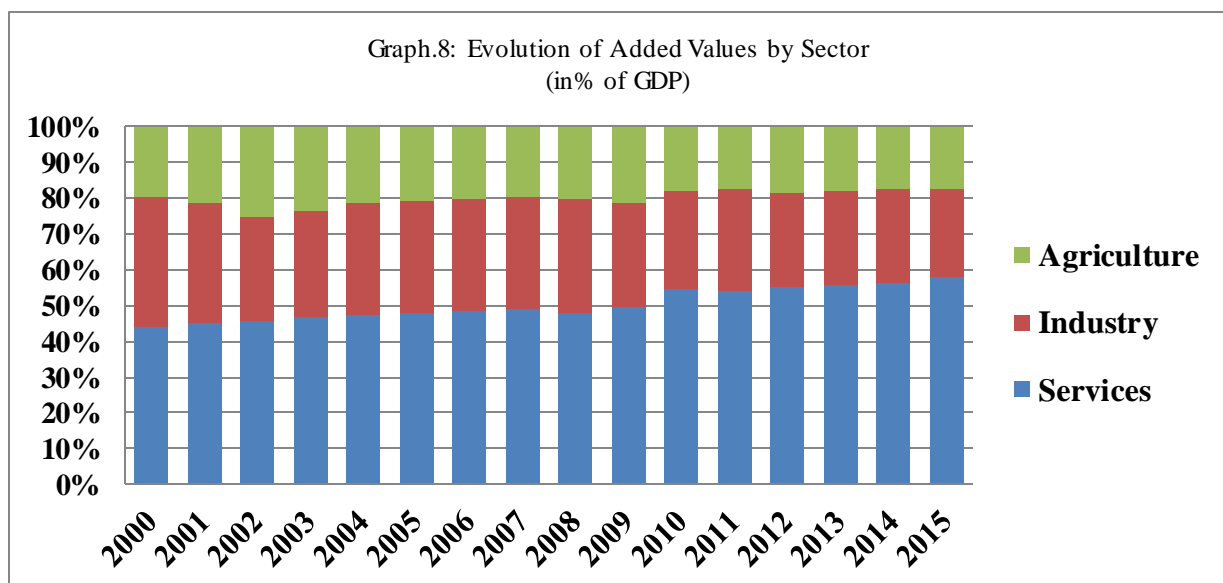
**Source:** Author's conception, World Bank data (2017)

However, this relatively high share of industrial production is mainly due to the extractive industries and the share of manufacturing industry has never exceeded 10% (see Graphs.8 and 9). In contrast, the service sector has the highest growth

in African economies, accounting for about the half of the GDP (see Graph.9). In fact, the main services generating economic growth are transport, telecommunications, financial services and tourism. Countries such as Nigeria, Tanzania and Uganda, are among those that have benefited most from the dynamism of the service sector. Besides, although th e service sector reached 58% of GDP in 2016, sub-Saharan Africa still has a long way to go to catch up with the developed countries where this sector accounts for more than 70% of their GDP.
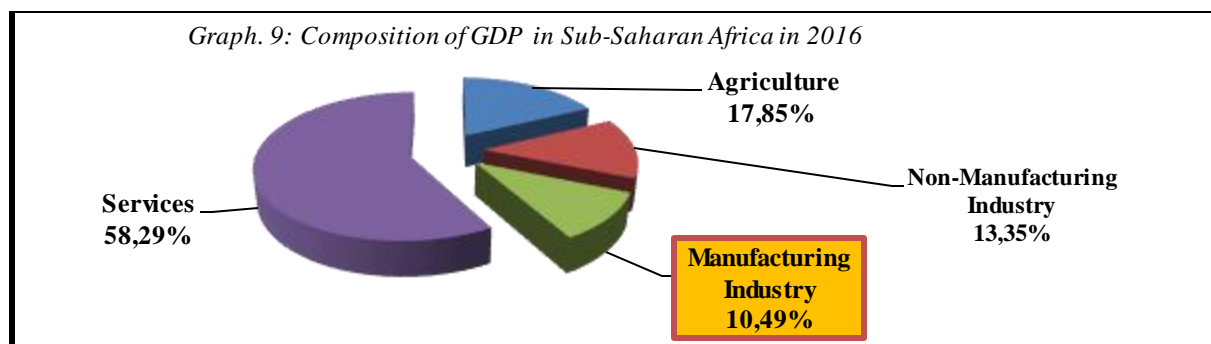


**Source:** Author's conception, WDI, World Bank, (consulted in August 2017)

An examination of the available data on the composition of the GDP in Africa made us conclude that one of the essential characteristics of the manufacturing sector in Africa is its very limited role in the economy, unlike what happens in the other developing regions. In particular, the share of the manufacturing value added in the GDP is low, compared to other regions, such as South Asia. In 2000, this sector accounted for 11.39% of Sub-Saharan Africa's GDP, and in 2016, it accounted for 10.49%. On the contrary, the manufacturing sector seems to play a greater role in the economic activities of the developing countries, whether in Asia or Latin America. In South Asia, for example, the share of the manufacturing value added in the GDP increased from 15.15% in 2000 to 16.02% in 2015, or even to a peak of 18.16% in 2007 (see Graph.10).
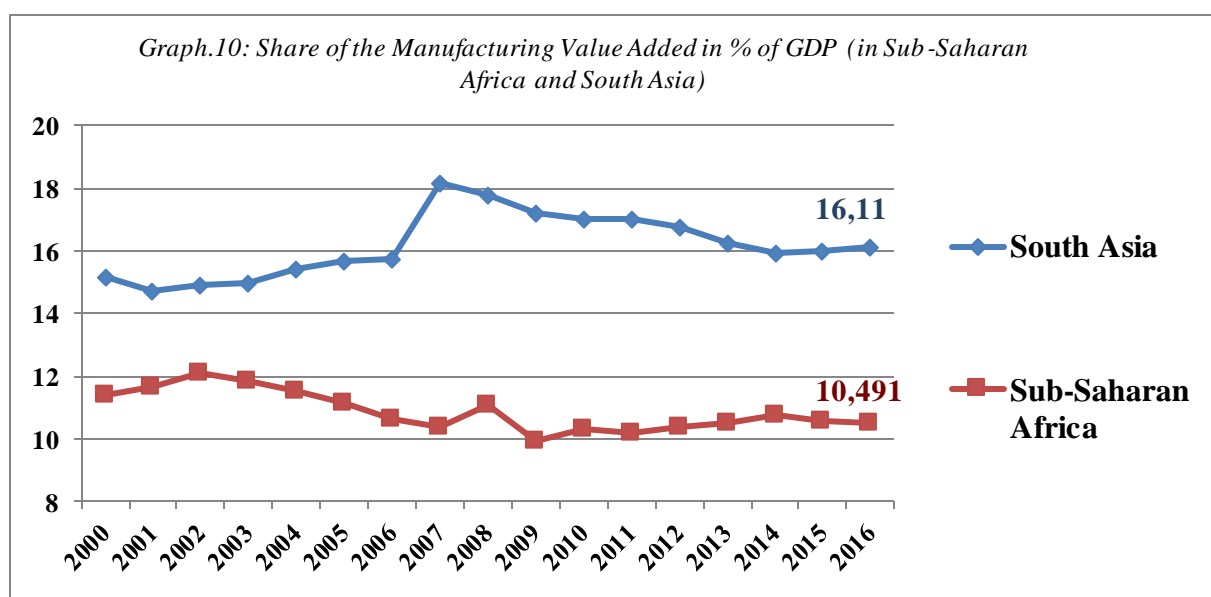


**Source:** Author's conception, WDI World Bank (consulted in August 2017)

In conclusion, the African economic performance has improved significantly: the GDP has increased by an average of almost 5% in the last fifteen years, making the African continent second to see a rapid growth, behind Asia. However, this substantial growth has created very few jobs and unemployment remains high especially among young people. This situation is the result of growth driven mainly by capital-intensive sectors based on an extractive industry that has no link, downstream and upstream, with the economy. On the other hand, the labor-intensive sectors are lagging behind since the economic growth has not generated the jobs and incomes needed to reduce the high unemployment and poverty rates on the continent. In other words, the key finding is that structural transformation in Africa is limited, and has not contributed to growth , contrary to what occurred in South Asia.

*Contribution of the Manufacturing Industry to Economic Growth in Africa: An Empirical Analysis*

Now, we will empirically examine the contribution of the manufacturing sector to economic growth in Africa. To do this, we have chosen, through an econometric model, to measure the effect of a change in the share of the manufacturing industry in the GDP on the economic growth of a sample of 29 African countries [14] over a period of twenty years (1996-2015).

Presentation of the Model

In our empirical study, we have chosen the contribution of the manufacturing industry to Africa's economic growth in order to adopt a model that has its roots in the work of Mankiew, Romer and Weil (1992) as expanded by several authors during the 1990s. The advantage of this model lies in the fact that, on the one hand, it can help us examine the effects of our key variable, the "manufacturing industry", while taking into account the effects of other key controlling variables of economic growth and, on the other hand, it has been widely used in recent empirical research studies that seek to verify the determinants of economic growth. Very often, the explanatory variables included in the specifications are deduced from both theoretical and empirical literatures on the determinants of economic growth.

Thus, the regression to be performed is based on the following function form[15]:

$$PIBH_{i,t} = \alpha + \beta\,MAN_{i,t} + \delta\,INVEST_{i,t} + \gamma\,EDUC_{i,t} + \rho\,G_{i,t} + \varphi\,OUV_{i,t} + \varepsilon_{i,t} \quad [3]$$

where i denotes the countries (i = 1, 2, ..., N) and t represents the time (t = 1, ..., T), GDPH: the logarithm of GDP per capita, MAN: the logarithm of the share of the value added of the manufacturing industry in the GDP, INVEST: the logarithm of GFCF in % of GDP, EDU: the logarithm of the secondary school enrollment ratio (gross rate), G: the logarithm of the ratio of public consumption to GDP, OUV: the logarithm of the opening ratio in % of GDP (exports + imports / GDP); $\varepsilon_{it}$: is the error term and ($\beta, \delta, \gamma, \rho, \varphi$) is the vector of the coefficients to be estimated.

Subsequently, we will regress this long-term relationship in panel data, taking into account the non-stationarity of the series for our sample of 29 African countries over a period of twenty years (1996-2015).

The selected variables are:

- GDP per capita, as a specific variable (calculated in 2010 in constant dollars).
- The added value of the manufacturing industry as a percentage of GDP.
- GFCF as a percentage of GDP chosen as the physical capital index.
- Human capital refers to the set of abilities learned by individuals which increases their productive efficiency. The secondary school enrollment rate is chosen as the index of the enrollment rate, which, in turn, is considered as proxy for human capital (Mankiew et al., 1992).
- Public expenditure G includes expenditure on infrastructure, communication and transport. This element is the heart of Barro's (1990) model whereas external openness, which depends on trade policy, is represented by a rate calculated from the sum of imports and exports deflated by the GDP.

Estimation Methodology

A co-integration analysis on panel data provided a natural conceptual framework for the examination of the relationship between economic growth and its determinants.

*Unit root tests*

Verification of the stationarity of the data of all the variables is a necessary step in any study. In this respect, we have opted for a panel stationarity test procedure provided by Im et al. (2003)[16]. These tests are the most widely used when the temporal dimension is limited. The authors proposed tests that help detect the presence of a unit root in models using Ficher's ADF statistics. The results of these tests are presented in the following table:

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[14] South Africa, Algeria, Angola, Benin, Botswana, Burkina Faso, Cameroon, Congo, Cote d'Ivoire, Egypt, Ethiopia, Gambia, Ghana, Kenya, Madagascar, Malawi, Mauritania, Morocco, Mozambique, Namibia, Nigeria, Uganda, Central African Republic, Senegal, Tanzania, Chad, Togo, Tunisia, Zimbabwe.

[15] A similar specification was verified by Ben Amar, M. and Hamdi, M.T. (2016) for another sample and covering another period.

[16] Im, K.S., Pesaran, M.H. and Shin, Y. (2003), "Testing for Unit Roots in Heterogeneous Panels", Journal of Econometrics, Vol.115, pp. 53-74

*Table.5: The Results of Unit Root Tests*

| Variables | PIBH | MAN | INVEST | EDU | G | OUV |
|---|---|---|---|---|---|---|
| Level | 1,0431 | 2,5729 | 2,9257 | 3,2040 | 0,9264 | -0,6330 |
| first différence | -10,9563*** | -17,539*** | -15,259*** | -13,044*** | -7,7184*** | -14,493*** |

\* Significance of 10%, \*\* Significance of 5%, and \*\*\* Significance of 1%

**Source:** Author's calculation based on the results of the IPS test.

From Table 5, which displays the IPS test results, it can be concluded that not all the variables are stationary in level. The variables of the equation become stationary after a first differentiation, so they are all integrated of order 1.

Then, after having established that all the series are integrated of the same order (1), we test the existence of a stable long-term linear relationship between these series.

*Co-integration tests*

Once the first order integration of the series is verified, we can proceed to the co-integration tests. The application of the Pedroni test (2004) gives us the following results:

*Table 6: The Results of the Co-integration Test*

| STATISTICS | WITHOUT TREND |
|---|---|
| **Panel v-Statistic** | 3,2750*** |
| **Panel roh-Statistic** | 1,3291 |
| **Panel PP-Statistic** | -27,950*** |
| **Panel ADF-Statistic** | -7,8293*** |
| **Group roh-Statistic** | 3,5095 |
| **Group PP-Statistic** | -32,0901*** |
| **Group ADF-Statistic** | -7,8888*** |

\* Significance of 10%, \*\* Significance of 5% and \*\*\* Significance of 1%

**Source:** Author's calculation based on the "Pedroni" test results.

According to Pedroni (1999), for small samples, the most powerful test is the one similar to the ADF (Group ADF-Statistics) test. The co-integration tests of Pedroni (2004)[17] presented in the previous table show that there is a co-integration relationship between real GDP per capita and its determinants described by our theoretical model.

According to the results of our estimation (see Table 7), the level of manufacturing industry development, which is measured by the value added of the manufacturing industry as a percentage of GDP, has a positive and statistically significant effect on the level of the GDP per capita. As a result, a 1% increase of the value added of the manufacturing industry increases the GDP by 0.025%.

Obviously, the manufacturing industry positively contributes to the economic growth of these countries, but it is clearly weak and therefore contributes only modestly to economic growth and consequently to job creation in Africa.

*Table.7: The Results of the Regression with the DOLS Method (GDP per capita as endogenous variable)*

| Variables | MAN | INVEST | EDU | G | OUV | $R^2$ |
|---|---|---|---|---|---|---|
| **Coefficients** | 0,02509* | 0,4192*** | 0,16196*** | -0,1395*** | 0,0833*** | **0,99** |

\*significance of 10%, \*\*significance of 5% and \*\*\*significance of 1%

**Source:** Author's calculation by the DOLS regression method.

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[17] In this estimation, we are content to check whether at least one co-integration relation exists.

This very weak effect can be explained by the underdevelopment of the manufacturing sector in our continent because of the absence or dysfunction of the adopted industrial policies. Hence, this empirical result comes to justify and confirm, first, the low contribution of the manufacturing industry to the creation of wealth and therefore the low job creation, and secondly, it succeeds in confirming the level of weak structural transformation that African economies have been able to achieve so far.

Theoretically, the accumulation of physical and human capital has a positive effect on economic growth. In fact, our empirical results are consistent with this rule, with statistically significant coefficients. Besides, according to the results (of Table 7), a 1% improvement in physical capital will increase per capita GDP by 0.41% and a 1% increase in human capital will increase GDP per capita by 0.16%. On the other hand, the openness to the outside has a positive and statistically significant effect on the per capita GDP growth. This positive effect of openness to the outside can be explained by the policy of dismantling restrictions on foreign trade which has a favorable effect on economic growth.

Finally, the negative and statistically significant sign of the 'public expenditure' variable as a percentage of GDP is expected because in the vast majority of African countries, the state of the infrastructure is so poor that any increase in the level of public spending can only have a negative effect on the per capita GDP growth.

Therefore, the main conclusion of this empirical investigation can be summed up in one sentence: Africa is characterized by a low contribution of the manufacturing industry to economic growth. This result highlights the real problem of the failure of structural change in Africa. This blockage of the structural transformation process may, in theory, be explained by a probable failure of the institutional framework of the industrial policy. For this reason, this component will be the subject of the following section.

## IV. CONCLUSION

We have shown in the first place that since the beginning of this century, Africa has seen its economic performance improve markedly by recording an average annual growth of almost 5% during this period, making the African continent the second to have a rapid growth, behind Asia. However, this respectable growth has created only very few jobs since unemployment remains high especially among young people. This situation is the result of growth driven mainly by capital-intensive sectors based on an extractive industry that has no link downstream and upstream with the economy. On the other hand, the supposedly labor-intensive manufacturing sector is lagging behind. Economic growth has therefore not generated the jobs and incomes needed to reduce the high unemployment and poverty rates in the continent. In other words, the key finding is that structural transformation in Africa is limited, and has not contributed to growth, compared to developments in South Asia.

Our first empirical study to determine the elasticity of employment to growth in Africa endorses and explains this paradox. Indeed, this study resulted in elasticity of the order of 0.52 compared to the results found by other authors for other regions (Kapsos 2005, Crivelli et al. 2012 and Madariaga 2013). Apart from these differences, we concluded that, first, the employment intensity of growth in Africa is relatively low and, secondly, it can normally reach much higher levels (such as the 0.97 level reached by South Asia), which implies a much richer job growth.

The second empirical study, which aimed to measure the contribution of the manufacturing sector to economic growth, led us to the following result: a 1% increase of the value added of the manufacturing industry only increases the GDP per capita growth by 0.025%. Therefore, this empirical result comes, first, to justify and confirm the low contribution of the manufacturing industry in the creation of wealth and therefore the low job creation and, secondly, to confirm that the employment deficiency of growth in Africa is well and truly explained by an unsuccessful structural transformation. This blockage of the process of structural transformation is partly due to the inefficiency of the States through their institutions to succeed in such a process[18].

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# The Effect of Cooperative Model "Jigsaw Type" in Improving Students' Achievement at Christian Education Subject Case: Grade XII IPA 1-2 SMA Negeri 1 Tebing Syahbandar

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*Abstract—This research intends to find out the extent of effect of Cooperative Jigsaw Type improve students' achievement of grade XII IPA 1-2 SMA Negeri 1 Tebing Syahbandar. The population is all the students of Christian at the school. They are 40 students at the first semester. Sample is grade XII IPA-1 as the control class and IPA-2 as the experiment class. Each of the class consists of 20 students. Technique of data analysing uses statistic parametric, it is normality test to measure chi quadrat test. Homogeneity test uses F-test and hypothesis uses t-test. The result of pre-test of mean experimenlt class is 37,25 and standard deviation is 11,97. Then pre-test of mean control class is 31,5 and standard deviation is13,29. Then the result of post-test of mean experimental class is 57,25 and standard deviation is 18,10. The post-test of mean control class is 44 and standard deviation is 17,21. Hypothesis shows that $t_{-test} = 2,37$ and $t_{-table} = 1,70$, $t_{-test} > t_{-table}$ (2,37 > 1,70) which mean that hypothesis is accepted. From this data analysis result, can be concluded that Cooperative Jigsaw Type has significant effect in improving students' achievement at Christian education subject at grade XII IPA SMA Negeri 1 Tebing Syahbandar of academic year 2018/2019.*

*Keywords—the effect of cooperative "jigsaw type", improving, students' achievement.*

## I. INTRODUCTION

The world of education today is focused on improving quality human resources because education is an important vehicle for building students. Education is a systematic and continuous process of activities to shape the personality of students so that they have provisions aimed at enhancing one's ability in all fields including knowledge, skills, and attitudes that are professional in their respective fields, broad-minded and able to work together to develop quality of life the dignity of the Indonesian people. The role of the teacher is very important to improve student learning skills both individually and in groups. The teacher seeks to create events that can improve and facilitate learners to learn, teachers must really understand the concepts or learning materials in supporting the achievement of learning goals. According to Abdul Hamid (2009: 2) who quoted Gagne's opinion (1975) "there are three functions that can be played by the teacher in teaching, namely as a learning designer, learning manager and as a learning evaluator". In teaching the teacher not only explain and deliver material but also must give encouragement or motivation to students, so students can improve their learning outcomes. Talking about education problems cannot be separated from learning because learning is at the core of the education process. Improving the quality of education shows the efforts to improve the quality of learning processes and outcomes. Students who study in school are a result of teacher learning programs, teachers have an interest in encouraging active students to learn. Thus as educators of the nation's young generation, teachers are obliged to find and find learning problems faced by students. Teachers must understand various learning models and be able to choose the right model and can use models that vary according to the objectives to be achieved. Dimyati (2013: 50) said that "Students as (primus motor) in learning activities, for whatever reason cannot simply ignore the principles of learning. Instead, students will succeed in learning, if they are aware of the implications of the principles of learning towards themselves". First, attention and motivation. Students are required to give attention to all stimuli that lead to the achievement of learning goals. The principle of motivation for students is to realize and develop continuously. Second, activeness. Students are required to always actively process and process their learning effectively. The activeness of students demands direct involvement of students in the learning process such as

finding sources of information, analyzing the results of trials, making papers, and others. Activity for students further requires students' direct involvement in the learning process. Third, direct involvement / experience. With direct involvement logically will cause students to gain experience. The form of direct student involvement behavior does not absolutely guarantee the realization of the principle of activeness in students. Fourth, repetition. Forms of learning behavior which are the implications of the principle of repetition, including memorizing and working on questions. Fifth, challenge. Students always face challenges to obtain, process and process every message that is in learning activities. Sixth, feedback or reinforcement. Through the results of observations made by Jigsaw learning model researchers gave a positive influence in Teaching and Learning activities (KBM), namely: students can follow Teaching and Learning Activities (TLA) well, can master the subject matter, and it useful for the studnets. (Martinis Yamin, 2014: 92) The Jigsaw learning model is a cooperative learning model where students learn in small groups consisting of 4-6 people heterogeneously and work together with each other in positive interdependence and are responsible for completing the part of the subject matter that must be learned and deliver the material to other group members ght to students, students have good achievements and this is beneficial for students. Students not only study the material provided, but they must also be ready to provide and teach the material to other group members. The teacher no longer acts as an information provider and students are no longer the recipients of information even though it is very necessary. Learning outcomes are abilities acquired by children through learning activities. Learning outcomes are usually directed at one area of the taxonomy. Benyamin S. Bloom sorts the taxonomy of learning in three regions, namely (1) Cognitive, (2) Affective, (3) Psychomotor. Student learning outcomes are influenced by internal factors and external factors. Internal factors include the characteristics of students, attitudes toward learning, motivation to learn, concentration of learning, processing learning materials, exploring learning outcomes, self-confidence and learning habits while external factors are teachers, social environment, school curriculum, facilities and infrastructure. Therefore a PAK teacher must be able to overcome these two factors in order to realize satisfying student learning outcomes, where both factors are interrelated to achieve educational goals. Especially on external factors come from educator or teacher, one of which is the learning method. One of the external factors that influence the learning outcomes of Christian Education

Subject is because the teacher's teaching method always uses the old method, namely lecture. Students become bored, sleepy, passive and just take notes. So that the attitude of students when learning Crhistian education subject they are lazy to follow Teaching and Learning Activities (TLA), do not master the subject matter well, have insufficient insight so that students do not benefit from learning. The absence of learning dynamics that are used causes students to be less interested in participating in PAK learning which results in their learning outcomes tend to be low. Progressive teachers dare to try new methods, which can help improve teaching and learning outcomes, and increase students' motivation to learn. In order for students to learn well, the teaching method must be tried in an appropriate, efficient and effective manner. In this case, it takes educators who have creativity in using learning models so that students can be more motivated by Christian education subject lessons and interact with each other so that optimal learning outcomes can be obtained and meet educational goals. Students must be required to be active and teachers as motivators and facilitators in it so that the classroom atmosphere is more lively. At all levels of education, Christian education subjects are required to be given including high school. For example, Christian education learning at SMA 1 Tebing Syahbandar, especially class XI IPA 1-2 based on temporary observations, often experiences obstacles and difficulties in achieving expected learning outcomes. So far, the Christian education subject learning process in most classes still uses the old paradigm. Teachers teach with conventional methods namely by lecturing and discussion methods and expecting students to sit down, be quiet, listen, note and memorize (3 DCH). So that Teaching and Learning (TLA) Activities tend to be monotonous, less attractive to students, less varied and often placing the teaching and learning process that is only teacher-centered and leads to the formation of attitudes of students who are apathetic to accept what they are. This ultimately results in students becoming bored and not serious in facing lessons. Such teaching conditions result in the achievement of the minimum criteria of Christian education subject value of high school students unsatisfactory if left continuously, of course it will harm students, both informative losses and disadvantages to inappropriate learning outcomes because many students do not understand the lesson. Such conditions will not improve students in understanding Christian education subjects, so the Christian subject learning objectives will never be achieved.

## II.     REVIEW OF RELATED LITERATURE

Cooperative learning model is one learning model that has certain rules. The basic principle of cooperative learning is that students form small groups and teach each other to achieve common goals. In cooperative learning students are good at teaching students who are less intelligent without feeling disadvantaged. Less intelligent students can learn in a pleasant atmosphere because many friends help and motivate them. Students who were previously used to being passive after using cooperative learning will be able to actively participate in order to be accepted by group members. Slavin in Isjoni (2009: 15) cooperative learning is a learning model where students learn and work in small groups collaboratively whose members are 5 people with a heterogeneous group structure. Whereas according to Sunal and Hans in Isjoni (2009: 15) suggests that cooperative learning is a method of approach or a series of strategies specifically designed to encourage students to work together during the learning process. Furthermore, Stahl in Isjoni (2009: 15) states that cooperative learning can improve student learning better and increase mutual help in social behavior. Cooperative learning is a learning model that focuses on using small groups of students to work together in maximizing learning conditions to achieve learning goals (Sugiyanto, 2010: 37). Anita Lie (2007: 29) revealed that cooperative learning learning models are not the same as just learning in groups. Agus Suprijono (2009: 54) suggests that cooperative learning is a broader concept covering all types of group work including forms that are more led by the teacher or directed by the teacher. In general, cooperative learning is considered more directed by the teacher, where the teacher determines tasks and questions and provides materials and information designed to help students solve the intended problem. The teacher usually sets the form of a particular test at the end of the task. From several definitions put forward by the experts above, it can be concluded that cooperative learning is a learning model that places students in small groups whose members are heterogeneous, consisting of students with high, moderate, and low achievement, women and men men with different ethnic backgrounds to help each other and work together to learn subject matter so that all members learn best.

There are several types of variants in cooperative learning, as follows:

1. STAD Model
2. Jigsaw model
3. Pair Making Model
4. Group Investigation
5. Game Tournaments Teams Model
6. Structural Model

Things that must be considered by educators in the jigsaw method, there are 5 basic components of jigsaw learning. These components distinguish between learning and ordinary group activities. Many group activities that you have used in the past can be adapted to jigsaw learning by adjusting activities by including the components below:

1. In Jigsaw learning, all group members need to work together to complete the task.
2. The Jigsaw learning group should be heterogeneous.
3. Jigsaw learning activities need to be designed so that each student contributes to the group can be assessed on the basis of performance.
4. The Jigsaw learning team needs to know the academic and social goals of a lesson.
5. The media used for group presentations, e.g. laptops, in focus.

Steps to Implement Type Jigsaw Cooperative Learning

This learning model is a model that is quite time-consuming and technically students must really understand the learning path. Because if you forget or don't understand it will make this learning model become noisy in its implementation. The steps for applying the jigsaw learning model in the book Aris Shoimin (2016: 91) are:

- The first step

The teacher plans learning that will connect several concepts in one time span simultaneously. The teacher can describe the topic content in general, as well as motivate students and explain the purpose of studying the topic to be discussed.

•Second step

Prepare lesson material for each concept so the teacher has the type of subject matter.

• Third step

The teacher prepares a quiz or test according to the subject matter to be studied by students.

• Fourth step

Divide the class into four groups. The teacher presents an introduction to group discussion by explaining very briefly 1) the topics to be studied by each group, 2) the expected goals and indicators of learning, 3) the procedure of activities, 4) learning resources that can be used by students. The discussion began, students actively studied the material, the teacher became the monitor and facilitator. Each group prepares to study one material and from the material each group will receive a predetermined sub-topic. During the discussion each group can ask each other to get

understanding. This origin group or study group in English is called a home group. At the end of each group the origin understands one topic so that they can deliver the material to other groups. After meeting the target time and based on monitoring the teacher the student has sufficient understanding of the material, and the discussion is temporarily closed.

• Fifth Step
Each group explores the material that it holds, explores the facts, concepts and procedures for applying the concept so that the knowledge they learn can be conveyed back to their friends. In this phase there is no interaction in the original group. This reflection activity is a process of increasing mastery of material to face the expert team discussion round.

• Sixth step
Students form expert groups and return to discussion. Each group discusses one material that becomes his area of expertise. Here there is a critical period that the teacher needs to monitor in each group. Ensure that concepts that students develop in accordance with what they should.

• Seventh step
After studying the material through expert group discussions, students returned to the study group. The results of the discussion in the expert group are discussed again in the original group. In the final stage of the learning activity, each group originates to convey the results of the discussion to the expert group. In this way all students repeat all the material that must be mastered. Each group member has a record of the results of the discussion at stage one, stage two of the expert team discussion and returns to the original group.

• Eighth step
The teacher measures student learning outcomes with a test or quiz. The teacher can assess the level of mastery of learning by comparing the results that students achieve with the targets set by the lesson planning.

**The Advantages of the Jigsaw Learning Model**
Jigsaw is a learning model that teaches students through peers and creates a spirit of cooperation and fosters a responsibility. In addition to creating cooperation in learning to know and know about something, students are also respected or given trust by the teacher and friends of his group to master a topic and people who will then return the group to explain to their friends. In the jigsaw learning

model, students have many opportunities to express opinions and process information obtained and can improve communication skills. Students must have responsibility and positive cooperation and interdependence to get information and solve problems given. The jigsaw process is used to improve individual learning, creating sensitivity to what is happening and fostering individual, social and academic development. The Jigsaw model of cooperative learning is a cooperative learning model that focuses on student group work in the form of small groups. As revealed by Lie (1999: 73), that "Jigsaw cooperative learning is a cooperative learning model by means of students learning in small groups consisting of 4-6 people heterogeneously and students collaborating on positive interdependence and responsible independently". Anita Lie (1994) states that Jigsaw is a type or flexible cooperative learning model. Much research has been done relating to cooperative learning on the basis of Jigsaw. The research has consistently shown that students involved in the Jigsaw model of cooperative learning get better performance, have better and more positive attitudes towards learning, besides respecting each other's differences and opinions.Learning is doing and at the same time is a process that makes students must be active, active activities where students learn to build their own knowledge. Students learn by themselves looking for the meaning of something they learn. So in essence, the purpose of learning is to get knowledge, skills and planting mental attitudes or values. According to Bneyamin Bloom (Sudjana 2009: 22). Cognitive domain with regard to intellectual student learning outcomes consisting of 6 aspects, and researchers take 4 of the 6 aspects namely knowledge or memory, understanding, application, analysis. While according to Makmun Khairani (2017: 61) cognitive theory is a theory that is generally associated with the teaching and learning process. Cognition is a psychic or mental ability of humans in the form of observing, thinking, paying attention, guessing and researching. In other words, cognition refers to the concept of recognition.

## III. RESEARCH METHODOLOGY
According to Soerjono (1986: 5), research is a scientific activity related to analysis and construction carried out methodologically, systematically, and consistently. Draw conclusions from the discussion, that the system and methods used to obtain information or material material are scientific knowledge called "scientific methodology". To describe the research methodology used in solving research problems, it is necessary to briefly explain the operational definition of the independent variable (X) and the

dependent variable (Y). In this study the sample will be divided into 2 groups, namely the control class and the experimental class. A control class is a class that is taught without using teaching aids. Whereas the intended experimental class in this case is a class taught using a jigsaw model. To avoid the results of ordinary research, the two groups are first neutralized (uniform) in learning by:

1. The teacher who teaches both classes is the same
2. The student handbook must be equated

3. The length of time the material is delivered must be the same
4. The time interval for giving material is not too long between the two groups
5. The number of sample questions and exercises made must be the same
6. The atmosphere of the classroom (environment) is as much as possible equated

So what distinguishes the two groups only in the experimental class is given teaching using a jigsaw model:

*Table.3.1 Research Design*

| Method | Pretest | Action | Postest |
|---|---|---|---|
| Control | $T_{11}$ | $X_1$ | $T_{21}$ |
| Experiment | $T_{12}$ | $X_2$ | $T_{22}$ |

$X_1$ : experiment ( without using jigsaw model)
$X_2$ : experiment ( using jigsaw model)
$T_{11}$ : Score of pre-test at control class
$T_{12}$ : Score of pre-test at experiment class
$T_{21}$ : score of post-test at eksperimen class

**Techniques of Collecting Data**

1. Conducting a pre-test
   Before carrying out teaching, pretest is held before the two classes. The aim is to find out the extent of students' knowledge on the subject.
2. Conducting treatment to the control group, namely teaching without using a jigsaw model and treating the experimental group using a jigsaw model.
3. Conducting a post test (final test)

After the material is taught, a post test is held, with the aim of knowing the extent to which the results of the teaching are carried out.

**IV.    Research Finding and Discussion**

From the research data, in the form of data which is the result of the pre-test and post-test of the experimental class and the control class obtained an average score, standard deviation, variance. To see clearly the research data we can see in the following table.

*Table.4.1: Result of Pre Test and Post Test of Eksperimental Class*

| Statistics | Pre Test | Post Test |
|---|---|---|
| Sampel | 20 | 20 |
| Everage | 37.25 | 57.25 |
| Standart Deviation | 11.97 | 18.10 |
| Varians | 143,36 | 327.57 |

## Result of Pre Test Dan Post Test Eksperimen Class
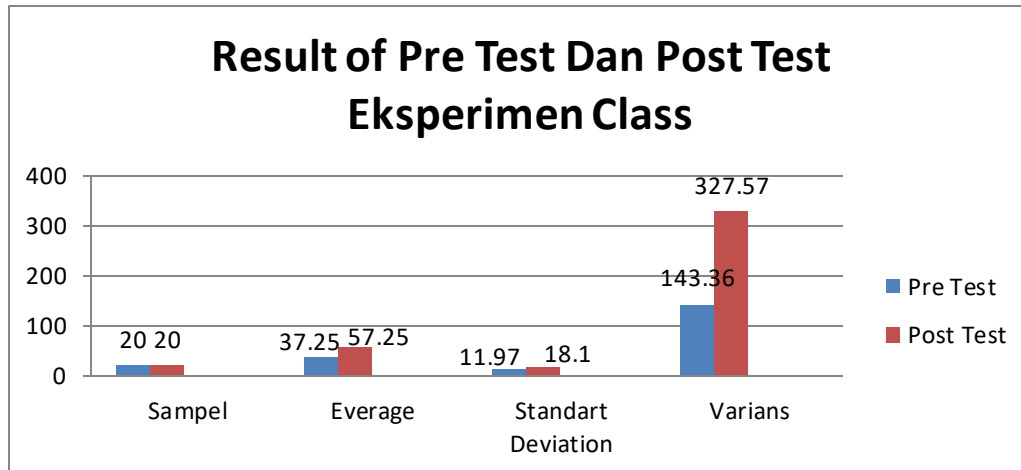


*Table.4.2: Result of Pre Test dan Post Test Control Class*

| Statistic | Pre Test | Post Test |
|---|---|---|
| Sample | 20 | 20 |
| Mean | 3.5 | 44 |
| Standard Deviation | 13.29 | 17.29 |
| Variance | 176.56 | 296.31 |

## Result ofPre Test Dan Post Test Control Class
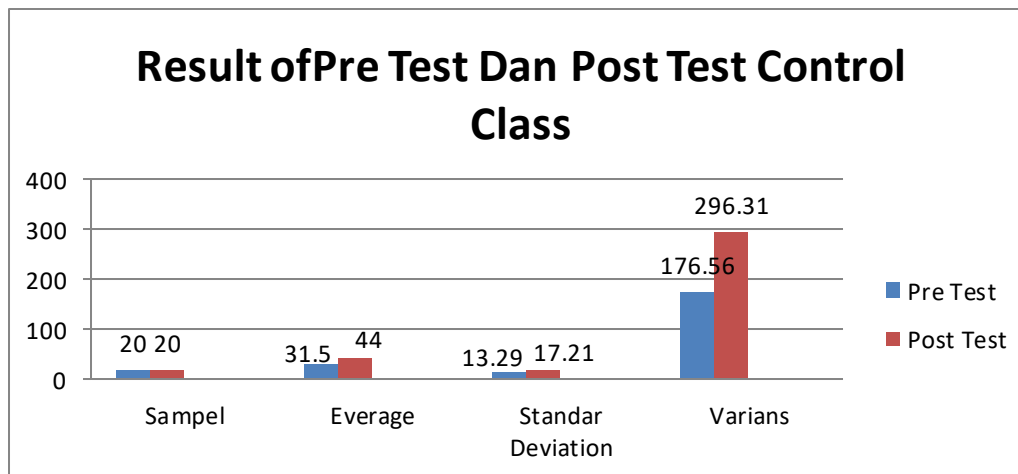


Based on tables 1 and 2, the average score of the pre test for the experimental class is 37.25 with the highest score of 60 and the lowest value is 20, and the standard deviation is 11.97, the variance is 143.36. Whereas for the post test the average score was 57.25 with the highest score 85 and the lowest 30. The standard deviation was 18.10, the variance was 327.57. While the average score of the pre test for the control class is 31.5 with the highest value of 65 and the lowest value is 10, and the standard deviation is 13.29 variance of 176.56. Whereas for the post test obtained an average score of 44, with the highest value 85 and the

lowest 20, and the standard deviation of 17.21, the variance of 296.31.

**Hypothesis**

The two groups of data are normally distributed and have the same variance (homogeneous), thus hypothesis testing is done through a two-mean difference test or t test.From the results of calculations in appendix 9, it is obtained that t counts with t table for $\alpha = 0.05$ and dk = 38 obtained by t table = 1.70 so that it can be expressed t count> t table (2.370> 1.70). Thus H0 is rejected and Ha is accepted. So the conclusion is "There is an increase in the learning

outcomes of Christianity taught by using the Jigsaw model for students of class XII IPA in SMA 1 Tebing Syahbandar". It turns out that the learning outcomes of students taught using the Jigsaw learning model are higher than the learning outcomes of students who are taught without using the Jigsaw model.

## V.    DISCUSSION

From the results of the study, data obtained from the Christian religious learning of students on Human Rights learning from the research groups, namely, for Experimental Classes (taught using the Jigsaw model) with an average pre-test 37.25 and post-test 57.25, standard deviation pre-test 11.97 and post-test 18.10, while for the Control Class (taught without using the Jigsaw model) with an average pre-test 31.5, and post-test 44 standard deviation pre-test 13.29, and post-test 17 , 21 From the above results, the group taught using the Jigsaw model is higher than the group taught without using the Jigsaw model, because learning with the Jigsaw model makes it easier for students to better understand the material being taught and can arouse students' enthusiasm so that learning outcomes are more high compared to the learning outcomes of students taught by not using the Jigsaw model. To strengthen the results of the study also tested the hypothesis statistically, before carrying out statistical tests before the normality test was conducted to find out whether the sample was normally distributed or not and homogeneity test to find out the similarity (homogeneity) of samples, namely the uniform variance of samples taken from same population.

## VI.    CONCLUSION

1. The results of the Christian Religious Education Experiment class using the Jigsaw learning model were higher than the control class that did not use the Jigsaw model. This can be seen from the average learning outcomes of the Christian Experimental class of 57.25 while the control class average is 44.

2. Based on the t test, where thitung> t table (2.37> 1.70), it means that the hypothesis is accepted, namely there is an increase between the results of Christian religious learning students taught using the Jigsaw model rather than not using the Jigsaw model on the subject of Human Rights in class XII IPA of SMA 1 Tebing Syahbandar in Academic Year 2018/2019.

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# Evaluating the Pulmonary Function Disorders toward Mattress Makers in Wonoyoso Village, PringapusSub-District, Semarang Regency

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*Abstract— **Background:** Regarding the personal dust sampler measurement, the cotton dust level from mattress industry is relatively high reaching 5.1 mg/m$^3$ and 6.2 mg/m$^3$ compared to the standard threshold value (3 mg/m$^3$).Therefore, this study aims to determine the relation of respirable cotton dust exposure toward pulmonary function disorders in mattress makers. **Method:** In this study, observational analytic with cross-sectional research was used. The population used was all workers in the production division. Data were analyzed by the univariate and bivariate approach; then statistical test was validated using the chi-square test.*

***Results:*** *Univariate analysis showed the exposure to respirable cotton dust with concentration exceeded 3 mg/m$^3$ (56.7%), occasional and never use personal protective equipment category (43.3%), length of exposure more than eight hours per day (60.0%), working periodmore than10 years (46.7%), workers age more than30 years (73.3%), history of pulmonary disease (23.3%), abnormal nutritional status (60.0%), never doing exercise (36.7%), and smoking habits (36.7%). Moreover, the results of the bivariate analysis showed there was a significant relationship between respirable cotton dust exposure (p=0.001), working experience (p=0.000), workers age (p=0.034) and smoking habits (0.018) with pulmonary function disorders.* ***Conclusion:*** *About 60% of workers experienced pulmonary function disorders. Importantly, the respirable cotton dust, working experience, age and smoking habits are associated with pulmonary function disorders.*

***Keywords— cotton dust, pulmonary function, disorder, exposure, fabric waste.***

## I. INTRODUCTION

Dust, steam, and gas in the working environment affect human productivity and health. Dust causes an uncomfortable working environment, visual disturbances, pulmonary function disorders, and workplace accidents.[1]Moreover, the adverse effect of the dust toward industry workers slung abnormalities in the both acute and chronic form, disruption of physiological functions, eye irritation, sensory irritation and accumulation of harmful substances in the body.[2]Therefore, dustis considered as oneof the occupational diseases factors.

Air contamination promotes health disorder and makes an uncomfortable working environment. The dust has inert, fibro genic, and carcinogenic properties. Interestingly, the organic dust is less reactive but can irritate the several organs. Hot and dry environmentsenable to generate dust.[3]Among all occupational diseases, 10% to 30% are lung related diseases. Based on the data, it has been detected that around 40,000 new cases of pneumoconiosis occur worldwide every year.[4] In Indonesia, the morbidity rate reaches 70% of workers exposed to high dust. Most work-related pulmonary diseases have serious consequences, namely impaired pulmonary function followed by short breath.[5] Exposure to dust in the working environment leads to various occupational lung diseases which result in impaired pulmonary function and disability. Many cases showed the bad outcome of pulmonary condition at the workingenvironment, including industry. There are two factors that make this disease preventable. First is the causal material that can be identified, measured, and controlled. Secondly, the population control that easily to monitored and treated.[6]

Lungshavea pivotal role as an air vent, air diffusion, air transportation, and ventilation arrangements.[7]Ironically, the pulmonary function is degraded by extrinsic and intrinsic factors such as physical components of the air and other chemical components.[8]Additionally, the intrinsic factors that come from human's body also need to be considered, especially those related to the lung defense system (anatomically and physiologically), sex, history of illness, body mass index (BMI) of sufferers and individual vulnerability.[9]Cotton dust produced from the textile industry causes air pollution in the environment that will affect the health status of workers. The dust can enter the body through the nasal cavity into the lungs. This condition leads the dust accumulation in the lungs, and for long periods can cause an adverse effect in the pulmonary system. Specifically, the accumulation and

movement of dust in the airways can cause airway inflammation. This inflammation can lead to obstruction of the airway, which can reduce lung capacity.[10]The prevalence of lung disorder caused by industry in developing countries seems to increase each year. The lung disorder associated with cotton dust contamination has become a serious global health problem. The prevalence of the disease in several countries such as Turkey 14.2% (2002); Indonesia: 30% (2002); Pakistan 35.6% (2008) and 10.5% (2013), while in Africa, the cotton industry occupies an important place. The prevalence of byssinosis in Africa is as follows: in Sudan 42%; in Ethiopia, 43% (1991) and 44% (1994); and in Benin 21.1% (2014).[11]

The incidence of the pulmonarydisorder in the formal sector industry can be detected well. This is due to the existence of clinics in each company that have medical records from their workers who experience illness. Whereas for the informal sector industry, they have not been able to control and evaluating medical records because workers prefer to visit clinics close to their home. The informal industries usually correlated to the violation of law, so that all regulations relating to the protection of health and safety for the workforce and the surrounding community got less attention.[12]There are eight informal mattresses industries in Wonoyoso Village, Pringapus Sub-district, Semarang Regency. In the process of making the mattress, the workers not only using kapok as main material but also using the pieces of leftover clothes (waste materials) that are no longer used which come from the textile industry. Furthermore, the fabric waste will be chopped by using a simple tool and then milled to gain brownie kapok-like materials. This material is then used as a base for making mattresses.

Based on preliminary observations in the scaffolding and grinding room, the dust particle size is tiny. Besides, some workers do not use personal protective equipment (PPE). While the results of the initial inspection using a Personal Dust Sampler (PDS) tool which was paired on two employees. The result showed that a person who worked with the position of the milling tool adjacent to the entrance got dust level as much as 5.1 mg/m$^3$, while the other one working inside the room which is not related to the exit door is about 6.2 mg/m$^3$. Based on the Regulation of the Minister of Manpower and Transmigration of the Republic of Indonesia number PER.13/MEN/X/2011 concerning the threshold value of physical and chemical factors in the workplace demonstrated that the threshold value for respected particulates is 3 mg/m$^3$.[13] Based on the above description can be simplified as follows: First, the informal sector industries such as making mattresses in the

grinding section produce a lot of cotton dust with dust levels of 5.1 mg/m$^3$ and 6.2 mg/m$^3$. Second, some of these workersdisobey safety regulation. This situation improves impaired pulmonary function. Based on the background above, this study aimed to evaluate the relation between the exposure to inhaled cotton dust with pulmonary function disorders in mattress maker in Wonoyoso Village, Pringapus Sub-district, Semarang Regency.

## II. MATERIALS AND METHODS

This study was an analytic observational study with a cross-sectional study design. In this study, the risk and dependence factors (effects) were assessed simultaneously at one time so that the impact of each research subject was measured at the same time.[14]The population used was all workers in the production division.[15] In this study, all production workers were 30 persons and all workers were subjected to this study because of the small number of sample.[16] This sampling technique called total sampling because all members of the population are used.[17]

The independent variables were inhaled cotton dust, use of PPE, length of exposure and length of working experience, while the dependent variable was pulmonary function disorder. Analysis of research data is presented in a univariate form to explain or describe the characteristics of each variable. While the bivariate analysis was carried out with statistical tests, namely Chi-Square test to test the relationship between the levels of inhaled cotton dust with pulmonary function disorders with a significance level of α: 5%, CI: 95%. The results of statistical analysis are seen from the p-value. To interpret the level of risk based on the dependent variable Ratio Prevalence (RP) and Confidence Interval (CI) were used.

## III. RESULT AND DISCUSSION

The informal sector of mattress industries in Wonoyoso Village, Pringapus Sub-district, Semarang Regency is a home-based business. The industries use cotton/ kapok as raw material. Recently, the price of kapok materials increasesso the industrieshave to change the mainmaterialsin order to continue the production process. The proper substitute materials used is the textile waste product. In the production process, the raw material in the form of scraps of leftover cloth is put into the molding machine and then continued by the milling machine. The outcomes of this product are similar to the cotton/ kapok materials, but the color is blackish grey called prin cotton.

The subjects in this study were 30 production workers. From that number, the group divided into four

parts, namely the Ornament/Enumeration section about two persons (6.7%), the milling section about ten persons (33.3%), the filling/inserting material into the fabric mattress/ pillow about12 persons (40.0 %), and finishing/sewing section about six persons (20.0%).Measurement of total suspended particulate (TSP) is carried out at two points. The results of TSP measurements in the scaffolding and milling section were 722.26 μg/Nm$^3$, while in the charging and sewage section were 345.76 μg/Nm$^3$. According to the Government Regulation of the Republic of Indonesia Number.41 of 1999 concerning air pollution control stated that the national ambient air quality standard for total dust (TSP) in the

working environment is 90 μg/Nm$^3$. These results indicate that the TSP in both the manufacturing and milling section, and in the charging and sewage section exceeds the quality standard.

Furthermore, lung function evaluation was performed by using spirometer. The results of the examination are then included in the formulation to be interpreted in determining the condition of pulmonary function. The results of the interpretation found that workers who experienced pulmonary function disorders as many as 18 persons (60.0%) which were divided into restriction lung function disorders about 12 persons (66.7%) and a mixture condition about sixpersons (33.3%).

*Table.1: Characteristics of Research Subjects in the Production Section of the Mattress Maker Industry in Wonoyoso Village, Pringapus Sub-district in 2018*

| No. | | Variable | | Frequency (Person) | Percentage (%) |
|---|---|---|---|---|---|
| 1. | Gender | a. | Male | 14 | 46.7 |
| | | b. | Female | 16 | 53.3 |
| 2. | Education Level | a. | Uneducated | 5 | 16.7 |
| | | b. | Primary School | 16 | 53.3 |
| | | c. | Junior High School | 6 | 20.0 |
| | | d. | Senior High School | 3 | 10.0 |
| 3. | Nutritional Status | a. | Abnormal | 18 | 60.0 |
| | | b. | Normal | 12 | 40.0 |
| 4. | Exercise | a. | Without Exercise | 11 | 36.7 |
| | | b. | With Exercise | 19 | 63.3 |
| 5. | Smoking | a. | Yes | 11 | 36.7 |
| | | b. | No | 19 | 63.3 |
| 6. | Lung Diseases History | a. | Ever | 7 | 23.3 |
| | | b. | Never | 23 | 76.7 |
| 7. | Inhaled cotton dust exposure | a. | Not Eligible | 17 | 56.7 |
| | | b. | Eligible | 13 | 43.3 |
| 8. | Use of personal protective equipment | a. | Never | 10 | 33.3 |
| | | b. | Seldom | 3 | 10.0 |
| | | c. | Always | 17 | 56.7 |
| 9. | Length of exposure | a. | >8 hours/day | 18 | 60.0 |
| | | b. | ≤8 hours/day | 12 | 40.0 |
| 10. | Working Periods | a. | ≥10years | 14 | 46.7 |
| | | b. | <10 years | 16 | 53.3 |
| 11. | Lung Function Disorders | a. | Disturbance | 18 | 60.0 |
| | | b. | No Disturbance | 12 | 40.0 |

Source: Primary Data, November 2018

Based on the univariate analysis (table 1), it was found that 14 male workers (46.7%), 16 female workers (53.3%), and the workers with the highest level of education were 16 persons (64.0%). The results of the calculation of the Body Mass Index (BMI) obtained the nutritional status of workers with abnormal conditions as many as 18 persons

(60.0%). Workers who aredoing exercise about 19 persons (63.3%). The exercise period is less than three times a week. Smoking habits were only carried out by male workers as many as 11 persons (36.7%). The number of workers who do not smoke is higher because of the workers in the industry dominated by the woman. The results of

interviews with workers both male and female workers who had carried out lung examinations were only seven persons (23.3%). In this interview only limited workers completing the lung examination. Furthermore, mostly the workers do not know about their diseases. Based on Personal Dust Sampler (PDS) measurements showed that 17 people (56.7%) did not meet the requirements and 13 people (43.3%) who met the criteria.

Workers in the production department use personal protective equipment (PPE) in the form of masks. About 17 workers are usually wearing the mask(56.7%), workers who sometimes wear masks three persons (10.0%) and those who never wear masks as many as ten persons (33.3%).During working time, the number of workers induced by cotton dust for more than eight hours as many as 18 persons (60.0%).The working periods among the workers vary from at least two years to20 years. After grouping, it was found that 14 workers (46.7%) worked about ten years or more, and 16 persons (53.3%) who worked less than ten years (53.3%).

*Table.2: Overall Bivariate Analysis of Pulmonary Function Disorders of Mattress Makers in Wonoyoso Village, Pringapus Sub-district in 2018*

| No | Variable | *p-value* | RP | CI (95%) | | Remark |
|---|---|---|---|---|---|---|
| | | | | LOWER | UPPER | |
| 1 | Inhaled dust exposure | 0.001 | 25.000 | 3.522 - | 177.477 | Significant |
| 2 | Use of personal protective equipment | 0.201 | 3.750 | 0.754 - | 18.641 | Not Significant |
| 3 | Length of exposure | 0.709 | 0.625 | 0.137 - | 2.852 | Not Significant |
| 4 | Working Periods | 0.000 | 4.000 | 1.712 - | 9.346 | Significant |
| 5 | Age | 0.034 | 8.000 | 1.252 - | 51.137 | Significant |
| 6 | Lung Diseases History | 0.193 | 5.500 | 0.568 - | 53.215 | Not Significant |
| 7 | Nutritional Status | 0.709 | 0.625 | 0.137 - | 2.852 | Not Significant |
| 8 | Exercise | 1.000 | 1.273 | 0.276 - | 5.873 | Not Significant |
| 9 | Smoking | 0.018 | 13.750 | 1.452 - | 130.239 | Significant |

**Bivariate Analysis**

**The Relation between Respirable Cotton Dust Exposure toward Pulmonary Function Disorders**

Determination of cotton dust exposure is divided into two groups, namely under the threshold value (3 mg/m$^3$) and upper the threshold value. The results showed that about 17 workers exposed to cotton dust exceeding the threshold value. From this condition, there were 15 persons (88.2%) who had pulmonary function disorders and two persons (11.8%) who did not experience pulmonary function disorders. Based on the chi-square test (table 2), the respirable cotton dust exposure hasa significant correlation to the pulmonary function disorder. From the value of prevalence ratio (PR) = 25.000 with confidence interval between 3.522 to 177.477, it can be stated that workers induced by respirable cotton dust that do not meet the requirements (exceeding the threshold value) are 25 times more likely to experience pulmonary function disorders than workers who are exposed to respirable cotton dust that meets the requirements (under threshold value).This is in line with the study conducted by Nugraheni (2004) who stated that dust that exceeds the threshold value is related and has an influence on the incidence of pulmonary function disorders in textile industry production workers at CV. Bagabs Makasar City.[18] Similarly, a study from Triatmo (2007) stated that exposure to dust is one of the risk factors that cause lung dysfunction.[19]

Exposure to cotton dust in the production section shows that the spread of dust in the air is quite high and can be monitored by naked eyes. Based on HVAS measurement, the environmental dust level in the molding and the grindingsection was722.26 μg/Nm$^3$ and about 345.76 μg/Nm$^3$ in the filling and sewing section. Meanwhile, based on the Personal Dust Sampler evaluation for 30 workers demonstrated the dust level average was 237.51 mg/m$^3$. Even this result also exceeds the predetermined threshold. Therefore, this condition need to control properly to avoid adverse effect of respirable cotton dust.[10]

**The Relation between the Use of Personal Protective Equipment (PPE) toward Pulmonary Function Disorders**

The use of PPE is divided into two parts, the use of PPE while working activity and never use the PPE. Based on the result, 13 persons are never wearing PPE. From this number, the workers who had pulmonary function disorders about ten people (76.9%) and those who did not experience lung function disorders about three persons (23.1%). However, this result is not significant based on the chi-square test. Based on the value of prevalence ratio (PR)=3.750 with a confidence interval between 0.754-18,641, it can be stated that workers who have never used PPE have a risk factor about 3.750 times greater to experience lung dysfunction compared to workers who always use PPE.

This finding is in line with the research conducted by Robby Aditya Saputra (2016) that stated there is no relationship between the use of masks and the symptoms of byssinosis. Personal protective equipment used for breathing devices that subjected to protect respiratory organs against gas, steam, dust or air in contaminated workplaces and toxic condition. Use of personal protective equipment in the form of masks will be able to help reduce exposure to dust that enters the lungs through the nasal cavity. Without personal protective equipment, dust will cause a worse effect, especially respirable dust to the emergence of clinical abnormalities.

**The Relation between Lengths of Exposure toward Pulmonary Function Disorders**

The exposure period of cotton dust to the workers is divided into two parts, namely> 8 hours per day and ≤ 8 hours per day. From the results of the study, it was found that workers who experienced exposure> 8 hours per day about 18 persons. From this condition the workers who experience pulmonary function disorders about ten people (55.6%) and the remaining who did not experience pulmonary function disorders about eight persons (44.4%). Chi-square analysis showed that p-value = 0.709, while the value of α = 0.05 (p value> value α) so that the relationship between the duration of exposure to pulmonary function disorders showed no significant correlation. In this analysis also found that the value of prevalence ratio (PR) = 0.625 with a confidence interval between 0.137-2.852. This finding is in line with the research conducted by Triatmo (2007) which stated that the length of exposure is not significant to cause pulmonary function disorders. However, based on another study showed that p = 0.544 with OR = 2.061 and CI = 0.490-8.665 might be the one cause of risk factor[19]

Based on the study conducted by Antonius Sardjanto (2012) in Wallaert (1990), there were two main causes of obstructive pulmonary dysfunction in groups of people who were always exposed to dust. The first cause is related to dust exposure for more than ten years. While the second cause is the level of dust that exposes a person must exceed the threshold value.[21]Even though the results of this study are uncorrelated to each variable. However, the incidence showed that about 18 persons who are exposed to the dust for more than 8 hours. This condition might increase the risk of pulmonary function disorders.

**The Relation between Working Periods toward the Pulmonary Function Disorders**

The working period shows how long the labors have been worked at the current place. The working period can also be interpreted as the length of time a person works, calculated from starting work until current status at the workplace. The working period is divided into two parts, less than ten years and more than ten years. The study found that workers who worked for more than ten years have been experienced pulmonary function disorders as many as 14 persons (100.0%). Chi-square test indicated that the value of p-value = 0.00 while the value of α = 0.05 (p-value<value of α) so that there is a significant relationship between working periods with pulmonary function disorders. Based on the value of the prevalence ratio (PR) = 4.000 with a confidence interval between 1.712-9.346 can indicate that workers with working periods more than ten years are four times more likely to experience pulmonary function disorders compared to workers who have a working period less than ten years.

This is in line with the research conducted by Mengkidi, Dorce (2006) states that there is a relationship between work period factors with pulmonary function disorders with p-value = 0.017 with RP = 1.768 and CI = 1.108-2.281.[22]Dust exposure for a very long period can decrease respiratory function and possibly become a chronicentity. Chronic disorders occur due to high exposure to dust at the workplace for long periods. Usually, the symptoms of pulmonary dysfunction appear after more than ten years of exposure. The cumulative effect becomesbadclinical manifestations in future lives.[23]The preventive strategy is needed including periodic checks to detect the early symptom and to improve the use of PPE correctly and adequately. More important is to set the room regarding the safety regulation. Because of the bad working environment with high dust concentration for the long periods can increase the risk of chronic obstructive pulmonary disease. The working period tends to be an obstructive risk factor for workers who work in dusty

industries starting from having a working period of more than five years.[19]

## IV.     CONCLUSION

1. Respirable cotton dust in the production division including molding, milling, filling and finishing (sewing) exceeds the threshold value reaching to 56.7%.
2. Based on the evaluation, about 18 workers underwent pulmonary function disorders (60.0%). More details, the workers who had mixed pulmonary function disorders about sixpersons (33.3%) and restriction about 12 persons (66.7%).
3. The investigationrevealed that about 56.7% of workers always use PPE, workers who work more than eight hours as much as 60.0%, the workers have working with 6 days/week for more than ten years about 46.67%.
4. The statistical analysis showed that there is no correlation between the use of PPE and pulmonary function disorders (p-value = 0.201). In the same way, there is no significant relation between the duration of exposure and pulmonary function disorders (p-value = 0.709). But, there is significant correlation between work periods and pulmonary function disorders (p-value = 0,000).

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# UNCRUMPLING THE CRUMPLED: A TAKE ON MISANTHROPIST, CHAVUNISTIC ELITE REGRESSORS VIS-À-VIS MEENA KANDASAMY'S 'WHEN I HIT YOU'

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***Abstract***— *Meena Kandasamy's 'When I hit you' is a tale of a battered wife who happens to be an aspiring writer. The novel traces the dichotomies of a misogynist husband who uses his profession and his ideologies as a masquerade to abuse his wife. It is a chilling account of the domestic violence and marital rape that the wife undergoes despite being an educated woman of elite class. If such is the scenario of the elite classes then, undoubtedly it is worse in case of a woman who is not economically liberated. The novel also raises issues such as class differentiation, child molestation, social isolation and most unflinchingly about domestic violence and marital rape. It also explores the reasons as to why people cling onto the relationship despite being battered and bruised as evident in the novel. The work of art attacks the diabolical nature of the male ego that is represented by the character of the antagonist professor and how writing acts as a liberating force for the protagonist.*

***Keywords***— *Domestic violence, Marital rape, Petite-bourgeois, Atrocities, Social isolation.*

"I measure the progress of a community by the degree of progress which women have achieved". – Dr. B. R. Ambedkar.

Women have an equal or a more pivotal role to play in the progress of a community or a society or a civilization. When we brood over the state of women in the nation, it doesn't reflect a picturesque image. In spite of all the rights and protection that is inherited in our constitution which is regarded as the best in the world, there is a gargantuan bulk of atrocities that are being heaped on the feminine psyche and physique. It is in this light that we have an enormous task of delegating women at par in all the arenas. There are many hindrances in prioritizing the marginalized. Dalit feminism deals with issues of paramount importance. It is a feminist perspective that includes questioning caste and gender roles among the Dalit population and within feminism and the larger women's movement. Suffering for a Dalit woman is twofold as she suffers on the caste as well as the gender front. Meena Kandasamy being a Dalit feminist brings in the elements that have haunted thousands of people into the canvas of the novel in a subtle way.

Domestic violence is an issue of major concern in a nation like ours wherein the women have been subjugated to various forms of discrimination since ages. On giving a deep thought we realize that the religions of the land have also viewed women under the condescending lens. The despicable treatment meted out to women is seen across the continents and since time immemorable. Not many of us are aware of the fact that a mathematician like Pythagoras had this to say about women,

"There is a good principle that created order, light and man and a bad principle that created chaos, darkness and woman".

Ours is a nation wherein the progressive Hindu code bill drafted by Babasaheb Dr. B.R. Ambedkar was not passed as the parliamentarians did not want to see the women bestowed with equal rights and opportunities. No wonder the so called educated, thinking men of our country do indulge in sadistic acts of inflicting pain on their spouses both psychologically and physically. The unnamed professor in the novel is no exception to the creed of such men. As per the data of the National Crime Records Bureau (NCRB), not less than 35% of the Indian women are subjected to domestic violence. This is a serious issue to be addressed but, what makes it worse is the fact that this is the recorded data whereas quite a large junk of the incidents of domestic violence go unnoticed or the society has taken

women for granted. If all the incidents of domestic violence are recorded then, am sure that the figures would be a staggering one which would put us to shame. The fact that most of the cases of domestic violence are related to physical atrocities makes the situation bleak as the psychological harassment is hardly taken count of. A human can be devastated even without causing any physical harm on the body is something that the society has to take on a serious note. The mental agony that the married women face puts a civilized society to shame.

The issue of marital rape is still considered a taboo to be spoken about and the majority of the people would laugh at the mention of the word marital rape. Off late, there has been an awareness that has been propagated about the issue. People still believe that the body of the spouse belongs to the husband and makes him fill with an air of proprietorship. In most of the cases, a woman is made to wonder what an opinion means in course of the intercourse. The phallus is at work in full fledged hegemony over a lump of muscles that hardly reciprocates the feelings. The act of copulating which is as psychological as physical is denigrated to a mere physical activity with no emotions attached. There is a quote from the play titled, Pinjra

"In the bedroom, he doesn't ask for opinions", which reflects the chauvinistic attitude of men with regard to the bodily cravings. Rape in simpler terms is a sexual act without the consent of a person and in majority of the cases the victim is a female. Marital sex is a sexual act without the consent of the spouse. It is this form of domestic violence that doesn't shock people which has made it awful. The novel with elements of biography begins with the mother of the victim narrating the tale of the thumped daughter. The narration of the parents varies depending on the level of acquaintance of the person to whom it is addressed. It is their versions of the story that prompts the author to narrate her tale of scathing portrait of traditional wedlock in modern India. The contract of marriage has turned into a contract of ownership for her. It has turned to be a bond with trust that is undermined by violence. It talks about the power dynamics that is prevalent in the family and India being majorly a patriarchal society is not sensitive enough to pay heed to it. The mother while narrating the gruesome tale doesn't talk about the monster husband and his violent ways. It reflects the soft attitude as they are apprehensive about the society's reception of her daughter. The victim is battered for four months and eight days in a bond of marriage which has no sense of value for her. "They were the feet of a slave" utters her mother which mirrors the dilapidated state of her daughter.

The aspiring writer was socially isolated and confined to the space of three rooms and a veranda with all her communications cut off. What is interesting are the circumstances that lead to the marriage. She had met him during an online campaign against capital punishment and their intimacy grew in time which leads to their marriage. The husband is a professor who calls himself a communist, an ex revolutionary and so on which assists him to mask his onslaught on his spouse. She is forced to change her phone number, all of her mails are answered by him and he threatens to hurt himself if she doesn't deactivate her facebook account as he fears that he would be traced down. The professor stoops with time and grows in monstrosity. There is a falsely propaganded myth that equates women with short hairs to the prostitutes of the British and the professor adheres to it and calls it as an European influence. The act of stereotyping attains a new low and is juxtaposed with the lectures that he delivers. Their marriage becomes a symbol of battered faces and bruised male egos as intellectual and physical cruelty is unleashed upon her. She being a Tamilian finds it hard to live in Mangalore as language acts as a barrier to her which further exasperates her life. There is an absolute failure of communication in her case which only aggravates her isolation.

He finds the physical aspects of beauty as a threat and suspects his wife of adultery which brings to her mind the very iconic dialogue of Gabbar, "Kitne aadmi they?" from the cult movie, Sholay. He feels that his wife must have been into affairs prior to the marriage. It is towards the ending of the novel that we get to know that the professor had a failed marriage under his kitty. Plainness pleased him. He forbade her from wearing kohl as he felt it was worn by screen sirens and seductresses. It is the duplicity of his persona that hits us hard as he renders himself under the guise of a progressive man. He would quarrel if she went out without a dupatta and made her to wear the shapeless monstrosity called the nightie. She was forced to play the role of a dutiful wife as her survival solely depended on how well she played it. She had to gratify him. In her words,

"To consult a man is to make him feel like a King, and to report to him is to make him feel like a God".

The house turns out to a vicious place for her as she is confined within it,

"How the rooms begin to close in on this woman when she is being violated, how the walls chase her into corners… nowhere to run, to hide, to evade his presence". These words sum up her hapless state and the ruthless machismo at work.

She describes her job of a wife as "laboring with my cunt, laboring with my hands". She opines that marriage brings with it the division of labour. Marriage turns out to be a re-education camp for her as he tries to imbibe the ideologies of the communist movement and very soon the realization is expressed in her words,

"I must learn that a communist woman is treated equally and respectfully by comrades in public but can be slapped and called a whore behind closed doors. This is dialectics".

She recalls the incident when she was molested at the age of eight by the teenage neighbor citing that he was doing it for her good. Child molestation is also a very sensitive issue to which we have to wake up to. The husband though proclaims women empowerment doesn't want his wife to attain economic independence so that she cannot come out of her status of being an imprisoned wife. He suggests only the odd jobs which are way below her standards from the societal perspectives. It is the emergence of an economically independent woman or as author Shashi Deshpande puts it as "Neo-women" that a dichotomous man fears the most. In the words of Karl Marx, "Economics is a base on which life is a superstructure".

There are times wherein she contemplates suicide but, decides against it as she realizes that she is more worth alive than dead. There are two options for her, fight or flight. The writer chooses the former than the latter. The husband is in falsity over the concept of feminism,

"Your feminism will drive away all the men who come your way. No man stands a chance".

Her pathetic state is expressed in her words, "What I see is what I am made to foresee".

She is cornered by him in her life. An analogy is drawn between the husband and the exorcist as the intensity of the physical violence gets aggravated. She becomes silent as she feels that it is an invincible shield but only to be broken by his brute force. Sex is used as a weapon to tame. He has enough lubricant to slide past her resistance. Her screams become inaudible to his ears.

"A rape is a fight you did not win, you could not win. A rape is defeat, punishment".

What rubs salt to the injuries of the bruised wife are his words wherein he boasts of killing a comrade for violating a girl.

The situation gets worsened when he threatens to kill her. She is made to dwell under constant fear. An educated person with a criminal mind could be a deadly synthesis. She fears being burnt like the young wives who are charred to death at the rate of a bride for every 90 minutes. Tradition too has a role in demeaning women and she

opines that tradition never goes out of fashion and has rather changed form from sati to dowry. These murders are a test of fire where no wife returns alive.

What comes as a shocker is the callous attitude of the husband in begetting the child. He doesn't even care to discuss it with her. It makes us to contemplate on the gravity of the situation wherein the woman who is to endure the pain of the progeny for pursuing the lineage has got nothing to say in this crucial factor in most of the cases. The very thought of gestation frightens her and she attempts to avoid pregnancy which results in further abuses and bruises. On a visit to the gynaecologist, it is revealed that the professor was married before this marriage and that girl had managed to escape from his clutches. This sets her with a hope.

There are reasons as to why a woman who aspired to be a writer didn't raise her voice and suffered in silence. Her voice was subverted and her parents to whom she spoke about the issues asked her to wait and keep mum. Moreover, the husband played the role of a dutiful son-in-law to her parents. He masqueraded as a victim,

"I'm the battered woman, but he is the one who is playing the role of the victim".

As George Eliot expresses in 'Middlemarch',

"In fact, the world is full of hopeful analogies and handsome dubious eggs called possibilities", hope is another major factor that made her to cling to the bond. In her words,

"Hope is the traitor that chains me to this marriage".

It doesn't take much time for the hopes to turn into despairs and she is finally liberated from the venomous circle of marriage. There is also a take on the red tapism of the judiciary and its intricacies as it takes a long time for the pleas to be settled,

"Sometimes the shame is not the beatings, not the rape. The shaming is in being asked to stand to judgment".

There is a constant reference made to the term 'petite-bourgeois' which stands for the small working class or the middle class. It is nothing but sardonicism of the professor as he mocks at them constantly while wearing the badge of a communist. Communism is an ideology which stresses on the absence of social classes and which stands for the working class. The wife has her share of victories when she accuses him to be a coward as he had eloped leaving his friend to be killed. She jibes him for not being a true revolutionary. This hurts his ego and paves way for their parting.

Writing becomes a metonymy of liberation for the estranged wife. Her previous attempts to write were met

with lot of repressions. When she is to write an article on the sexuality of women for Outlook, she is scoffed at and is called as a slave of corporate media and a part of vulgar imperialist culture. He terms it as elite prostitution to which she replies in a searing manner,

"Is the prostitute not a working woman?" This is echoed in the words of Eric Sprankle, "If you think sex workers sell their bodies, but coal miners do not, your view of labour is clouded by your moralistic view of sexuality".

She types the article on a Nokia E63 with lot of difficulties and somehow manages to send it by stealing his dongle and the bathroom becomes her domain for the work on the article. Reading is the way towards a revolutionary consciousness. It is the words that allow her to escape. It is the words that give birth to another woman. The restraints on writing applies only to her. While she is barred from writing about the violence on the domestic sphere, he flaunts it in his poems masquerading under the semblance of ideology. For her, writing becomes an act of supreme defiance.

She types letters to unknown lovers as an act of rebellion and erases them before his arrival. She finds joy in often repeating the word lover in her letters. This comes as an act of defiance from someone whose character has been under constant dubiousness. When they part their ways, she finds that around 26,000 of her mails are deleted and she is left to start everything from the scratch. She is determined and finds her way into the world of writing.

"When I hit you,

Comrade Lenin weeps,

I cry, he chronicles".

These are the lines of a poem written by the professor which sums up the bipolarities of the mind of the misanthropist male psyche.

Interestingly, none of the characters in the novel are named and there is no burden of nomenclature to be carried along. The anonymous characters could be anyone who is suffering from the traits that are conveyed in the novel. Thus, there is an universal appeal in the novel. The novel has its share of raw and hard hitting lingo which only reflects the abusive language a woman is subjected to. It is also a known fact that most of the abuses hurled are directed towards the feminine gender.

This novel with biographical elements is a searing examination of a woman's place in the contemporary Indian society, especially the so called elite classes in terms of the societal order.

"As long as a woman cannot speak, as long as those to whom she speaks do not listen, the violence is unending"

There are a lot of writers who have been forced to numb their nibs and to quit writing. There are more number of women who have been suppressed and are waiting to be liberated. As realized by the author, liberation comes from within and until and unless the sufferers realize their worth and might, they will remain mute spectators to their own disdain. Its time for the era of convalescence and recuperation. Prioritizing the marginalized will go a long way in building a humanist society which is free from all sorts of discrimination. Love is the panacea that the world needs in large dosages and is the only feasible solution for the contentions of the human universe as expressed in the last lines of the novel,

"I am the woman who still believes, broken-heartedly, in Love".

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# Role of Metacognitive and Social Strategies in Learning a Foreign Language: A Case Study of Indian and Chilean students

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**Abstract**— *The language learning strategies has emerged as a new field of research in the language pedagogy. In the last forty five years there have been lot of debate over defining, classifying and developing a theoretical framework for the language learning strategies (LLS). This also seems true because there has been a paradigm shift in the role of the learners who are now seen as active collaborators in the knowledge creation. In the present paper, the researchers would like to investigate the role of metacognitive and social strategies employed by the learners in two different classroom settings; one in learning Spanish as foreign language in India and the other in learning English as foreign language in Chile. After providing a little explanation of theoretical framework, the researchers would try to present a comparative study between the these two types of learning strategies employed by the Chilean students and Indian students while learning English and Spanish as foreign language respectively. The researchers have carried out a qualitative research and based on the response provided by the learners they have attempted to see the similarities and dissimilarities between the learning approaches in the aforementioned learning environments. By doing so, they have made an effort to throw light at some of the problems faced by the students while learning a foreign language in non-native context.*

**Keywords**— *foreign language, leraning strategies, metacognitive strategies, social strategies.*

## I. THE FIRST USE OF THIS TERM AND ITS DEFINITION

The first use of the term strategies in the context of language learning appeared in the fundamental work of J. Rubin (1975) with the title "*What the" Good Language Learner "can teach us*". This article is considered a work of great influence in the field of research related to language learning strategies. In this seminal article, the individual variation of learning and differential success among students was questioned. In this paper, the author also examined in detail the strategies employed by

successful language learners and how these learning strategies can be taught to less successful students. Rubin gave a series of activities carried out by successful language students such as practice, memorization, guessing etc.

Language learning strategies have been defined in a number of ways by various scholars in the field of second language acquisition and foreign language learning. According to the Cambridge Dictionary, the strategy is defined as "a detailed plan to achieve success in situations such as war, politics, business, industry or sport, or the ability to plan for such situations". Using the same definition in the case of language learning, it can be said that strategies are plans to achieve success in the learning process. The strategies which the students use while processing new information and performing tasks have been identified and described by researchers in several ways. For instance Rubin (1975) referred to strategies as "techniques or devices which a learner may use to acquire knowledge". Oxford R. (1990) points out that the learning strategies can be considered as steps taken by the students themselves to facilitate their own learning. Another scholar in this field, Anna Uhl Chamot (2004), mentions about the presence of element of consciousness in the learning strategies that the learners use to accomplish a learning goal.

From the psychological perspectives, Oxford points out that second or foreign language learning strategies can be defined as "an action plan, behaviour, step, or technique that a student uses, with a certain degree of awareness, to improve their progress in developing skills in a second or foreign language". She adds that such strategies can facilitate "the internalization, storage, recovery and use of the new language and are tools for greater student autonomy".

It is clear that all language learners use learning strategies consciously or unconsciously when processing new idea and carrying out tasks in the language classroom. The classroom provides surroundings in which students are expected to get new information and deal with difficult

tasks and it is natural to see their attempts to find the quickest means to do them comfortably. These attempts and eagerness to do and complete the tasks given by the teacher in the classroom are referred to as strategies.

## II.    CLASSIFICATION

One of the most important challenges in the field of language learning strategies is their taxonomies. Researchers always face problem of sorting and categorizing the strategies employed by learners due to several reasons. Some of them are:

- Non-existence of a theoretical     framework of classification
- Unobservable strategies
- The individual difference in learning
- The different individual variables such    as age, gender, nationalities etc.
- Environmental factors

Hsiao & Oxford (2002) underlines that despite previous research on the existence and application of learning strategies, it is very difficult to classify the strategies employed by the students and it is always open for further deliberations.

The most accepted classification of strategies is that of Oxford. Oxford divides language learning strategies into two main classes, direct and indirect, which are subdivided into 6 groups. Direct strategies are those that "require mental processing of language" and, therefore, "directly involve the target language" (Oxford, 1990, p.37). Indirect strategies are called "indirect" because they support and manage language learning without (in many cases) directly involving the target language". In the first category, she put three types which are memory, cognitive and compensation strategies and in the second one, she includes three other types which are metacognitive, affective and social.

## III.    METACOGNITIVE  AND SOCIAL STRATEGIES

Metacognition has been defined as knowledge and understanding of one's own thinking. Metacognitive means  "beyond"  the  cognitive.  So  theoretically metacognitive strategies are those which are beyond the cognitive strategies and they involve the internal processing of the learning behaviors.  Metacognitive strategies include the planning, organization, evaluation and monitoring of students' own language learning, for example, organizing the time to learn, checking one's progress and analyzing one's mistakes and trying not to do them again. This category is extensively employed in the field of research on second/foreign language learning. Almost all researchers in the field of learning strategies attach great importance to this category as each learner, to

be  successful, has to regulate and plan the internal processes of learning a foreign language.

On the other hand, social strategies refer to how students interact with others while learning any language and target culture. Social strategies include, among other things,  asking someone to speak slowly, practice with others and show interest in learning about the culture of countries of the target language.

These two types of strategies are chosen as the first category  indicates  the  internal  processing  of  the information  and  thereby  shows  the  potential  of metacognition in learning a foreign language. The second one is chosen so as to have a holistic view of how the learners interact with their partners and others in two different  learning  settings  with  different  cultural background and how these social strategies of learning a foreign language change with the surroundings.

## IV.    RESEARCH FINDINGS AND ANALYSIS

The average use of language learning strategies was measured using the questionnaire SILL[1]. The survey was conducted the survey to the university students in India and Chile.  The students at both the places are studying the respective foreign language as full time post graduate course. On the basis of the response, the researchers have tried to analyze the data quantitatively. The SILL is measured on a likert scale of 5, where 1 is the least used and 5 being the most used. On the basis of the response provided by the learners of these two foreign languages, the researchers would like to share the results. Firstly, we would like to share the average use of the six categories of strategies and then we would elaborate more on two types which are metacognitive and social. The TABLE 1 that indicates the average use of language learning strategies for the six different types of learning strategies.

*Table.1: Average use of language learning strategies*

| Type of Strategy | Average Indian[1] | Average Chilean[2] |
|---|---|---|
| Memory | 2.85 | 2.65 |
| Cognitive | 3.24 | 3.52 |
| Compensation | 3.33 | 3.42 |
| Metacognitive | 3.59 | 4.16 |
| Affective | 2.98 | 2.99 |
| Social | 3.62 | 3.68 |

[1] Indian students learning Spanish as foreign language
[2] Chilean students learning English as foreign language
The above result has been obtained through the quantitative approach of quantifying the data. If one

[1] SILL-  Strategy Inventory for Language Learning

compares the two results, one can find that the most used strategies are metacognitive strategies for Chilean students and social strategies for Indian students. The use of social strategies is almost the same for both the groups (3.68 for Chilean and 3.62 for Indian students). The average use of affective strategies is almost the same for both the group of students (2.99 for Chilean and 2.98 for Indian students). From the TABLE 1, it is also evident that the average use of the other two categories of strategies (social and compensation) is also almost the same for these two groups of students. The metacognitive strategies are more frequently employed by the Chilean students than the Indian which underlines the fact that they have more metacognitive control and exercises this metacognition in their learning process to enhance their learning experiences. The above result also suggests that the Indian students use the memory strategies more often than their Chilean counterparts while learning Spanish as foreign language whereas for the cognitive strategies the Chilean students can be seen using these strategies more frequently.

## V. COMPARISON OF METACOGNITIVE AND SOCIAL STRATEGIES

Below are two tables obtained from the response of the survey conducted to the university students in India and Chile.

*Table.2: Metacognitive strategies*

| SILL No. | Part D- Metacognitive | India[1] | Chile[2] |
|---|---|---|---|
| 32 | I pay attention when someone is speaking Spanish/English (S/E). | 4.16 | 4.67 |
| 38 | I think about my progress in learning S/E. | 3.95 | 4.33 |
| 33 | I try to find out how to be a better learner of S/E | 3.79 | 4.92 |
| 31 | I notice my S/E mistakes and use that to help me do better. | 3.74 | 4.08 |
| 35 | I look for people I can talk to in S/E. | 3.56 | 2.92 |
| 37 | I have clear goals for improving my S/E skills. | 3.42 | 3.75 |
| 30 | I try to find as many ways as I can to use my S/E | 3.34 | 4.17 |
| 34 | I plan my schedule so I have enough time to study S/E. | 3.19 | 4.08 |
| 36 | I look for opportunities to read as much as possible in S/E. | 3.19 | 4.50 |

[1] Indian students learning Spanish as foreign language
[2] Chilean students learning English as foreign language

The TABLE 2 indicates the 9 questions which were part of the survey belonging to the metacognitive strategies of

language learning from SILL which was used for this research. If one takes a look at the list, one can find out that the Chilean students attach more importance to these strategies as it is evident from the mean of the score. Except for one strategy numbered 35, the Chilean learners have reported using more all other metacognitive strategies listed above than their Indian counterparts. Three metacognitive strategies which show the most difference between these two types of students are trying to find out how to be a better learner, planning the schedule to have enough time and looking for opportunities for reading. These strategies demonstrate that the Chilean students always try to use their metacognitive skills in their learning trajectory through their internal mechanisms which are manifested in some of the strategies mentioned in the TABLE 2. They also dominate in planning and looking for opportunities to demonstrate their learning skills and thereby enhancing the whole learning process. The only strategy where the average use is greater for Indian students is looking for people to talk to in the foreign language. Another strategy is looking for different ways to use the language learnt. Here again the Chilean students surpass their counterparts.

Now let's look at another category of strategies which belongs to social. As it is evident from the name itself, these strategies refer to the interactions and practising the foreign language with peers and the natives.

*Table.3: Social strategies*

| SILL No. | Part F- Social | India[1] | Chile[2] |
|---|---|---|---|
| 50 | I try to learn about the culture of S/E speakers. | 3.82 | 3.67 |
| 49 | I ask questions in S/E. | 3.79 | 2.50 |
| 45 | If I don't understand something, I ask to slow down or repeat. | 3.73 | 4.33 |
| 46 | I ask S/E speakers to correct me when I talk. | 3.56 | 3.00 |
| 47 | I practice my S/E with other students. | 3.48 | 4.58 |
| 48 | I ask for help from S/E speakers. | 3.34 | 4.00 |

[1] Indian students learning Spanish as foreign language
[2] Chilean students learning English as foreign language

The TABLE 3 shows that the Indian students have high average use in three items and the Chilean have scored more in the other three. The Indian students use the social strategies like learning about the culture, asking questions in foreign language and asking to correct themselves while talking. The Indian students who are learning Spanish as foreign language consist of a heterogeneous

group and they come to language classroom from very different cultural areas, with different education systems and a variety of native languages. The response of foreign language learners in Chile show that they are more open to their peer students for practice and they either ask for help from native speakers of the language or they ask to slow down if they don't understand anything . So the TABLE 3 indicates that the Indian students show more interest in learning about the culture of target language countries where as the Chileans are more inclined in asking someone to speak slowly or practice the target language with others.

## VI. CONCLUSION

The main idea of this paper was to reflect upon the two types of language learning strategies which the students use in the aforementioned learning environment while learning a foreign language in a non native context. One has to consider the individual variation of processing the new information obtained in the language classroom. All students are not similar and many of them do not know how to activate mental functions called learning strategies and as a consequence they cannot learn in a better way, resulting in minimal learning. That is why it is proposed that the introduction and training of the strategies in the FL class should be carried out in order to have the most fruitful and effective result. We also have to take into consideration the fact that the students of this century are equipped with a lot of information and with the arrival of new technology; they are already well informed about various aspects of the language. They need a guide, a facilitator, a mentor who can help them acquire the various skills in a better way. In this sense, strategies can play an important role and act as a tool to facilitate the learning process of Spanish language in the Indian context. Modern language learning in the 21st century should allow and educate students in such a way that they develop autonomous thinking and work as a responsible social agent. Therefore, in this type of situation, it is even more important to consider the philosophy of knowledge construction with the active participation of students and to reflect on a dialogical model between the two protagonists. In this sense, the learning strategies can provide an important tool which the students can employ for facilitating their learning process.

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# 'Contrary Emotions': The Irony of Fear in Ian McEwan's *On Chesil Beach* (2007)

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**Abstract**— *The aim of this paper is to show that a peculiar logic of defeating expectations underpins McEwan's On Chesil Beach. The paper posits that situational irony underlies the whole framework of the narrative; and that it generates, maintains and eventually defines the narrative line of the novel. On the other hand, we argue that irony mainly proceeds from fear and misunderstanding. The study shows that the ironic situations in the novel stem mostly from irrational fears relating to sexuality and failure, and a lack of communication between two young lovers in the early years of the sexual liberation movement.*

**Keywords**— *On Chesil Beach; Ian McEwan; irony; fear; sexuality; misunderstanding.*

> *"The oldest and strongest emotion of mankind is fear, and the oldest and strongest kind of fear is fear of the unknown"* (H. P. Lovecraft, p. 1).

## I. INTRODUCTION

Among the requirements for a literary production to be considered a novel is the length of the story told. This quantitative issue has led critics to consider McEwan's *On Chesil Beach* to be a novella rather than a novel. Though we shall regard it, for the purpose of the study, as a novel, *On Chesil Beach* is to say the least quite a short fiction. One should not, however, be surprised at this fictional brevity. The novel is consistent in its conciseness for it relates an aborted wedding night: the wedding of Edward Mayhew and Florence Ponting, and their marriage which has roughly lasted eight hours[1]. The brevity of the novel is, thus, ironically reflexive. As suggested in the one-night marriage subject-matter, the novel is ironic both in form and content.

This paper posits that irony underlies the whole framework of the narration in McEwan's novel. On the other hand, we argue that irony mainly proceeds from fear and misunderstanding in the story, which unfolds as a space dedicated to a transformation of sex into discourse. In this textual/sexual dynamic, irony will be regarded in relation to Paul de Man's theory, that is, more as a question of disillusion, of a disruption of a narrative line than a matter of interpretation. In other words, the focus shall be put less on verbal irony than situational irony. Our first endeavour shall consist in discussing the theme

of fear as it permeates the text, and then the study will zero in on the interplay of ironic situations.

## II. FEAR IN A WORLD OF FEAR

Ian McEwan's *On Chesil Beach* is set in 1962. Accordingly, it addresses socio-political issues the United Kingdom and the West confronted in the late 50s and early 60s: the sexual revolution[2], the arms race, and the uncertainty and anxiety stemming from a changing paradigm in geopolitics. All the allusions to politics in the novel are fear-arousing. Prime Minister Harold Macmillan is fictionalized as a means to convey that anxiety. He is time and again hinted at, sometimes about the fall of the British Empire, sometimes about the Cold War. On home affairs, for example, "some cursed him for giving away the Empire [...] with these winds of change blowing through Africa" (OCB 131). And, at the hotel where Edward and Florence spend their wedding-night, Macmillan is, at some specific point, the focus of attention. His speech on TV in the main bulletin gives voice to the existential anxiety serving as a backdrop to the novel:

> Edward and Florence heard the muffled headlines and caught the name of the Prime Minister, and then a minute or two later his familiar voice raised in a speech. Harold Macmillan had been addressing a conference in Washington about the arms race and the need for a test-ban treaty. Who could disagree that it was folly to go on testing H-bombs in the atmosphere and irradiating the whole planet? But no one under thirty—certainly not Edward and Florence—believed a British Prime Minister held much sway in global affairs. Every year the Empire shrank as another few countries took their rightful independence. Now there was nothing left, and the world belonged to the Americans and the Russians. Britain, England, was a minor power—saying this gave a certain blasphemous pleasure (OCB 24).

Along with the independences of the former colonies, this passage expresses anxiety on the arms race, especially the H-bomb. By the way, provided the novel's concern with the existential anxiety of that period, it is not surprising that Edward and Florence first met at a meeting about weaponry:

> As his eyes adjusted, the first person he saw was Florence [...] her gaze was on him as he approached, and when he was near enough she took a pamphlet from her friend's pile and said 'would you like one? It's all about a hydrogen bomb landing on Oxford' (47-48).

It is worth noting that this passage is a replica of Florence's presence at the meeting: just as Edward, she had left home "with a vague ambition of wandering" (54)[3] and ended up at the meeting in Oxford where she is explained, by one of her old acquaintances, the dangers of the H-bomb, and asked to help hand over the pamphlets:

> As her eyes adjusted, she looked about her [...] he began to outline for her the consequences of a single hydrogen bomb falling on Oxford [...] The crater he was describing would be half a mile across, a hundred feet deep. Because of radioactivity, Oxford would be unapproachable for ten thousand years [...] and then she saw Edward coming towards her (55-56).

The context of anxiety and fright Edward and Florence first met in crystallizes somewhat the feeling of fear that pervades the novel. As a matter of fact, fear unites both the protagonists. Likewise, as we shall see, it is through the agency of fear—namely the consequences it engenders—that Edward and Florence separate. An intense and inhibiting fear characterizing altogether both characters causes their wedding-night to be a real flop.

Edward is depicted as a character terrified by the prospect of failure, especially in his relationship with Florence. Florence, contrary to Edward, is from the upper-class. She is from a rich family—her father is a businessman and her mother a lecturer at the university—and is accordingly educated. As her love for classical music attests, Florence is a sensitive soul. She is, so to speak, squeamish. Conversely, Edward is from a fairly poor family[4] and he enjoys rock music. It is mandatory that he adjust and avoid being coarse lest he should lose her. As a result, because of all these sociological and psychological pressures, Edward "did not trust himself" (OCB 91)[5]. He fears loss and castration, as the following passage suggests:

> [Edward] could not escape the memories of those times when he had misread the signs, most spectacularly in

the cinema, at the showing of *A Taste of Honey*, when she had leaped out of her seat and into the aisle like a startled gazelle. That single mistake took weeks to repair—it was a disaster he dared not repeat (OCB 90).

The idea in this passage is that, previous to their wedding, whenever Edward's behaviour was unseemly, whenever he behaved in a sexually suggestive way towards her, Florence rejected him. She disapproved of such behaviours across the board.

## III. THE IRONY OF FEAR

Edward's lack of experience too, can account for his fear of failure. He is very anxious about his upcoming sexual performance in the wedding night. Just like Florence, he ignores much about sexuality. The unknown arouses in him fear and, furthermore, he is afraid of leaving Florence unsatisfied. For that very reason, he refrains from the masturbation he used to indulge in. He did not want to be "in real danger of arriving too soon" (OCB 31); and he consequently made strenuous efforts to avoid experiencing such a disappointment. As the narrator observes:

> Edward's single most important contribution to the wedding arrangements was to refrain, for over a week. Not since he was twelve had he been so entirely chaste with himself. He wanted to be in top form for his bride (20).

The most appealing irony in *On Chesil Beach* is linked, as it happens, with this fear of dissatisfaction: the reader, enjoying what Holdcroft calls "grim humour" (493), is informed in the third part of the novel that Edward has experienced premature ejaculation. His dream has become a nightmare as "the most sensitive portion of himself" would not, would even never, "reside, however briefly, within a naturally formed cavity inside this cheerful, pretty, formidably intelligent woman" (OCB 7). This ironic situation, indeed a situational irony, which generates the paradox of early divorce, is somewhat due to Edward's warranted anxiety about the "uncanny"; but it also results, in good part, from Florence's own phobia about sexuality. As Jaclyn Melcher writes, "Both Edward and Florence were products of their time, and both were entirely unprepared for the romantic notions thrust upon them by Western society and the marriage plot" (40).

The inconsistency in Florence's relationship with Edward lies in that she deeply loves Edward and willingly accepts to be his wife while, simultaneously, she repels the idea of sex relationships. Where Edward "merely suffered conventional first-night nerves, she experienced a visceral dread, a helpless disgust as palpable as

seasickness" (OCB 7). The feeling of fear is, besides, more intense in her than in Edward. As already suggested, Florence is in McEwan's novel the epitome of the prudish Victorian woman[6]. She suffers, perhaps, from a sexual desire disorder. There is no doubt, however, that she is psychologically unfit for the realm of sexuality, as it appears when she is exposed to sexually explicit materials:

> In a modern, forward looking handbook that was supposed to be helpful to young brides, with its cheery tones and exclamation marks and numbered illustrations, she came across certain phrases or words that almost made her gag: *mucous membrane*, and the sinister and glistening *glans*. Other phrases offended her intelligence, particularly those concerning entrances: *Not long before he enters her*...or, *now at last he enters her,* [...] Almost as frequent was a word that suggested to her nothing but pain, flesh parted before a knife: *penetration* [...] the idea of being 'touched down' by someone else, even someone she loved, was as repulsive as, say, a surgical procedure on her eye (OCB 7-8).

Florence's visceral revulsion for sex is, in spite of that, balanced by her tendency to keep up appearances. She loves Edward and does her best to avoid offending him; and this is in this state of mind that she unwillingly prompts his failure.

Because she is troubled by her fear for sexual relationships, on the one hand, and she is afraid, on the other hand, of offending her lover—how could she otherwise justify a refusal to enjoy utmost intimacy with her husband on their wedding-night?—she decides to make the first move. She lifts the curtains of what Marie-Luise Kohlke calls 'the consummation scene' (2015: 155), proposing Edward to get into bed with her (OCB 32). Unfortunately, the outcome of all her subsequent bold acts ironically reinstates her in her revulsion for sex:

> She was going to get through this. She would never let him know what a struggle it was, what it cost her, to appear calm. She was without any other desire but to please him [...] Her panic and disgust, she thought, were under control [...] amazed by her own boldness, she moved back down a little, to take his penis firmly, about halfway along, and pulled it downwards, a slight adjustment, until she felt it just touching her labia (OCB 103-104)

This sexually explicit passage, reminiscent of what Kohlke terms the sexational trend in contemporary fiction, namely neo-Victorian fiction (2015: 159), seems to be proclaiming fulfilment in both the protagonists, and the reader also. One could at this point of the story believe there would be no "discrepancies between expectations and actual performances" (Holdcroft 493), that there would be, in other words, no ironic situation. The narrative line, nonetheless, gets unexpectedly disrupted, entangling in "erotic disappointment" (Kohlke, 2006: 5).

> In horror she let go, as Edward, rising up with a bewildered look, his muscular back arching in spasms, emptied himself over her in gouts, in vigorous but diminishing quantities, filling her navel, coating her belly, thighs, and even a portion of her chin and kneecap in trepid, viscous fluid. It was a calamity, and she knew immediately that it was her fault, that she was inept, ignorant and stupid. She should not have interfered [...] (105).

Florence's attempt at surmounting her fears is not rewarding and, most importantly, her reaction to the incident gives way to a misunderstanding resulting from her tendency to keep up appearances. "She was incapable", says the narrator, "of repressing her primal disgust, her visceral horror at being doused in fluid" (105).

> Nothing in her nature could have held back her instant cry of revulsion [...] as Edward shrank before her, she turned and scrambled to her knees, snatched a pillow from under the bedspread and wiped herself frantically (OCB 105-106).

She then runs out of the hotel room toward the beach in search of a soothing and consoling *locus*. This "comic climactic moment [...] in which ejaculation becomes absurd and disempowering" (Head 122), dramatic as it may be, arouses nevertheless an amusing feeling in that Edward misinterprets Florence's reaction.

Florence is, in reality, not so much shocked by Edward's flop as she is traumatised by the fact that her skin has got "fluided". However, Edward firmly believes that Florence's reaction proceeds from a disappointment at his premature ejaculation, at his inability to satisfy her in their wedding-night, and at a prospect of having to live with a man who is impotent[7]. He is, as a result, totally distraught, bewildered, extremely offended and deeply ashamed:

> He was feeling the pull of contrary emotions [...] this over-obvious fact was too harsh. How could he get by, alone

and unsupported? And how could he go down and face her on the beach, where he guessed she must be? His trousers felt heavy and ridiculous in his hand, these parallel tubes of cloth joined at one end, an arbitrary fashion of recent centuries. Putting them on, it seemed to him, would return him to the social world, to his obligations and to the true measure of his shame (130-131).

His shame is so far-reaching that he who would have lived with Florence for the best and the worst and would have died to protect and cherish her, seems now to resent her. Love is shifting into hatred:

> [Edward] stood here, half naked among the ruins of his wedding-night. He was aided in his surrender by the clarity that comes with a sudden absence of desire. With his thoughts no longer softened or blurred by longing, he was capable of registering an insult with forensic objectivity. And what an insult it was, what contempt she showed for him with her cry of revulsion and the fuss with the pillow, what a twist of scalpel, to run from the room without a word, leaving him with the disgusting taint of shame, and all the burden of failure. She had done what she could to make the situation worse, and irretrievable. He was contemptible to her, she wanted to punish him, to leave him alone and contemplate his inadequacies without any thought for her own part (133).

In Edward, what should have been the joys of a wedding-night has become affliction, and the honey moon, a bitter moon. Besides, the passage above underscores in Edward a move from shamefulness to guilt and then its rejection. Florence experiences this feeling as well. In fact, when she saw Edward heading towards her on the beach, a feeling of fear arouses in her:

> She watched him, willing him to go slower, for she was guiltily afraid of him, and was desperate for more time to herself. Whatever conversation they were about to have, she dreaded it [...] She was ashamed. The aftershock of her own behaviour reverberated through her, and even seemed to sound in her ears [...] She had behaved abominably. [...] She was aware of his disgrace [...] Did she dare admit that she was a tiny bit relieved that it was not only her, that he too had something wrong with him?

> [...] She did feel sorry for him, but she also felt a little cheated (139-141).

Edward, however, outdoes Florence as to this symptomatic interplay between guilt and its rejection on the partner. The irony in the misunderstanding of the two lovers is more manifest in him because guilt rejection in him eventually turns into depressive regrets:

> For a whole year [Edward] had suffered in passive torment, wanting her till he ached, and wanting small things too, pathetic innocent things like a real full kiss [...] He had been patient, uncomplaining—a polite fool. Other men would have demanded more, or walked away. And if, at the end of a year of straining to contain himself, he was not able to hold himself back and had failed at the crucial moment, then he refused to take the blame. That was it. He rejected this humiliation, he did not recognise it. It was outrageous of her to cry out in disappointment, to flounce from the room, when the fault was hers (134).

The misunderstanding which the passage above foregrounds is very telling as to the place of irony in the structuration of McEwan's novel. Misinterpretation stemming from ignorance and lack of communication determines both Edward and Florence, and their endeavours to absolute union make separation unavoidable. The marriage between Edward and Florence has lasted merely a few hours. Union and separation, marriage and divorce are, therefore, unusually synchronic in *On Chesil Beach*. The marriage is not, and will never, be consumed because the ironic knots that disrupt the narrative line keep deferring *ad infinitum* the happy-ending denouement any readers should be expecting from the outset of the story.

The incident that ultimately provokes inevitable separation in the couple is what Foucault would term Florence's transformation of sexuality into discourse (28), her "self-effacing" proposal: against all odds, Florence, striping marriage of its procreative function, recommends that she should live with Edward as wife and husband but never have sexual relationships with him, and affirms that she should not mind when the latter would need to cheat on her. Suggesting gender troubles, and revealing in Florence some Sapphic orientation, this proposal is expressed as follows:

> We love each other—that's a given. Neither of us doubts it [...] Really, no one can tell us how to live [...] people live in all kinds of way now, they can live by their own rules and standards

[...] mummy knows two homosexuals, they live in a flat together [...] What I mean, it's this—Edward, I love you and we don't have to be like everyone, I mean, no one, no one at all...no one would know what we did or didn't do. We could be together, live together, and if you wanted, really wanted, that's to say, whenever it happened, and of course it would happen, I would understand [...] I'd never be jealous, as long as I knew that you loved me (OCB 155).

In trying to cut corners and avoid early separation, Florence manages only to further irritate Edward. The latter is shocked by her proposal of faking marital life. "His indignation", as the narrator notes, "was so violent it sounded like a triumph. 'My God! Florence [...] You want me to go with other women! Is that it? [...] You're telling me I could do it with anyone I like but you'" (155). The traumatising proposal from Florence, unsurprisingly, prompts the ending of their union. The tight knot linking them gets then irretrievably unwoven, untied flat. And the trauma Edward suffers from this latest blow is extensive, as reflected in this stream of consciousness of his:

To marry him, then deny him, it was monstrous, wanted him to go with other women, perhaps she wanted to watch, it was a humiliation, it was unbelievable, no one would believe it, said she loved him, he hardly ever saw her breasts, tricked him into marriage, didn't even know how to kiss, fooled him, conned him, no one must know, had to remain his shameful secret, that she married him then denied him, it was monstrous (158-159).

The prospect of living happily ever after expected in a fiction staging a wedding night between two young lovers is thus thwarted in *On Chesil Beach*. Edward's failure and subsequent disappointments, a situational irony followed by dramatic ironies, makes happiness impossible. As for Florence who needed perhaps to "be psychoanalysed. [To] kill [her] mother and marry [her] father" (OCB 153), she is left one option: to repress her sexual aversion and fears in classical music.

## IV.    CONCLUSION

In *On Chesil Beach*, Dominic Head argues, "McEwan would seem to be very much in debate with contemporary culture, and the perceived sense that we live in an increasingly sexualized world" (121). To be sure, the carnality and permissiveness of the novel is

obvious. With its sexually explicit content, McEwan's novel exemplifies to a great extent "present-day sexual liberation" (Kohlke 2015: 159). McEwan's fiction is very telling too, about that sexual liberation movement of the 1960's. As Head writes, "one failed wedding-night in 1962 can be taken as emblematic of the dividing line between the sexual liberation of the 1960's and the repression that preceded it" (118).

Disrupting the narrative line and defeating expectations is characteristic of Ian McEwan's *On Chesil Beach*. As discussed earlier, situational irony is central in this McEwan's fiction. The climactic irony about the failure in the wedding-night, turning the honey-moon into a bitter moon, is revealing enough of this phenomenon. The main characters, and the reader too, experience disappointment from what should have procured joy and confer to the text pleasure. The significance of McEwan's text lies, undeniably, in the author's ability to easily entangle the story in a web of ironies (situational and dramatic alike); ironies that proceed mostly from irrational fears of sexuality and failure, and lack of communication between two young lovers in the early years of the sexual liberation movement. Fascinating, at the same time dramatic and amusing, irony in McEwan's novel exhibits all its paradoxical nature. Be it situational, dramatic or verbal, irony always, one way or another, succeeds in harmoniously associating two opposites: the tragic and the comic.

## V.    NOTES

1. Joyces' *Ulysses* is, in this logic, a "counter-example'' since it relates the one-day happenings of Leopold Bloom, the main character, but is, contrary to *On Chesil Beach*, a lengthy narrative. At any rate, as Dominic Head writes, "shorter fiction is determined overtly by structure and device, and […] such considerations restrict the experimental treatment of larger issues and themes (Head 116).

2. The lift in 1960 of the ban over D. H. Lawrence's *Lady Chatterley's Lover*, a novel that was deemed obscene in 1920, among others, is illustrative enough about the changing attitudes about sexuality in the West. As suggested in Philip Larkin's poem, *Annus Mirabilis*, the end of the Chatterley ban constitutes a milestone in this sexual revolution.

3. Edward left home in the same circumstances and had even planned to go to London but eventually ended up in Oxford.

4. Edward's father is a school teacher and his mother is brain-damaged.

5. For Dominic Head, "it is hard not to conclude that the joint failure of Edward and Florence to

commence a family life is partly explained, on Edward's part, by the lack of a domestic model on which to found his expectations, and the absence of an emotionally sustaining upbringing" (Head 119).

6. Although the setting in *On Chesil Beach* is not nineteenth-century England, the Victorian period and its repressive attitude towards sex (which Foucault questions) is implicitly addressed in the novel. The subtlety of this neo-Victorian characteristic of McEwan's novel resides in part in the depiction of Florence as a prudish woman but it is also evoked, still relating to this female protagonist, when disappointed Edward tells her : "You don't have the faintest idea how to be with a man [...] You carry on as if it's eighteen sixty-two" (OCB 144).

7. Unarguably, this is a deconstruction of masculinity that is suggested beyond Edward's failure to satisfy his bride in their wedding-night.

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# Aid Conditionality in African Higher Education – The Case of Cameroon: Implications for Multinational Finance of Education and Educational Policy Borrowing

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**Abstract—** *Conditionality has always been an integral aspect of multinational aid schemes for so many decades. While some studies have been conducted on aid conditionality across different aspects of development, human social existence, educational sectors and contexts; less attention has been paid to what goes on within the framework of higher education (HE) especially in Africa at large and Cameroon in particular. Using interviews, focus group discussions and text documents, this article examines academic conditionality perceived as negative, metaphors of aid conditionality depicting problems, and some implications of aid conditionality for multinational finance of higher education institutions (HEIs) and educational policy borrowing in Africa/Cameroon by learning from existing literature. Conclusively, the article suggests that multinational aid donors should be encouraged to reinforce academic conditionality perceived as positive, and not academic conditionality perceived as negative in order to obtain a win-win relationship with aid recipients.*
***Keywords— Aid conditionality, African higher education, educational policy borrowing, implications, multinational finance of education.***

## I. INTRODUCTION

Africa is a financially poor continent (World Bank, 2014; & African Development Bank (AfDB), 2015), and African governments wrestle within their means to fund different sectors of their national economies which includes investments in HE. Investments in HE is considered crucial through its returns or dividends in terms of skilled human capital needed for national development (Mbua, 2002). According to Barro (1991), Rebelo (1991), Benhabib and Spiegel (1994), Barro and Sala-i-Martin (1998), and Niño-Zarazúa (2016, p.1), a sound education policy that encourages the development of knowledge and processes of technological and scientific innovation is therefore needed

for both economic growth and developmental processes of any given nation – including policies for aid schemes for African HE. It has been argued that (Kanbur, 2000, p.2) there has been '…an exhaustive, and exhausting, debate on aid, conditionality and debt' in the last fifteen years, with the gravity of the current debate situated in Africa; and with Africa failing to attain significant progress to satisfy the well-being of its entire populace. While some blame Africa's debt burden, others blame conditionality (p.2).

According to Spevacek (2010, p.2), aid conditionality can be traditionally defined as '…an exchange of policy reforms for external resources'; however, theoretically, non-compliance tend to jeapardise donor support, but failure to comply does not always lead to a loss of donor funding. There are many benefits of aid benefits in education. Niño-Zarazúa (2016, p.4) for instance pointed out that, activities related to the supply-side capabilities of educational systems that have mostly been supported by donor agencies include the training of teachers, the provision of education facilities, and support for education policy and administration management.

Several studies have been carried out on aid flow to basic education accelerated by the adoption of the Dakar Framework for Action which consolidated the commitments of the international community to achieve Education for All by 2015 (Carr-Hill and King, 1992; UNESCO, 2000; Steer and Wathne, 2010; Niño-Zarazúa, 2016; d'Aiglepierrea and Wagner, 2013; Birchler and Michaelowa, 2016; Riddell and Niño-Zarazúa, 2016); or aid flow to enhance development (Tilak, 1998; Laura, 2010; Novelli, 2010; Ashford and Biswas, 2010); or simply HE finance across contexts (Temple, 2010; Jacob and Gokbel, 2018; Teichler, 2018; Marginson, 2018; Jacob, Neubauer and Ye, 2018; Kim and Park, 2018). Furthermore, while some research into policy borrowing and aid conditionality have been

carried out by Steiner-Khamsi (2006) who analysed the economic reasons of policy borrowing and lending while stressing on aid conditionality; and Eta and Vuban (2018) who examined policy borrowing as a debatable paradigm using aid conditionality for illustration; however, there is still lack of substantial attention paid to research on aid conditionality within African HE at large and Cameroonian HE in particular in the advent of educational policy borrowing - a gap which this article addresses. This article contributes to knowledge within the field of HE finance by addressing this gap. To this effect, this article aims at:

- examining *academic conditionality perceived as negative*; metaphors of aid conditionality depicting problems; and some implications of aid conditionality for multinational finance of HEIs and educational policy borrowing in Africa/Cameroon by learning from existing literature.

This article illustrates that multinational and to an extent bilateral aid conditions (or conditionality) are the bases on which financial commitments are respected within African/Cameroonian HE. The article presents literature on: aid conditionality debates; conceptualisation of multinational finance of HE and educational policy borrowing through the lens of aid conditionality; methodology of the study; findings (results and discussion); and conclusion.

**Existing debates on aid conditionality: pros and cons**

Over the years, there have been increasing debates centered on aid conditionality. According to Spevacek (2010, p.2), on one hand, aid conditionality has been argued to serve as a positive foreign influence for governments that are weak but willing to institute democracy in which reforms would have unambiguous impacts on poverty reduction and growth. On the other hand, it has been argued that traditional aid conditionality has not yielded success as it has the tendency of subordinating the needs of the poor, and it is hardly enforced, thus serving as a discredit to the entire aid process (p.2). To Oxfam (1995), while conditionality could bring about favourable policy reforms with donors and governments in principle agreeing to take steps geared at raising investments in water and sanitation, basic education and primary health care; however, most donors are perceived to reject this approach based on the fact that this has potentials of undermining the national sovereignty of governments of developing countries. For instance donors through the Structural Adjustment Programmes

(SAP) have obliged governments to: liberalise markets, privatise industries, fix interest rates at levels dictated by the IMF, devalue currencies and impose fees for primary education (Oxfam, 1995). According to Kanbur (2000, p.8) on one hand, aid dependence has led to the disbursement of large funds from donor agencies while presumably checking accountability for these funds to donor country taxpayers. On the other hand, aid dependence diverts attention form national debates, consensus building and provides the impression that national governments tend to dance to the tune of donors which has an adverse effect on national political economy (p.8). Kanbur (2000, p.8) added that Africa for instance suffers considerably from aid dependence in terms of real cost as too much time, national energy and political capital is always spent in its policy-making, interaction with foreign aid donor agencies, servicing donor consultants, use of the "weakness of strength" maneuvered against the donors and engagement in routine activities of reporting to donors. Spevacek (2010, p.2) reiterated that recent studies have portrayed that conditionality has not proven to be effective in social change, economic growth and policy reform. For instance, an OECD brief in 2009 reported that stringent conditionality does not work because national governments tend to become increasingly accountable to donors than to preferences of their citizenry which intend weakens recipient ownership of reform processes and suppresses national debates[1]. From these debates, I argue that aids offered to recipient nations have both positive and negative outcomes. This explains why examining academic conditions in African HE perceived as *negative* and not *positive* is timely.

**Conceptualising multinational finance of education and educational policy borrowing through the lens of aid conditionality**

According to Mbua (2003, p.495), 'educational financing' also known as 'financing of education' is defined as 'the allocation of financial resources used to invest in education by the state, parents and communities and organisations' (p.496). This means multinational finance of education can be defined as the financial resources invested in education by multinationals. Mbua (2002 & 2003) and the World Bank (2010, p.94) affirmed that foreign agencies (bilateral and multinational bodies) are some of the key sources or methods of educational finance. There are many reasons for financing education (Mbua, 2002). These include: the right

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[1] OECD stands for Organisation for Economic Co-operation and Development.

to education; education as private and social investment; education as an agent for economic growth; and education as a means to eradicate illiteracy. Freeman (2003, p.321) added that multinational corporations are specifically essential to ensure the viability and survival of HEIs in nations that are undergoing economic and political change (like Africa).

According to the World Bank (2010), Sub-Saharan Africa was the second largest recipient of aid to HE between 2002 and 2006. It is perceived that national resources are not sufficient enough to support the large number of mobile African students thus needing international aid as an important source of finance. Between 2002–2006, external donors allocated an average US$3.3 billion yearly to HE globally. From this amount, 18 percent, or approximately US$600 million, was allocated to Sub-Saharan African countries. Most multinational and bilateral donors assist to finance HE in Africa (p.95). According to the World Bank (2010):

> The largest donor was France, with more than US$300 million allocated annually during 2002–06, followed by Germany (US$95 million), Portugal (US$37 million), the International Development Association (US$34 million), Belgium (US$25 million), the Netherlands (US$21 million), the United Kingdom (US$17 million), Norway (US$16 million), and the European Commission (US$11 million). (World Bank, 2010, p.95).

The World Bank (2010, p.95) also noted that resource allocations to HE are much lower in comparison to basic education. Between 2002-2006 for instance, annual aid to basic education in Sub-Saharan African countries was more than US$1.1 billion; and this was about twice the amount allocated to HE (p.95). There are two kinds of aid allocated to HE. These include 'direct external aid' and 'indirect external aid' (World Bank, 2010, p.96-101). While direct aid is mostly financial assistance, the World Bank (2010, p.97) noted that a portion of such direct aid to HE goes to assist research centers and universities to implement their teaching and research programmes. Furthermore, such aid can be in the form of: supply for equipment (books, IT); financing of technical support to create curricula and programmes; and building of infrastructure. However, many donors also place emphasis on language programmes aimed at fostering the utilisation of their language with the partner HEIs (p.97). On the contrary, indirect external aid to HE by bilateral (or multinational) donors take the form of support

to African students studying abroad such as scholarships. However, '…the amount of aid is determined by imputing the cost of educating these students in foreign universities' (World Bank, 2010, p.101).

According to Phillips (2000), policy borrowing involves a process of learning and understanding what is happening in another national context; which Dolowitz and Marsh (2000) perceive to be aimed at solving similar problems or improving/developing provisions in other systems. To Verger, Novelli and Altinyelken (2012, p.23), International Organisations (IOs) exercise various kinds of power which includes the control of information; data; and expertise. Other than financial power, Vuban (2018) noted that IOs have used expert power to spread best practices in HE across the globe (Africa/Cameroon inclusive) which is evident in the processes involved in the transnational flow of the European Bologna Process to contemporary African and Cameroonian HE for instance - hence the onset of educational policy borrowing in present-day HE. Vuban (2018) noted that neoliberal structures such as the World Bank, UNESCO among others are key players that assist in educational policy borrowing. Eta (2018, p.43) for instance also remarked that in Africa, the adoption of the Bologna Process, the Nyerere Mobility Programme, the Tuning Africa Project and the AUCEU (African Union Commission-European Union) partnership to support the harmonisation of HE programmes in Africa is known to be heavily funded by the European Union.

Educational policy borrowing is not only a multifaceted concept but provides reasons governing aid conditionality through multinational finance of HE. According to Vuban (2018), conditionality is a crucial aspect of 'dominance'- a leading factor of policy borrowing in African/Cameroonian HE systems.[2] Dominance (to which aid conditionality is part of) is lodged within Vuban's theoretical framework known as the 'policy borrowing iceberg'; and this indicator is situated within the category 'analysis beneath the iceberg'. Vuban argued that with the iceberg metaphor, there is a hidden or covert aspect of policy borrowing in Africa at large and Cameroon in particular which is apparently more 'dangerous' as this triggers hurtful feelings

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[2] According to Vuban, 'dominance' indicators include: dependency, control, aid conditionality, western dictatorship, imposition, and unequal power relations. These indicators propel 'dominance' to serve as a facilitating and/or inhibiting (or problematic) factor of policy borrowing. This means 'dominance' and its corresponding indicators present policy borrowing in Africa/Cameroon as a paradox and/or a controversial phenomenon.

among recipients of borrowed educational policies (or consumers of aid donations). In this regard, multinational aid finance of HE is not always a favourable venture for Africa as a continent at large and its HE systems in particular – as this can be unfavourable too.

According to Steiner-Khamsi (2006) the economics of policy lending and borrowing, aligns to the economic reasons for borrowing a specific education reform. In other words, the economic justification for policy borrowing refers to a situation in which policy adoption is aid-dependent, that is a 'precondition for receiving aid' from donor agencies and international organisations; and in line with this, the implementation of such borrowed policies may only last if there is external funding. Steiner-Khamsi (2006) remarked that, indeed a time has come for nations to have a specific reform when international funding for implementing that particular reform is secured. The economics of policy lending and borrowing also helps to explain why education reforms in low income nations increasingly bear a resemblance to those in developed nations (Steiner-Khamsi, 2006). According to Levin (1998), initially one sees much commonality in the themes that emerge across countries, suggesting that national and regional governments do learn (or borrow) from each other and the rationale why nations learn (or borrow) from each other largely tie with economic rationales for change. These include, first, the need for change in education is largely cast in economic terms and particularly in relation to the preparation of a workforce and competition with other countries (Levin, 1998, p.131). Second, educational change is occurring in the context of large-scale criticism of schools as government policy documents typically take the view that school systems have failed to deliver what is required and that the failure is especially lamentable in view of the high level of spending on education. Third, large-scale change is not accompanied by substantially increased financial commitments to schools by governments posing problems in education (Levin, 1998, p.132). Fourth, considerable attention has been given to making schooling more like a commercial or market commodity' (Levin, 1998, p.133). Samoff (2001), Chisholm and Leyendecker (2008) and Vavrus (2004) therefore affirmed that the economic rationale for policy borrowing is known to be common amongst underdeveloped nations that are aid-dependent – needing change or reform in their HE systems (Vuban, 2018).[3]

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[3] In brief, the '*policy borrowing iceberg'* is a novel theoretical framework which Vuban developed in the course of her PhD, thus a significant theoretical contribution to

## II. METHODOLOGY

Before delving into the data collection process, it is of importance to be conversant with knowledge regarding the area of the study. In brief, Africa is the second most populated and the second largest continent in the world after Asia. It has a surface area of 30,370,000 km$^2$ (11,730,000 sq miles) and occupies six per cent of the earth's total surface area (Sayre, 1999). In 2017, the population of Africa was 1.256 million people (United Nations, 2017) and this accounts for approximately 16 per cent of the human population across the globe. It is characterized by slave trade and colonialisation which took place in the past, and a rich culture (with numerous ethnic languages, arts, music and dance, sports and religion). In terms of the economy, in 2018, Africa's Gross Domestic Product (GDP-nominal) stood at \$2.33 trillion; GDP (PPP or Purchasing Power Parity at \$6.74 trillion; and GDP per capita at \$1,890 (IMF, 2018). Education has always been part of Africans evolving from informal or indigenous education (Ajayi, Lameck, Goma and Johnson, 1996) to colonial education (MacOjong, 2008) and finally post-independence education. Africa is made up of 54 sovereign and fully recognized states or countries, nine territories as well as two de facto independent states with insignificant or no recognition. These states are broadly governed by the African Union.

One of such countries (which is the case of this study) is Cameroon which is located in the west of Africa. Cameroon was colonised by France and Britain after the defeat of the Germans in German Kamerun during the First World War (Tambo, 2003; Fonkeng 2007; Ngoh, 2011 and Ebongue, 2017). While France had the greater share (80%) and ruled its part of Cameroun from Yaounde with other French colonies of the region; Britain had the smaller share (20%) and ruled its part from Lagos-Nigeria. During the struggle for independence in Cameroon, French Cameroun gained independence in 1960 while British Cameroons did

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knowledge. She argued that existing models in comparative studies such as *policy borrowing, policy transfer, policy convergence* etc are Euro-centric as these have been produced by westerners following western realities. While African realities have been neglected by these existing models, African realities are again hardly properly examined using these models as theoretical frameworks in African research or discourses. The '*policy borrowing iceberg*' supports, challenges and builds upon the aforementioned models. Since the *policy borrowing iceberg* has been designed based on Afro-centric realities in relation to western influence, the framework is more suited in analysing Afro-centric discourses in comparative studies. In other words, the framework will aid in examining western-oriented policies, reforms, practices, programmes etc in Africa.

same in 1961. The colonial cultural heritage led to the use of English and French as official languages in Cameroon though the nation also has about 248 ethnic languages (Ebongue, 2017, p.316). Cameroon is made up of 10 regions, with the administrative capital being Yaounde and the economic capital Douala. 80 per cent of the economy is agrarian (Fonkeng, 2007) with the currency being the CFA Franc BEAC (XAF) which it shares with other countries in the Central African Economic and Monetary Community (CEMAC) region. The country is often referred to as 'Africa in miniature' based on its rich geographical and cultural diversity. Natural features include beaches, deserts, mountains, rainforests, and savannas. It has a surface area of 475,442 km² and a population of about 24,982,895 people. In 2017, the GDP (PPP) was $82 billion. Cameroon is bordered by Nigeria to the west and north; Chad to the northeast; the Central African Republic to the east; and Equatorial Guinea, Gabon and the Republic of the Congo to the south.  Relative to HE, Cameroon has 8 full fledge state owned universities (of which two are English-speaking) with many institutions of higher learning.

Data for the study was collected in Cameroon between 2015 and 2016. Institutions from which data was collected include: the African Development Bank (AfDB); l'Agence Universitaire de la Francophonie (AUF); Commonwealth department in the Ministry of External Relations (MINREX); Catholic University of Central Africa (UCAC); Catholic University of Cameroon (CATUC); St Monica University-The American University of Buea (SMU); Cameroon Christian University (CCU); Bamenda University of Science and Technology (BUST); University of Bamenda (UBa); University of Buea (UB); and the Cameroon Ministry of Higher Education (MINESUP). The study made use of qualitative research design (Poovey, 1995) employing two focus group discussions (of four participants per group) conducted on students and lecturers respectively; and 56 interviews. Interviewees comprised of directors of MINESUP, AUF and AfDB; secretary general of MINESUP, vice chancellors, deputy vice chancellors, directors of academic affairs and sub-directors of universities, vice deans, deans, heads of departments, faculty officers, and other senior academics. Patton (1990, p.184) stated that qualitative inquiries do not employ rules for selecting sample sizes as the selection of sample sizes are dependent on: resource availability, what will be useful, what will have credibility, research objectives and what the researcher desires to know. The selection of the sample size as seen above was done by making use of snowball sampling and purposeful sampling techniques as well as Patton's ideas of selecting sample sizes. Text documents

have also been used in the analysis and these have been duly referenced. According to Halliday 1978 cited in Eta (2015, p.168), 'text documents' are 'meaningful passages with meaning-making potential'. Text documents used in the analysis include journal articles, online reports and multinational documents which address aid conditionality such as:

(1) Eta and Vuban (2018) – Educational policy borrowing in the Cameroonian higher education system: A debatable paradigm from stakeholder perspectives.
(2) Kanbur (2000) - Aid, conditionality and debt in Africa.
(3) Oxfam (1995)  - The Oxfam  poverty report.
(4) Spevacek (2010) - Aid and the "new" conditionality.
(5) Riddell and Niño-Zarazúa (2016) - The effectiveness of foreign aid to education: What can be learned?

Aid implications were not provided in the interview and focus group data, which explains why documentary analysis has been of importance. Where quotations have been re-cited from the first text, this action has not been for the sake of repeating ideas but a means of providing evidence to support claims and expand on meanings. However, the above texts have also been used to analyse data outside the context of aid implications.

The specific question that was asked to research participants that led to the framing of this paper was 'what factors facilitate/inhibit foreign policy adoption in African and/or Cameroonian universities?' Participants responded by raising that aid conditionality among other factors both facilitate and inhibit foreign policy adoption in African/Cameroonian universities while providing substantial evidence. Focus in this article has been on the inhibiting (or problematic) aspect of policy borrowing through aid conditionality which addresses academic conditions perceived as negative, and metaphors of aid conditionality depicting problems.

In the course of data collection, ethics was of top priority. For instance ethical guidelines such as avoidance of harm, anonymity, right to withdraw, informed consent, reciprocity, confidentiality among others were taken into consideration. Pseudonyms were assigned to participants to ensure anonymity. This has been done by using their status, an alphabet and the abbreviation of their institution (for instance university official-A:UB). Credibility of the research methods and data were ensured by presenting these to my thesis supervisor, research participants and Thesis

Advisory Panel to cross-check. The study made use of thematic analysis. The NVivo software was used in generating nodes (themes) and this was based on common patterns or similar ideas raised by participants. Categories were later generated by grouping similar themes together. Despite the richness of the content of the data, some literature has been used in discussing findings geared at boosting criticality and reflexivity. According to Brinkmann and Kvale (2015), and Bryman (2016), one of the ways of analysing qualitative studies is to analyse findings by employing concepts, theories or literature raised in the study among other techniques. Situated in Africa/Cameroon, findings in this study can be transferred to other developing countries that benefit from multinational/bilateral aid schemes to enable them become more critical about the downside of aid conditionality. The study has potentials of informing decisions regarding the use of external sources of finance e.g multinational and bilateral sources of finance through aid schemes, as these have potentials of influencing HE reforms, policy, programmes and practices.

### III.     FINDINGS

It is perceived that there is no single approach to examining aid conditionality, but rather a set of strategies which are being used to trigger not only broad-based sustainable economic and political changes (Spevacek, 2010, p.2) but educational changes as argued in this paper. This article addresses academic conditions perceived as negative. Based on findings, *the restriction of access to HE; youth unemployment crisis;   poor working conditions for university lecturers;* and *withdrawal of foreign expertise during foreign policy implementation* are perceived as examples of academic conditionality perceived as negative. Findings also presents metaphors/analogies of aid conditionality depicting problems. These include: "*he who pays the piper call the tune*"; "*there ain't no such thing as a free lunch";* and *"aid to developing countries is colonialism in a new dress".* Findings also presents implications of aid conditionality for multinational finance of HEIs and educational policy borrowing in Africa/Cameroon by learning from existing literature.

*Academic conditionality perceived as negative*

According to Kanbur (2000, p.3), aid is usually not directed towards good policy environments; and when directed towards poor policy environments, does not propel the latter to change.  Oxfam (1995) added that there has been the imposition of the wrong kinds of conditions. Linking these arguments with what goes on within HE systems in Africa at large and Cameroon in particular portray a set of

academic conditions which have been imposed on HE systems in these contexts considered as negative. To this effect, *academic conditionality perceived as negative* are simply those conditions that have academic-orientations levied by multinational aid donors on African (Cameroonian) HE systems which have negative educational outcomes. Implicitly, these conditions serve as inhibiting (or problematic) factors of educational policy borrowing within these contexts. Though derived from economic policies and global imposition from wealthy and powerful multinationals like The World Bank and IMF, academic conditions according to findings perceived as negative include: *restriction of access to HE*; *youth unemployment crisis*; *poor working conditions for university lecturers*; and *withdrawal of foreign expertise during foreign policy implementation*.

In terms of *poor working conditions for university lecturers* perceived as a negative academic condition imposed by multinationals as a condition to benefit from foreign aid, an official said:

> The staff of Cameroon are the poorest paid I am sure in the whole world…..When we actually went out for strike in the University of Buea that we wanted a salary increase at least to measure up with Senegal (as we took Senegal as a measure for comparison which was the lowest paid apart from Cameroon during that period); what they instead gave us was Research Modernisation grant which is now being paid once in every three months. We have asked them to put it in our salaries and they say if they do so IMF will not be happy that they are increasing salaries in Cameroon…. Multinationals are interested in all countries and not only Cameroon. According to them, when you are in the red zone and not economically buoyant, you should not be taking up salaries. (University official/lecturer-F:UBa:2015). (cited in Eta and Vuban, 2018,  p.82).

From the quotation above, it can be argued that with poor salaries, lecturers develop low motivation for teaching and poor interpersonal relationships with students. Furthermore, with low salaries, lecturers become less assiduous; and this encourages them to invest their time securing jobs with private HEIs just to make earns meet. All these shortcomings have led to poor quality education. However, one cannot fully agree with the perception that poor working conditions for Cameroonian university lecturers (and those found in other contexts) is an intentional

negative academic condition imposed by multinationals. There are other economic factors such as poor foreign trade, mismanagement in the use of natural and financial resources, corruption, high family dependency rates, lack of free social amenities which increases living costs, poor living standards, poor university-industry partnership where lecturers could do research and serve as consultants to get paid among other factors which sum up to shape poor salaries of workers in Cameroon including university lecturers. In other words, lecturers' salaries are especially low relative to other salaries in the country given the macro and micro-economic conditions Cameroon faces. An interviewee further stressed that the Cameroonian currency was also devalued and this made salaries very low, thus illustrating how economic policies and conditions have triggered poor socio-economic standards and welfare systems of academic staff. Therefore, as a means of solving aid conditional concerns related to poor working conditions for university lecturers, multinationals should encourage African/Cameroonian governments to encourage alternative income generating activities amongst universities as a means of generating more funds for universities which can be used to raise staff salaries. Furthermore, there is need for African governments to autonomously decide on staff salaries based on their financial capacities. These proposed strategies have potentials of impacting positively on the provision of quality education through staff welfare systems as well as influence multinational finance of HE and educational policy borrowing.

Findings also indicate that one of the negative academic conditions imposed by multinationals as a requirement for donations and aids in African/Cameroonian HE is the policy of *restriction of access to HE*. Thus:

> In the late 70s and 80s, the World Bank was against the development of higher education. It hurt higher education in this country - arguing that investments at lower levels of schooling yields more dividends or returns than investments in higher education. The same World Bank regretted afterwards and admitted that it has hurt the development of higher education in this country. (University official-A;UB:2015). (cited in Eta and Vuban, 2018, p.83).

Participants reiterated that Bretton Wood institutions like The World Bank and IMF; and the UN especially UNESCO have restricted Cameroon's HE admission policy of open access by curbing the number of students having access into HE through policies and finance. The World Bank (1999);

and Bloom, Floetotto, Jaimovich, Saporta-Eksten, and Terry (2014), affirmed that the World Bank as well as other donors by the mid-1980s drifted away from HE by paying more attention to basic education. Participants added that the reason is because multinationals are discouraged from funding Cameroonian HE as they think the size of HE in Cameroon is too large but prefer funding primary education. On one hand, there is reasonable evidence to suggest that the *restriction of access to HE* was a cost effective means of securing economic development, as multinationals might have been very critical of the long-term consequences of lack of employment opportunities or lack of job availability for university graduates. On the other hand, multinationals at that time might have failed to consider that the development of any nation lies in the hands of its quality and quantity of manpower - with universities playing the fundamental role of developing high quality manpower due to its professional, entrepreneurial and research-based skills it imparts on students. In addition to this, no nation can develop based on mere numeracy or literary skills which is the focal goal of primary education. Later on, according to the World Bank (2000, 2002 and 2011), and Altbach, Reisberg and Rumbley (2009), around the 2000s, renewed attention on competitiveness and rising support for basic education from other multinational financial donors and institutions led to the re-evaluation of the World Bank assistance for HE in the domains of science and technology, curricular reforms, educational standards and HE diversification. In addition, investments in educational sectors were accelerated by the International Finance Corporation (IFC) around the late 1990s with more attention paid to HE (IEG-WB, 2017, p.21). Despite these giant steps taken to promote HE development in contemporary African societies, the development of quality HE in this context is still very slow.[4] Therefore, African/Cameroonian governments should be encouraged to freely provide HE based on their financial power; as well as decentralise the provision of HE by inviting eligible private partners to get involved. In this way, aid through conditionality provided to African/Cameroonian HE would

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[4] Despite multinational assistance allocated to HE around the 2000s, in Cameroon for instance, the development of quality HE is still very slow evident by the presence of just eight full fledge state-owned universities amidst many private institutions of higher learning. Many of these private HEIs do not have the full status of a 'university', cannot confer degrees and suffer from many crises which raise concerns about the quality of education they provide. It can be argued that if serious attention was paid to HE in the 80s and 90s (just like basic education), there possibly would have been a smooth growth of quality HE in this context.

have positive impacts on multinational finance of HEIs and educational policy borrowing.

In the quest of instituting professionalisation in universities as a good academic condition through the Structural Adjustment Programme (SAP), multinationals (e.g the World Bank) have indirectly encouraged *youth unemployment crisis* which is perceived as a negative academic condition. In line with this, an interviewee said:

> The World Bank … did not encourage self-employment by giving youths alternative loans to start up their own self-employed businesses….. The World Bank ….. came up with a dead or mortuary-like Structural Adjustment Programme – SAP, without any alternative follow-up to empower the youths. If the World Bank had followed up with a special Marshall Plan, for young people to borrow money which they could use to invest in self-employed projects, then SAP would have been more fruitful; and not just cutting off branches on which people, especially the youths were sitting on. (University official-G;BUST-2015).

In line with this quotation, data indicates that the introduction of SAP by The World Bank was aimed at controlling state employment as the state had too many people (for instance three people in one job position) while spending too much on workers. This implicitly did not provide equal employment opportunities for all youths coupled with huge government expenditure on those employed. In this regard, despite the introduction of strategies to solve youth unemployment like the institution of entrepreneurship and professionalisation, the lack of an ample Marshall-type Plan (an alternative source of income for young people to borrow money and invest in self-reliant economic projects) in order to reinforce the aforementioned strategies still pose problems for youth unemployment. Furthermore, according to some interviewees, though from an anthropological and sociological perspective, it is often said that the civil service does not produce income like the private sector, in Cameroon for instance, since the private sector which is supposed to be the main employer of youths is weak or does not really exist, it means this sector is out of question in terms of employment. According to an interviewee, this has been triggered by the Cameroonian 'omnipotent president' who has always encouraged public service jobs as the best way of maintaining power through paychecks because when people become very self-reliant, they also become very critical of the state which explains

why the Cameroonian civil service has been and is still being described as '…the mortuary for young people, who have matricule numbers and just waiting to retire and die' (University official-G;BUST-2015)[5]. In this case, coupling Cameroon's 'mortuary-like' civil service and the World Bank's SAP have not been helpful in terms of youth empowerment, professionalisation and employment, hence a problem. To expand on this weakness, Matunhu (2011, p.67) argued that the imposition of IMF's Economic Structural Adjustment Programme – ESAP, aimed at alleviating poverty and underdevelopment in the 1980s has failed in Africa as a result of the lack of consideration of Africa's local, cultural and socio-political values. While SAP was created many years ago, according to some interviewees, this macro-economic policy still prevail and has been accelerated by the employability agenda of the Bologna Process reforms[6]. Therefore, to ameliorate concerns brought about by SAP relative to graduate unemployment as evident in the quotation above, there is need for the World Bank to establish a special Marshall Plan which is connected to the Structural Adjustment Plan (SAP) which would be an avenue for youths and university graduates to borrow money and invest in self-employed projects thus solving graduate unemployment, entrepreneurial and professionalisation concerns. This approach would likely bear implications for multinational finance of HE as well as educational policy borrowing.

While the use of foreign expertise has been considered a condition necessary to benefit from multinational and bilateral aids, *the withdrawal of foreign expertise during foreign policy implementation* is also considered a negative academic condition by participants. In line with this, an interviewee said:

> …foreign NGOs help at least the country to be aware of things and also provide financial means….Five years and beyond these institutions are no more there to control the implementation of such policies and that is how these policies are just forgotten. (University official-B:2015).

It can be argued that the withdrawal of foreign expertise during policy, programme or reform implementation does not only pose concerns in terms of expertise needed for

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[5] A matricule number is a unique number assigned to each civil servant in Cameroon as an indication of state employment.
[6] The Bologna Process in Cameroonian HE is also called Licence-Master-Doctorat (LMD), Bachelor's-Masters-Doctorate (BMD) or Bachelor's-Master's-PhD (BMP).

implementation; but is one of the leading causes of lack of follow up or monitoring, systemic collapse or abandonment and overall lack of continuation of policies, programmes or reforms in this context. Therefore, to solve aid conditional problems related to *the withdrawal of foreign expertise during foreign policy implementation* within African/Cameroonian HE, multinationals need to constantly part-take in periodic monitoring and follow up of practices, programmes, policies and reforms to ensure continuity and sustainability. In this way, multinational finance of HE and educational policy borrowing would have more positive effects through aid conditionality.

It can be concluded that academic conditions are not always positive but negative too. However, negative academic conditions do not seem to advance the functioning of HEIs in Africa at large and Cameroon in particular as these have adverse economic repercussions on policies, practices and resources within HEIs in these contexts. While negative academic conditions might be intentional (for example restriction of access to HE) and unintentional (for example youth employment crises), the bottom line is that these conditions do not seem to help HE systems grow but instead pose concerns. This means these sets of conditions need to be revised or discarded.

**Aid conditionality analogies: perceptions of aid conditionality as a problem**

'*Analogies or metaphors of aid conditionality'* is the use of analogies or metaphors to describe problems plaguing multinational finance of education and educational policy borrowing through the lens of aid conditionality in African/Cameroonian HEIs. . It has been argued that strings attached to conditions for debt cancellations by the IMF and World Bank for instance have led to other problems and this has been described by Jeffry Sachs as 'belt-tightening for people who cannot afford belts' (Mead, 2012). Apart from this existing metaphor, data also reveal three metaphors/analogies of aid conditionality including "*he who pays the piper call the tune*"; "*there ain't no such thing as a free lunch*"*; and *"aid to developing countries is colonialism in a new dress"*.

**"*He who pays the piper call the tune*"**

"*He who pays the piper calls the tune*" is a common adage and an idiomatic expression which according to this research denotes that, when someone is paying for the services of another, the former dictates exactly what he/she wants the latter to do as an eligibility condition to benefit

from the deal. This provides not only a summary of conditionality from a metaphoric standpoint as seen above but provides detailed illustrations of other problems inherent to aid conditionality. In line with this, an interviewee said:

> Foreign bodies dictate their policies. He who pays the piper, calls the tune! They said that if we do not use condoms as contraceptives, they will not sponsor us. They even had to come to our parliament and parliamentarians were forced to take condoms. But condoms is not the only way; ….which must be imposed. (University Official-D;BUST-2015).

The quotation presents another category of academic conditionality known as *non-academic conditionality* with an example being the *use of condoms as contraceptives* to be eligible for foreign aids[7]. Some participants argued that the problem which further arises from *non-academic conditions* like *use of condoms as contraceptives* is that most Cameroonians who are not used to European or western lifestyles do not understand what this concept or condition mean. Therefore, it is unreasonable to bombard them with such foreign idiosyncrasies and cultures which are unknown to them. Some participants suggested that what westerners would have done is to teach Cameroonians and Africans such a concept and allow them to gradually accept and implement this at their own pace because when this is being passed as law, it becomes an injunction in getting aid which is wrong.

According to participants, "*he who pays the piper call the tune*" of the money is related to the relationship that exists between those who come up with policies (dominant class) and accompany these policies with money; and those who receive the money and implement the policies (aid recipients or beneficiaries). However, this relationship makes it easier for imposed policies (through aid conditions) to be easily accepted and adopted in Africa/Cameroon at large and their respective HE systems in particular without taking into consideration needs analysis and contextual realities hence posing problems for educational policy borrowing. Participants admit that "*he who pays the piper call the tune*" arises from conflict theory and unequal power relations because as the dominant class (multinationals and developed countries) have more power

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[7] The *use of condoms as contraceptives* is a *non-academic condition* originating from the health sector that has had potentials of affecting HE systems from political, health and economic standpoints.

than Africa/Cameroon and their HE systems, such unequal power has become the gateway for Cameroonian HE to dance to their tune thus facilitating educational policy borrowing. Participants also claim that there are relatively very few African foundations (relative to the number of foreign foundations) that provide financial grants for research in universities either in the social or hard sciences as most of them are western grants, hence increasing the chances of dancing to the tune of foreign aid. An interviewee said:

> Not just loans! Even what they call donations and assistance have strings attached to them. If I say I'm going to give you foreign aid of 500 million for the next five years, you start dancing to my tune, right! When you don't dance the way I want you to dance after five years, I will pull back my money, right? And because we have been used to that money, it will be difficult not to dance to their tune. (University Official-A;UB:2015).
> I think in many ways, many policies emanating from the West are hurting because they are often strongly adopted rather than adapted. They have the money to encourage us to shape policies in certain ways using Bretton Wood institutions, the World Bank, the IMF, the UN and all its institutions including UNESCO. They make policies and send them to us as our objectives in whatever policy recommendations they are making. (University Official-A;UB:2015).

While the first quotation illustrate the analogy of aid conditionality with respect to *"he who pays the piper call the tune",* the second quotation reinforces the first quotation by stressing how hurtful or problematic this can be for educational policy borrowing in terms of policy adoption and implementation.

This indicates that policy borrowing from a metaphorical perception of "*he who pays the piper calls the tune*" or aid/donation/loan conditionality stipulated by wealthy bodies are not often favourable to African/Cameroonian governments and their universities. This confirms the argument that aid conditionality thus serve as problem for multinational finance of education and educational policy borrowing in Africa at large and Cameroon in particular within the framework of HE.

### *"There ain't no such thing as a free lunch"*

"*There aint' no such thing as a free lunch"* is a common adage which means it is impossible to get anything for free.

Within Africa's/Cameroon's HE in the domain of policy borrowing and particularly the aspect of support provided by multinationals and bilateral ties relative to donations/aids/loans/expertise, this adage implies that, African/Cameroonian HE do not get these support for free but pay back dearly. One of such *academic conditionality* with heavy setbacks is that of "*expertise*". To illustrate this, an interviewee said:

> Well, the first one is technical assistance. If I'm going to give you money, I'm going to give you persons to train you [laughs sarcastically]. Most of that aid goes back to "technical assistance" that is paid back to the donor in many ways. Yes! There ain't no such thing as a free lunch! Again, the aid is not even as much as what they get from us in terms of raw materials. If you want to go the business way, I'd say we get very very little return for what we give in terms of raw materials. (University Official-C;SMU:2015).

Participants reiterated that when the Bachelor's-Masters-Doctorate (BMD) reform was introduced in Cameroon, seminars conducted to train individuals on what the new system entailed were run by people coming particularly from France, The World Bank and the European Union who were for a mission lasting within a month. During that period, all lectures were halted in order to commercialise the BMD system. The problem did not only lie on students missing lectures, the heavy cost of hosting these foreign experts, but the whole idea of it being a condition in the sense that if Cameroonian HE did not accept these foreign experts and their mission, they would have nothing to write in their country report when demanding for foreign finance. It can be argued that this situation triggers superiority of foreign expertise over national or local indigenous expertise which have negative impacts on staff professional esteem; indigenous knowledge production; and indigenous human capital formation within the local African/Cameroonian context. Furthermore, it can be argued that giving financial aid on one hand in 'hiring' foreign experts to facilitate policy/programme implementation, while taking the financial aid back with another hand in the name of 'paying' these foreign experts ends up leaving African/Cameroonian HE with *no financial aid* hence a problem. Therefore, the evidence provided on *"there ain't no such thing as a free lunch"* which metaphorically depict problems plaguing multinational finance of education and educational policy borrowing through aid conditionality within African/Cameroonian HE systems is true.

**"A*id to developing countries is colonialism in a new dress"***

The analogy "a*id to developing countries is colonialism in a new dress"* (Commonwealth Officia-C:2015); is an analogy which refers to problems associated to multinational finance of education and educational policy borrowing in African/Cameroonian HE resulting from aid conditionality rooted in colonialism, neocolonialism and/or post-colonialism. In contemporary society, Khelfaoui (2009) for instance noted that the adoption of the Bologna Process in Africa is perceived to be disguised colonisation because the reform has been influenced by ex-colonial nations. According to some participants aid in Africa is a form of neocolonialism as Africa is considered a big market for westerners who need to sell their ideas through conditional aid transfer with only Africa that can consume them. An interviewee said:

> ….well, it is a form of neocolonialism in the sense that Africa is a big market for them and so, they need to sell these ideas and only Africa can consume them. (University Official-A;UCAC:2015).

Another interviewee said 'Former colonial masters are still the ones that are doing the tune and the dancers are the people who were once colonised and are still being colonised.' (University Official-A;UB:2015). While this quotation provides evidence to the argument "a*id to developing countries is colonialism in a new dress",* it at the same time also provides evidence to the metaphor, "*he who pays the piper call the tune*". This means metaphors of aid conditionality depicting problems plaguing multinational finance of education and educational policy borrowing in African/Cameroonian HE systems are not mutually exclusive but symbiotically convey same meanings regardless of whatsoever examples that are being used for illustration.

Some participants claimed that due to the fact that the west is better developed in terms of having spent more time in university education among other developmental aspects, they do not only come up with policies but with money aimed at forging policies in directions which they believe in and which they think are good for Africans. Nonetheless, this have had devastating consequences as some interviewees have pointed to examples of African leaders who plunder resources in Africa to satisfy ex-imperialists and show greater loyalty to ex-imperialists. Thus:

Thanks to the fact that the west are better developed in terms of having spent more time in university education, they do not only come up with policies, they ….come up with money aimed at forging policy directions that they believe in, and think are good for us. They sponsor some African scholars to join the bandwagon. Where do they train these African scholars? In the World Bank, the IMF, the UN….They say when they come back they'll be presidents in their countries. They support them to be presidents in their countries, and what do they do? Help them to steal more and give them. Plunder!!! Who is the president of Ivory Coast today? Alassane Ouattara! The presidency of Ivory Coast is not in Ivory Coast. It is in France. The land on which the presidency of Ivory Coast is, is owned by French people. So, the Ivorians pay rents for their presidency. They should leave us alone. They should not tell us that they'll give money to us. (University Official-A;UB:2015).

To reinforce the above evidence, Haughton (2004) noted that from a postcolonial perspective, ex-imperialists (mothers) have kept their ex-colonies (babies) continuously poor and needy using a strategy which is to drop a penny and reap a pound and under such pressurized situations, the babies (ex-colonies) would continuously succumb to their mothers (ex-imperialists). However, it should be noted that this metaphor ties more with bilateral aid schemes (between ex-imperialists and ex-colonies) than multinational aid schemes. It can be argued that these western foreigners also cease the opportunity of re-colonising Africans/Cameroonians (regardless of the latter gaining independence some decades back) through the spread of western ideas during seminar presentations and other means. I call this situation the' *shadow of colonialism'* or simply '*colonial shadowing'* because colonial masters are not physically present but their ideas still rule and assimilate ex-colonies; with other powerful countries and multinationals playing same rule to an extent.

**Implications of aid conditionality for multinational finance of HEIs and educational policy borrowing in Africa/Cameroon: Learning from existing literature**

Multinational finance of education and educational policy borrowing have been perceived to have strings attached to them harnessed through what is known as aid conditionality (Vuban, 2018). This section presents some implications of aid conditionality which have potentials of impacting on

multinational finance of HEIs and educational policy borrowing. Based on findings, it can be argued that conditional aid pose disrespect for territorial sovereignty and national/institutional autonomy in Africa/Cameroon despite any impactful developmental motives which such aids may represent. Furthermore, by showing gratitude to foreign donors with regards to respecting the terms or conditions of aids/donations/loans, African/Cameroonian governments and their HE systems run the risk of continuously being indebted and dependent on foreign policies, aids/donations in a continuous manner which never seem to end. Borrowed from the ideas of Kanbur (2000, p.10), to resolve concerns associated to aid conditionality affecting aid reforms (e.g those associated to HE reform processes in Africa), multinational finance of HEIs and educational policy borrowing, the following suggestions are worthy to consider:

(1) There is need for more arms length relationships among recipients (Africa at large and Cameroon in particular) and aid donors to combat the dysfunctionality of (HE) systems in these contexts brought about by excessive intrusiveness of donors under the banner of aid effectiveness.

(2) There is need for both donors and recipients to establish a strict and firm modality for conditionality by modifying the incentive systems in both recipient nations (Africa/Cameroon) and their HE systems; and multinational donor agencies.

(3) An important step worth considering towards achieving a stricter arms length relationship on aid flows should be that of deep debt relief across Africa as a continent and Cameroon as a nation (which have potentials of affecting HE systems across these contexts).

(4) There is need for less obsession regarding the amount of aid with more attention focused on the consequences of aid dependence by both recipients (Africa/Cameroon and their HE systems); and multinational aid donors to ensure aid effectiveness.

(5) There is need to direct aid to good policy environments (for instance more attention need to be paid to *positive academic conditionality* than any other type of conditionality) and to motivate the emergence of these policy environments (Kanbur, 2000, p.3).

Oxfam (1995) postulated that for conditionality to work, it should be grounded on the right kinds of conditions. To

Spevacek (2010, p.2), implications for "new conditionality" (should) center around more flexibility, which entail: granting civil societies and recipient (African/Cameroonian) governments control of reform processes (both aid reforms and HE reforms) and periodic monitoring of implementations. There is also need to consider that successful and sustainable development (of HE systems in Africa at large and Cameroon in particular) must be grounded on symbiotic accountability, transparency, dialogue, commitment and partnership (p.3). Furthermore, analytical frameworks which have been developed to operationalise conditionality (Spevacek, 2010, p.3) need to be used. These include the need to:

- reinforce ownership of host (African/Cameroonian) governments;
- adapt conditionality to realities of the host nation (and HE contexts);
- emphasise on (HE) outcomes in Africa/Cameroon;
- improve (HE) harmonisation and coordination;
- enhance resource flow predictions (within African/Cameroonian HE);
- foster not only transparency but accountability within coordinated schemes (in African/Cameroonian HE);
- establish adequate responses to performances (in African/Cameroonian HE) that are inadequate.

Riddell and Niño-Zarazúa (2016, p.30-31) also suggested that there are four vital aspects that could work better when dealing with foreign aid to education (which can also be applied within African/Cameroonian HE). These include the need to (1) reinforce capacity development, knowledge transfer and technical cooperation; (2) keep abreast with knowledge concerning the 'transferability' of aid-supported educational programmes; (3) enhance more South–South co-operation (related to African/Cameroonian HE); (4) reinforce knowledge regarding the scalability of aid-supported educational programmes (for African/Cameroonian HE).

## IV. CONCLUSION

This article sought to examine *academic conditionality perceived as negative*; metaphors of aid conditionality depicting problems; and some implications of aid conditionality for multinational finance of HEIs and educational policy borrowing in Africa/Cameroon by learning from existing literature. Examples of *academic conditionality perceived as negative* included *restriction of access to HE, youth unemployment crisis, poor working conditions for university lecturers* and *withdrawal of*

*foreign expertise during foreign policy implementation.* To address aid conditionality problems associated to *restriction of access to HE* for instance, governments of African nations should be encouraged to decentralise the provision of HE by calling on private partners to be part of it thereby increasing equal access to HE for all. Furthermore, aid conditionality concerns related to *youth unemployment crisis*, can be solved by calling on The World Bank to establish a special Marshall Plan alongside the Structural Adjustment Plan (SAP) to provide an avenue for university graduates to borrow money and invest in self-employment thereby solving unemployment, as well as entrepreneurial and professionalization concerns. To address aid conditionality concerns related to *poor working conditions for university lecturers*, multinationals should encourage universities to be engaged in alternative sources of income generating activities which can be used to boost staff salaries – hence enabling good working conditions for staff which have potentials for positively impacting on the provision of quality education. Concerns related to *the withdrawal of foreign expertise during foreign policy implementation*, can be solved by calling on multinationals to be part of not only the adoption stage of HE reforms in Africa (Cameroon) or the initial phases of implementation, but should continuously partake in periodic monitoring and follow up to ensure continuity or sustainability of HE reforms, policies, programmes, and practices. Findings also presented three metaphors/analogies of aid conditionality which depict problems including "*he who pays the piper call the tune*"; "*there ain't no such thing as a free lunch*"; and *"aid to developing countries is colonialism in a new dress*".

*Aid conditionality perceived as negative* has stimulated the drive to examine the implications of aid conditionality for multinational finance of HEIs and educational policy borrowing in Africa/Cameroon by learning from existing literature. Kanbur (2000) for instance suggested that there is need for more arms length relationships among aid recipients and aid donors to combat the dysfunctionality of (HE) systems within Africa/Cameroon brought about by excessive intrusiveness of donors under the banner of aid effectiveness. Furthermore, the article implies that whether for good or for bad, conditionality meted out by multinational/bilateral donors as a requirement to benefit from multinational/bilateral finance of HE systems in Africa/Cameroon apparently impedes absolute national sovereignty and national/institutional autonomy thus serving as a disincentive or problem for educational policy borrowing. Efforts need to be made by

multinational/bilateral donors to encourage and reinforce *academic conditionality perceived as positive* in order to obtain a win-win relationship. To this effect, it is important to further research into *academic conditionality perceived as positive* as well as *non-academic conditionality* within African/Cameroonian HE systems in order to obtain a holistic picture of discourses on aid conditionality in these contexts to better inform decisions on what external sources of finance are needed and most beneficial in these contexts.

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## DECLARATION OF INTEREST STATEMENT
Not applicable!

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# The Role of Social Media Marketing on Building Brand Equity
# (An Insight of Fast Food Industry of Pakistan)

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*Abstract— The growing number of fast food brands has amplified the intense competition in fast food industry. The striking change in customer life style for fast food consumption creates significant growth opportunities for fast food businesses but on the other hand the stiff competition brings fast food chains and franchises daunting challenge of customer loyalty and retention. To cope with these challenges, Social media has become a substantial marketing tool for customer engagement and business growth. Which social media marketing considered as a significant and cost effective element to achieve high brand awareness, loyalty and resonance through continuous exposure. This study adopted a quantitative approach; data was collected with the help of properly designed likert scale questionnaire from 200 respondents .Different literatures were reviewed and significantly evaluate besides determining gathered data with the help of several statistical tools such as regression analysis, Anova analysis descriptive analysis Pearson correlation, and reliability test to deeply measure research results and outcomes that support in clear conclusion to back the preset research objectives. The results indicates a positive as well as significant relationship between social media marketing and brand equity. Research findings also point up social media marketing as a vital element in building and managing brand equity in fast food industry of Pakistan. Social media marketing helps fast food brands to build an endearing relationship with the customer and also enhances positive perception towards company or brand.*
*Keywords— Social Media Marketing, Brand Equity, Fast Food Brands, Brand Awareness, Brand Loyalty, Brand Association, Social Media Networks.*

## I. INTRODUCTION

### 1.1 Back ground to the study

Developing and managing brand equity is one of the most substantial elements for marketers to more effectively attached with their targeted customer .there are distinctive ways through which marketers have developed brand equity, but in recent times building high brand equity ought to require effective use of social media in marketing activities

Social media provides different means of interaction that enable people to participate, create, and share ideas and content on different social networking websites. In today's competitive environment of business, the explosion of social media has drawn a huge attention. Brands should need to attract and interact through social media tactics to avail precious marketing potential bring by these valuable networking forums.

Karamian, H. (2015) defines social media marketing as an essential tool to enhance the brand equity in respect of indicative raise in revenue, profit and market value of the business. because of the exceptional importance of digital media, social media has become a fundamental element in business success as it plays an imperative role in building brand awareness, brand image, brand association which will provide a foundation for developing brand equity.

Social media has completely changed the way of marketing. Gone are the days when brands can only use traditional means for promotion. The new generation is more social media savvy and want their favorite brands to connect with them using diversified social media platform. Social media helps to enrich the overall customer experience. Due to its interactive and humanized nature, social media is not only beneficial for customer engagement but it also drive customer for frequent purchase (Neti, 2011).

Social media marketing employ different social networking platforms and websites that design on publicity of products and services to enhance brand exposure and enlarge customer capacity. Social media marketing become a significant tool for the improvement of organization competitiveness, as it supports to acquire quicker response from targeted audience. These interactive opportunities give

customer a chance to communicate and feel that they are in relationship with the brand. Moreover social media marketing and brand equity both are essential elements for the acquirement of customer.

Social media marketing consider as a significant tool for the endorsement, awareness, and association of a new product. Top most social networking websites such as Facebook, Pinterest, twitter, snap chat, YouTube helps the organization in creating electronic word of mouth strategy for a brand. Smart marketers keep a close eye on challenging social media opportunities and also take new social initiative for the developing of strong brand equity.

The intent behind this study is to analyze the effectiveness of social media marketing on building brand equity in fast food industry of Pakistan. The main benefit of social media marketing is eventually to build your brand and reputation by encouraging two way communication with customers.

**Fast food industry of Pakistan**

To measure the role of social media marketing on building and maintaining brand equity, fast food industry of Pakistan is selected. Statistics showed that Fast food industry is the second largest industry of Pakistan with approximately 169 million customers. From the last decade, fast food consumption in Pakistan has immensely increased. The increasing number fast food brands show the love of people for fast-food.

According to Jakste, L. & Kuvykaite, R. (2013) Fast food is one of the industries that extensively use social media for branding activities. Besides Extensive growth has seen in the usage rate of social media in Pakistan. Fast food brands are exceptionally in demand among youth. seeing as the young customer are the main target market of fast food brands and the infiltration of social media sites are also increasing in that age group. Therefore social media marketing is one the exciting opportunities for fast food brands with other conventional marketing tools.

The growing number of fast food brands has amplified the intense competition in fast food industry. The emergence of Social media has completely changed the mode of interaction with people. Brands that don't employ social media marketing will not be able to achieve high brand awareness, loyalty and resonance.

The affective use of social media marketing helps fast food brands to influence people buying behavior and spending pattern. Well-known Fast food brands utilize social networking websites to get insight into customer choices and preferences and hence bring in competitive social media campaign. Fast food brands looking to increase brand awareness, must communicate the content in such a way that the information would create hype among people. Moreover viral marketing and electronic word of mouth strategy also

help fast food brands in building and managing high brand equity. Thus fast food brands have to plan competent social media marketing strategies to get in touch with their targeted customer.

**1.2 Research problem**

It is evident that social media has revolutionized the business world into digital world. In fast food industry, mode of manufacturing to delivery of products to customer has been significantly changed. In current competitive and complex marketing situations, fast food companies are facing daunting challenges for attracting and retaining its desired customer base. Well known Fast food brands are now give high emphasis on social media marketing. Marketers are giving prime importance on different channels of social media for creating and realizing brand equity.

But fast food companies are still in the dilemma because customer lacks trust, interest and consistent participation towards social media tactics. Strong customer relationship is form on trust. Paid communication assassinates trust, satisfactoriness of customers and fails to influence on customer purchasing decision.

In modern digital and contemporary business world, it become challenging for fast food retailers to win customer trust and make them loyal by using social media marketing tactics.

In this regard fast food industry has to take significant actions to develop enough amounts of trust and credibility to engage its customers by practicing efficient social media marketing tools in promotional and branding strategies.

**1.3 Research objectives**

- Investigate the role and contribution of social media marketing on building brand equity in fast food industry of Pakistan.
- Determine how social networking communities and forums influence customer buying and attitude towards fast food brands.
- What role does social media marketing play in harnessing customer engagement and retention in fast food industry?

**1.4 Significance of the study**

This study will highlight the significance of social media marketing in building brand equity, helps to recognize the importance of social media channels in developing brand awareness, association and to build an endearing brand loyalty from customers in fast food industry of Pakistan.

Social media marketing provide variety of benefits and the studies on the efficiency of social media sites are still in the progress. Customer increasing interest for social media and the duration of time they invest on using social networking

websites is increasing day by day. These revolutions have caused fast food brands to initiate implementing social media broadly in their marketing strategies. Fast food brands want to build high brand equity by engaging and attracting customers through distinctive ways of social media marketing. The results of the research will also facilitate fast food brands to ensure effective use of social media tactics in their marketing and communication strategies.

The main focus of this study is to highlight the importance of social media marketing in competitive fast food industry of Pakistan. This study is unique in its kind that it will highlight how social media marketing helps brands to build enduring relationship with customer which leads to higher business success.

## II.    LITERATURE  REVIEW

### 2.1 Social Media  Marketing

According to Neti (2011) social media provides a platform for social interaction. Social networking websites use web established technology to share and spread content and information to enormous amount of social media user rapidly. In this modern era, Social media marketing facilitate efficient two way communications with people in low cost as compare to other marketing tools. On one hand social media make it possible for businesses to communicate their information and expertise, enable customer interaction with other customers, as well as standards and good will management.

As per Asad, H, Abu rumman (2014) smart marketers utilize new social media marketing strategies to successfully connect with online community and convince people that particular services and products are beneficial. They employ number of valuable tools such as social bookmarking product advertisement, related videos, micro sites, brusher wares, pictures, social blogs, customer preferences surveys, wikis, and web blog.

On one hand, Kim & Ko, (2012) stated that social media offers a platform to communicate with a number of potential customers as well as the existing ones. In this regard, by reaching out to mass audience, a company could raise awareness of the brand and increase customer-base. On the other hand, Bruhn, Schoenmueller & Schäfer, (2012) argued that social media helps an organization to support two-way communication with potential customers as well as the existing ones. In this regard, organizations could aware about what they want and how you can help them. Besides that, Keller, Parameswaran & Jacob, (2011) counter argued that social media engage organizations with those customers that are highly keen towards the company and help products to spread further.

Marketers started to identify the significance and power of social media in marketing activities. Business should need to invest an ample budget for social media marketing. Social media facilitate customer to deliver their comments and feedback about product performance that marketers make to satisfy their desires. That's why we can say that social media marketing create a new "P", participation to the established 4ps of marketing.). According to Asad, H, Abu rumman (2012) Social media comprises of the following factors;

**2.1.1 Online communities**: marketers can use social media to form online users' society to knowledgeable them about their products and business. Up to date and responsive online communities help to create loyal customer which ultimately support in business growth and expansion.

**2.1.2 Conversation**: Social media accounts on different sites such as twitter, Facebook, instagram, snapchat inform all its users about latest products offers, promotion activities, special offers and discounts through frequent updates and post expeditiously and at the same time.

**2.1.3 Accessibility**: Social media is simple to use and require no exceptional skills and expertise. It's an effective platform for marketing with minor or no cost.

**2.1.4 Sharing Information**:   as per Neti, (2011) social media provide a distinct platform for marketer to not only promote their products and services to customer but also share latest information and respond to customer quires and suggestion.

**2.1.5 Reputation/ Credibility:** Social media provides an opportunity for marketers to find out different brands credibility and reputation.   It also helps to achieve resonance, endowing plausibility for what you communicate, motivating special emotional association; stimulate purchase desire and building loyal base of customer. These interactive opportunities benefit marketers to tap their potential customer immediately and cultivate trust by providing reliable information.

### 2.2 Brand Equity

Brand equity is the value of brand in the minds of customer and in the market place. On the other hand Keller, K. L., Parameswaran, M. G., & Jacob, I. (2011) stated that Brand equity based on customer beliefs regarding positive attributes of brand and constructive consequences of brand consumption.

Brand equity is People intangible evaluation of a brand, apart from its considerably perceived value. The three main components of Brand equity are people strong brand awareness, positive perception about brand quality and preference to buy a brand.

Bruhn, M., Schoenmueller, V., & Schäfer, D. B. (2012) inferred that Brand equity is a combination of financial Brand equity and customer based brand equity. Financial

brand equity is mostly considered the valuation of a brand while customer based brand equity refers to customer perceptions, feelings and resonance concerning with a brand. Aaker, (2010) is well known for establishing its Brand equity model. According to Aaker (2010) brand equity is determined by interconnected five components. Deep Awareness of a brand, positive customer perception toward brand features, special emotional association's link to a brand, brand preferences and other proprietary assets. These five components create a foundation for building Brand equity. A brand with high brand equity is in a position to gain maximum share of market, perceived as a symbol of quality and differentiate competence relating to competitors. Kuvykaite, R. (2012) conclude in their study that establishing and managing Brand equity through social media is not an easy job for marketers; building and

**Social Media  Marketing**

maintaining customer interest and trust while employing social media tactics has become a severe challenge. Now days, Social media act as a "Double age sword "which helps to build and damage the equity of brand at the same time. Therefore marketers need to ensure that all social media marketing strategies must contribute the brand equity in a positive manner.

**2.3 Conceptual  Framework  of the study**

The research model provides a basis for research study. The model consists of four social media predictors including, conversation, sharing content, accessibility and credibility and one outcome variable which is brand equity.  The framework clearly shows how social media marketing plays a significant role in building brand equity for fast food brands.
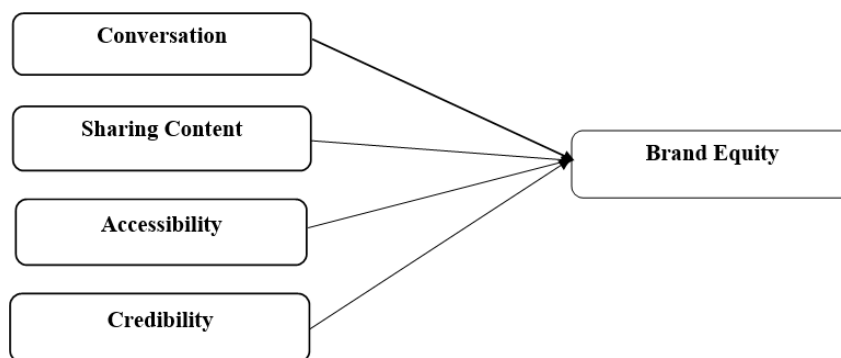


**2.4 Econometric  Model**

**Brand Equity** = $\beta_{\circ}$ + $\beta_1$ (Coversation) + $\beta_2$ (Sharing Content )+ $\beta_3$ (Accessibility ) + $\beta_4$ (Credibility) + $\varepsilon$

**2.5 Research Hypothesis**

**Null Hypothesis**

Ho = Social media marketing including online two way conversation, sharing content, easy accessibility and credibility has no impact on building  brand equity in fast food industry.

$$\beta_1 = \beta_2 = \beta_3 = \beta_4 = 0$$

**Alternative  Hypothesis**

**H1** = Online conversation by fast food brands on social media sites have an influence on building brand equity ($\beta_1 \neq 0$).

**H2** = Content shared by fast food brands on social media sites have an influence on building brand equity ($\beta_2 \neq 0$).

**H3** = Easy Accessibility of social media networks have an influence on building brand equity of fast food brands ($\beta_3 \neq 0$).

**H4** = Credibility social media networks have an influence on building brand equity of fast food brands ($\beta_4 \neq 0$).

### III.  METHODOLOGY

Research Methodology is all about the methods we used to attain the research objectives. Approach used to evaluate the research variables, research design to gain an insight on the research model, data reliability and other methods used for analysis and collection, different measurement techniques adopt to compute the results after a complete attestation from professionals and a definite information about the sampling and data collection techniques. Deductive approach will be used to attest the significance of social media marketing on building brand equity in fast food industry of Pakistan, furthermore inductive approach will help to determine the results of the study.

**3.1 Research Question**

As per the underlying research problem and research objectives, the research question developed is as under:

What is the impact of social media marketing in building brand equity in fast food industry of Pakistan?

**3.2 Research Design**

Research design adopt in this study based on exploratory research.  Exploratory  research  helps  to  understand  the

framework of the study and provide a foundation to simply investigate the general matter. This study adopted a quantitative approach; data was collected with the help of properly designed likert scale questionnaire from general public. The type of the data is primary as it gathered from the respondents very first time employing fast food industry.

**3.3 Sampling Technique**

Primary data is collected from (200 ) respondents using likert scale questionnaire through random sampling, questions are arranged to investigate the influence of social media marketing in building brand equity using fast food industry of Pakistan. Respondents fill out survey questionnaire on voluntary basis. For a pilot study, a sample of 30 respondents is selected. (200) responses were gathered for regression analysis and reliability test besides pilot study.

**3.4 Research instrument**

The research contextualized twenty three (23) items adopted from scholarly research and was distributed through social media and face to face interaction. The questionnaire has been divided into three parts. In first part the respondents were asked to answer about their demographic profiling. The second part consist of seventeen (17) questions related to measure the effectiveness of social media marketing on building brand equity in fast food industry, the last part determine brand equity of fast food brands with the help of social media marketing.

**3.5 Statistical tools and data analysis**

Several statistical techniques such as descriptive analysis Pearson correlation, multiple regression and reliability test was performed using SPSS V 20.

## IV. RESEARCH FINDINGS
### 4.1 Reliability Test

*Table.1: Reliability Statistics*

| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | N of Items |
|---|---|---|
| .806 | .806 | 23 |

The overall results of reliability test indicate that the data is highly reliable with all independent and dependent items included. Reliability analysis conducted to evaluate the internal consistency of information. The alpha value between 0.5-0.9 is considered acceptable and the value 0.806 shows high reliability levels with all 23 items included. The highly reliability of the instrument give us assurance to confidently test other statistical tools. As per Erdoğmuş, İ. E., & Cicek, M. (2012) the content validity of research instrument is highly reliable since all items in the research instrument is related to determine the efficacy of different social media marketing tactics in building brand equity with help of fast food industry, as sharing information, interaction ,credibility and accessibility.

### 4.2 Multiple Regression Analysis

Multiple linear Regression analysis with Durbin Watson applied to elucidate the relationship between independent predicators and dependent variables after converting the responses into simple average with the help of compute variable technique through SPSS.20 software support. The research hypothesis determining significant positive relationship between independent and dependent variable was certified with social media marketing (conversation, sharing content, accessibility and credibility) as an independent variable and brand equity as dependent variable. All independent and dependent variables of the research were established through literature review.

*Table.2: Model Summary*

| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate | Durbin-Watson |
|---|---|---|---|---|---|
| 1 | .639[a] | .409 | .405 | .43800 | 2.351 |

The results of model summary reveals strengthen positive association between independent and dependent variable computed by coefficient correlation. According to the research findings, the value of coefficient of correlation R= 0.639 indicates a significant positive relationship between social media marketing and brand equity besides the resulted value of **R square** is 0.409 which also shows acceptable result as its greater than the acceptable value 0.4 .R square

shows the change in brand equity due to change in social media marketing activates. The R square 0.409 depicts that the independent variable provided the explanation of 40.9% of variation in assumption and social media marketing has 40.9% impact on brand equity. It also indicates that 40.9% variation in brand equity can be elucidating due to the variation in different aspects of social media marketing in fast food industry. The value of adjusted R= 0.405 indicates

the regression fitness. The Durbin Watson test was performed to identify the autocorrelation in variables. The Durbin Watson value is 2.351 indicate that there is no autocorrelation was observed. The research results illustrate significance value 0.000 which is less than 0.05 and represent significant relationship between social media marketing and brand equity and rejects null hypothesis. All of the above results prove that efficient use of social media marketing techniques in fast food industry will results in deep broad brand awareness, brand preferences, positive customer perception of the brand, strong and unique brand association and better customer engagement which will

provide a basis for building strong brand equity. Jakste, L. & Kuvykaite, R. (2013) entails that customer's purchase intention for fast food brands are results of frequent interaction, vibrant online communities, sharing credible information regarding latest changes in menu and new deals, and viral marketing and electronic word of mouth activities by fast food brands on social media. Therefore marketers of fast food industry must employ effective social media marketing tools to enhance the competitiveness of the organization and stimulate a personalized relationship with the targeted customers.

*Table.3: ANOVA[b]*

| | Model | Sum of Squares | Df | Mean Square | F | Sig. |
|---|---|---|---|---|---|---|
| 1 | Regression | 19.626 | 1 | 19.626 | 102.303 | .000[a] |
| | Residual | 28.393 | 148 | .192 | | |
| | Total | 48.019 | 149 | | | |

The Anova results confirm the significance of regression test at P < 0.05 and enable us to accept alternative hypothesis and reject null hypothesis. The hypothesis of the research explains that Social media marketing add substantial value to the integrated marketing communication plans by leveraging search engine optimization. Every ad, image, photos, content, blogs, like, share, and comment may encourage users to visit and follow your social media account.

When fast food brands interact with customer on social media it makes them more satisfied and trustworthy and customer purchase intention and positive perception towards different fast food brands also increases and presents an

indicative raise in brand equity. According to Bajpai, V. & Panday, S. (2012) social media marketing play an imperative role for the accomplishment of contemporary marketing objectives along with attracting and retaining targeted customers by providing different means of interaction which leads to strong customer satisfaction and higher brand equity. Thus from the above outcomes it is confirmed that all results are approving alternative hypothesis and rejects null hypothesis, and shows a meaningful association between social media marketing and brand equity in fast food industry of Pakistan.

*Table.4: Brand Equity and Independent Variables (N=200)*

| Model | Unstandardized Coefficient | Standardized Coefficient | | P value | | Remarks |
|---|---|---|---|---|---|---|
| R2= .409 | B | Beta | T | Significance | VIF | Hypothesis |
| (Constant) | 1.299 | | 4.538 | .000 | | |
| Conversation | .162 | .217 | 2.844 | .005 | 1.178 | Accepted |
| Sharing Content | .212 | .326 | 4.535 | .000 | 1.7555 | Accepted |
| Accessibility | .232 | .283 | 3.649 | .000 | 1.220 | Accepted |
| Credibility | .174 | .187 | 2.506 | .013 | 1.129 | Accepted |

**Predicators :( Constant):** Conversation, Sharing Content, Accessibility, Credibility
**Dependent variable**: Brand Equity
The table of coefficients shows the relationship between variables Coefficient table also illustrate that variables that have reasonable influence on brand equity of fast food brands are active two way conversation, sharing information, accessibility and credibility. Results show significant p value

which is less than 0.5 on the other hand *t value* is also acceptable and provide important information to investigate the importance of independent predictors. The standard value for t-test must be < 2, and all obtained t values are greater than 2 which also provide significant evidence against null hypothesis. The social media marketing coefficient was identified to be positive as well as significant and illustrate that social media marketing has a strong influence on

building brand equity in fast food industry. The significant correlation between two key variable also provide a great insight that when fast food brands efficiently utilize different cost effective social media marketing tools it aid brand value in terms of brand assets and liabilities. Brand equity is one the most essential assets of marketing that can cultivate a

distinguishing and loyal relationship between fast brands and its customer by employing different methods of social media marketing.

In the light of discussed regression results, regression equation can be formulated as under:

*Brand Equity = 1.299+ 0.162(Conversation) +0.212 (Sharing Content) +0.232 (Accessibility) +0.174 (Credibility).*

As per the above regression equation, Brand equity will improve significantly in the right direction with every 1 move in social media marketing practices in the positive direction. On the other hand constant value indicates that even in the absence of social media marketing brand equity with respect to fast food brands will remain positive.

## V.    CONCLUSION

The major objective of this research was to recognize impact of social media marketing in developing brand equity in context of fast food industry of Pakistan. The prime focus of the research was to examine the role of social media marketing in engaging and retaining customer in fast food industry and what role social media has played in building brand equity particularly in fast food industry of Pakistan. Regression analysis between two main key variable showed that social media marketing have a positive impact on building brand equity and significant influence on engaging and retaining customer of fast food industry of Pakistan. All research variables show acceptable results and approved. Social media marketing is proved one of the most cost effective mean to enhance brand awareness through continuous exposure. Social media marketing provide significant opportunities for fast food brands to find new modes of two way communication direction. Social media marketing helps fast food brands to build an endearing relationship with the customer and also enhances positive perception toward company or brand. In today's digital environment of business, fast food brands that are not utilizing social media techniques to their business are not able to reach beyond their usual customers. Research results indicates that social media marketing is one the most efficient tool to enhance customer interaction and helps to evoke positive response from customer by conveying reliable information. Social media has become a fundamental element in business success as it plays an imperative role in building brand awareness, brand image, brand association which will provide a foundation for developing brand equity. Moreover social media marketing also supports to retain a relationship after purchase. Thus, fast food brands looking to increase brand equity, have to plan competent social media

marketing strategies to get in touch with their targeted customer.

**5.1 Limitations and Suggestions for future Study**

The study was conducted to determine the impact of social media marketing in building brand equity for fast food brands in Pakistan. As this study is related to academia, therefore it does not provide student ample time. The limited times let us to collect only a small size which may not truly represent sample population.

In additon only a fast food industry was chosen to observe the role of social media marketing in building brand equity from a huge eateries industry, which will also restrict the results in terms of outcomes. Besides for future recommendations, it is suggest conducting this research in different industries such as FMCG sector, telecom industry, and apparel industry. In future, large sample size can be gathered to generate more authentic results as the sample of this research is not very large. In specified time, all study requirements were effectively and successfully finalized.

**5.2 Recommendations  and future implications**

In today's competitive environment of business, the explosion of social media has drawn a huge attention. It's become essential for fast food brands to formulate effective social media marketing strategies along with traditional marketing tools to ensure effective communication with the targeted customer. Fast food brands should need to add some innovative features to avail precious marketing potential bring by these valuable networking forums.

Fast food brands should give high emphasize on high quality content, electronic word of mouth, ratings, promotional blogs and tempting photos and videos along with two way communication. It is important to understand the dimension of segmentation, targeting and positioning of social media by creation of web customer group. It is suggested to develop effective and competent social media accounts to ensure continuous customer interaction as well as improvement in organization competitiveness and indicative raise in revenue, profit and market value of the business.

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# Double-Consciousness and Liminality in Ralph Ellison's *Invisible Man*: When African-Americans are Doomed to Live on the Borders

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> So I denounce and I defend, and I love and I hate.
> Ralph Ellison
> Speak what you think now in hard words and tomorrow  speak what tomorrow thinks in hard words again, though it contradict  everything you said today
> Ralph Waldo Emerson

Ralph Ellison's *Invisible Man* is an artistic feat that testifies to the abiding presence of double-consciousness in African-American narratives. However, double-consciousness acquires with Ellison a more complicated dimension due, in large part, to his attempt to review the concept so as to reflect exactly the meaning intended by Du Bois. But while it is true that Ellison treats this concept in an ambivalent way that conjures up Du Bois' use in *The Souls of Black Folk* (1903), his dramatization of the concept reveals its inherent complexity in an unprecedented way. The present study purports to identify the different aspects of the novel that reflect double-consciousness and to show how double-consciousness is an accompanying trait of the novel in every part of it.  The study will, also, indicate that Ellison's peculiar way of handling the concept in the process of its dramatization is never a mere replica of the treatment of his predecessors. In fact, Ellison's special dramatization of the concept discloses the novelist's deep and relevant understanding of it.

*Invisible Man* offers a rich piece of art in which double-consciousness is dramatized in an unprecedented way. In fact, the novel can be considered as an attempt at rethinking the concept of double-consciousness altogether. What seems original about *Invisible Man* in its connection with this concept is that its author has for the first time dramatized the concept, as will be shown, in a way that has provided a resolution for the tension of the African-American's 'warring souls'. And if there is a work of art that has best reflected as faithfully as possible Du Bois' concept of double-consciousness, it is unarguably *Invisible Man*.

The novel, which resists summation, relates in the first person point of view the story of an educated young black boy and his journey from the South to the North of

America during the pre-Civil Rights era when Blacks were denied equal treatment of Whites. Because of racism, the unnamed narrator claims that he is invisible since others refuse to see him. Consequently, he chooses to live underground to ponder over his condition. This decision comes after many series of disillusionments caused by abortive attempts to integrate within an environment which refuses to recognize his individuality. A misconception of his grandfather's advice costs the narrator many hardships; unable to perceive the grandfather's saying's far-reaching irony, the narrator acts in the wrong way. On his deathbed, the grandfather's last words addressed to the narrator's father are,

> Son, after I'm gone I want you to keep up the good fight. I never told you, but our life is a war and I have been a traitor all my born days, a spy in the enemy's country ever since I give up my gun back in the Reconstruction. Live with your head in the lion's mouth. I want you to overcome 'em with yeses, undermine 'em with grins, agree 'em to death and destruction, let 'em swoller you till they vomit or bust wide open.[1]

These words will haunt the narrator in all the stages of his life because he cannot conceive how his grandfather has qualified himself as traitor and spy, and how meekness can be a dangerous deed. The narrator owes his final uplift to the correct understanding of this saying. In fact, the grandfather's saying reveals an apparent contradiction: how can the narrator keep the good fight and 'yes' the white man at the same time? This seeming contradiction should not be surprising since it emanates from an

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[1] - Ralph Ellison, *Invisible Man* (U.S.A.: Penguin Book, 1952), p. 17. Subsequent references  to this edition appear in parentheses in the text under the initials  *I. M.*

African-American whose life has been conditioned by doubleness and contradictions to which he has always been submitted. The grandson's inability to grasp the meaning of the saying is attributed to his blindness to his condition as African-American, and his taking the saying at face value. Also, the grandfather's qualification of their lives as a war certainly evokes Du Bois' warring souls.

Structurally, the novel is composed of a prologue, twenty-five chapters and an epilogue; but while the prologue and the epilogue take place in the present, the twenty-five chapters are past events that the narrator is reminiscing about in his hole. His decision to live underground is built on his past experiences fraught with frustration and through which he moves from innocence to initiation. This journey is a desperate search for identity that submitted him to different sorts of humiliation and self-effacement by persons who do not care a fig about his individuality. Part of the narrator's misfortunes is attributable to his double-consciousness which endows him with two selves, a successful fusion of them is not always guaranteed. Throughout the first different stages of the novel, the narrator has always sacrificed his individuality to accommodate the others' preferences; his flaw was that he did not, in his first stages, succeed in merging successfully his two selves, his two warring souls, to use the language of Du Bois.

*Invisible Man* is a work of art in which a harmony between Du Bois' two warring souls is finally achieved, turning double-consciousness, ultimately, into an asset. If in Richard Wright's *Native Son* double-consciousness is depicted throughout the whole novel as a liability that was the direct cause of Bigger Thomas's tragedy, Ellison ends his *Invisible Man* by allowing his protagonist, at the end of the novel, to resolve the tension between the two opposing selves of double-consciousness. This double-consciousness which is at the heart of the novel is expressed by Ellison through a variety of ways that make the concept continuously reverberate throughout the whole novel. One such a remarkable way is liminality.

A salient feature of the novel that underscores double-consciousness is liminality. In fact, the interest in liminality has contributed in shedding some light on a spatiotemporal stage, which has for a long time been consigned to oblivion. The word liminality, which is derived from the Latin word limen, 'boundary' or 'threshold,' was originally coined by the French folklorist, Arnold van Gennep who used it in his work known as *Rites de Passage* published in 1909. But it was Victor Turner, the British anthropologist who later developed the concept in his book *The Forest of Symbols: Aspects of Ndembu Ritual* (1967). With this latter, the term acquired much breadth by its wide application to a variety of fields of recent researches. In his analysis of the concept, Turner

distinguishes between three phases of liminality: a 'preliminal,' a 'liminal,' and a 'postliminal' stage, and argues that the liminal, or central, phase is the most critical of the three because it denotes a 'betwixt and between'[2] phase. The importance of the liminal phase emanates from the position of the liminal persona who has left one state but has not entered a new one yet, an idea best illustrated by Robert J. Butler's declaration that "[l]iminality describes that 'betwixt and between' phase of rites of passage when an individual has left one fixed social status and has not yet been incorporated into another."[3] This liminality, in the words of Victor Turner, or boundary maintenance, as Frederic Barth terms it, invades the whole novel. It is itself a source of unsteadiness because of its instability. It belongs to two sides the frontiers of which are so blurred that a clear distinction between them is as hard as the separation of the narrator's two hermetically sealed selves.

A close reading of *Invisible Man* will reveal that the novel is an interminable series of liminalities. These liminalities, which pervade every part of the novel, are meant to reflect doubleness in general and the narrator's double-consciousness in particular. Throughout the whole novel, the unnamed inchoate narrator is always torn between two poles. No sooner does he flee one position than he finds himself involved in a new one. To begin with, the Invisible Man's story is located between a prologue and an epilogue that serve as borders to the novel. In this respect, Berndt Ostendorf considers that "[t]he novel's Prologue and Epilogue could be read, both in form and in content, as essays on liminality and transition."[4] The prologue takes as point of departure the hole, and the epilogue returns to the same hole. The prologue and epilogue provide the novel with two liminalities, a first one at the beginning of the novel introducing the reader to the novel per se and providing the reader with information about the narrator, and a second one dealing with the Invisible Man's prospects of social reintegration after a period of hibernation. But though the prologue and epilogue serve, formally, the purpose of framing the novel, each of the two plays a radically different, if not opposite, role in the overall meaning of the novel. Though the same, the narrator of the prologue is totally different from the one in the epilogue who has gone through a process of initiation, hence the importance of these two sections which

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[2] - Victor W. Turner, *The Forest of Symbols: Aspects of Ndembu Ritual* (U. S. A.: Cornell University Press, 1967), p. 93.

[3] - Robert J. Butler, *The Critical Response to Ralph Ellison* (Westport: Greenwood Press, 2000), p. 81.

[4] - Berndt Ostendorf, "Ralph Waldo Ellison: Anthropology, Modernism, and Jazz," in: *New Essays on Invisible Man*. Ed. Robert G. O'Meally (New York: Cambridge University Press, 1988), p. 99.

contribute to the understanding of the novel whose message relies heavily on the protagonist's transition, maturity and growth. In sum, the prologue and epilogue present the Invisible Man in his final stage, but the former presents the motives and the causes of the narrator's hibernation, while the latter hints at an almost final resolution. It should be underlined that both the action of the prologue and that of the epilogue occur after the events of the novel. By sharing the same temporal aspect, namely the present time, the prologue and the epilogue may be superimposed; and in being so, they emphasize simultaneity and doubleness.

At the start of the novel, and as early as the prologue, the narrator straightforwardly announces that he lives in a border, liminal area situated between Harlem and the white mainstay of the city, but belongs to neither.[5] He is in a liminal border space which is a peculiar location, as he himself states in the first few pages of the novel: "The joke, of course, is that I don't live in Harlem, but in a border area" (*I. M.* p. 9).This situation denotes his spatial in-betweeness, being - as he is - situated between two spheres, but precisely in neither. It is a situation that allows him to be conditioned by the atmospheres of the two areas, and consequently leads him to a doubleness of perception, culminating in double-consciousness. Perhaps the narrator's invisibility is due, in some part, to his dwelling in this border area, which escapes control and justifies his siphoning electricity without being detected. Significantly, the narrator's final initiation is itself achieved in the underground, the border area, which underlines the importance of borders in the life of African-Americans. Though analyzing borders in a different context related to the colonial setting, Homi Bhabha seems to better illustrate the crucial importance of borders in Ellison's *Invisible Man* when he says,

> These 'in-between' spaces provide the terrain for elaborating strategies of selfhood – singular or communal – that initiate new signs of identity, and innovative sites of collaboration, and contestation, in the act of defining the idea of society itself.[6]

This is what happens to the narrator in the novel; the new clear vision of his own existence is achieved through hibernation in the hole as a liminal space. In the hole, the Invisible Man has succeeded in defining or, rather, redefining his self as well as his social status.

The hole is a place depicted as calm and uncontaminated by neither of the two poles that have never ceased to tear apart the narrator during his first stages before his hibernation. Ellison reverses the conception of the border area as a fixed, static place characterized by stability, and espouses the idea which holds that "[a] boundary is not that at which something stops but, as the Greeks recognized, the boundary is that from which *something begins its presencing*"[7] (Italics in the text). It is the hibernation in the hole which illuminates the narrator's path, and allows him to reintegrate positively within society after having put under scrutiny all his past experiences. This hole, this border area, is seen under a positive light: "warm and full of light. Yes, full of light. I doubt if there is a brighter spot in all New York than this hole of mine, and I do not exclude Broadway" (*I.M.*, p. 9 - Italics in the text). And "hibernation" itself which takes place only in this border area, "is a covert preparation for a more overt action" (*I.M.*, p. 15). Hence the major importance that borders acquire with Ellison. In his underground haven, which plays the role of a sanctuary, the narrator's double-consciousness has attained new meaning, for he is situated in an invisible, placeless place where he has the opportunity to tune his two selves together so that he would be able to accomplish his social roles adequately. The placement of the protagonist in a border area, what Mary Louise Pratt calls "the contact zone," is meant to emphasize his duality, and consequently efface the frontiers between the two spheres which are at the origin of the segregationist behavior of the Whites, a condition which affects, largely, the destiny of the black man physically as well as psychologically.

Of all the places in the novel the cellar remains the quintessential symbol denoting the state of liminality. The narrator's recourse to this boundary area comes from his deep conviction that liminality, as a critic puts it,

> Collapses the center/margin polarity, turning the boundary, the in-between space into a turbulent eddy, threatening to disrupt the traditional hierarchical arrangements. Throughout the novel, while recounting his experience, the narrator is in liminal space and time. His state of hibernation is an ambiguous synthesis of stagnancy and change.[8]

However, Ellison has not waited till the end of the novel to make of his narrator a liminal character; liminality has

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[5] - This idea echoes Ellison's essay "Harlem Is Nowhere," written in 1948 but remained unpublished till 1964 in which he describes the instable and contradictory life African-Americans lead in the city of Harlem.

[6] - Homi Bhabha, *The Location of Culture* (New York and London: Routledge, 1994), pp.1-2.

[7] - Martin Heidegger, 'Building, Dwelling, Thinking', quoted in: Homi Bhabha, *The Location of Culture* (London and New York: Routledge, 1994), p. 1.

[8] - Yonka Krasteva, ''Chaos and Pattern in Ellison's *Invisible Man*," *The Southern Literary Journal*, 30 (1997) , p.56.

accompanied the narrator from beginning to end. Being simultaneously African and American doomed to live in frontiers, the Invisible Man and the people of his race have always occupied liminal positions. His grandfather is introduced to the reader as being in a liminal state between life and death. This latter's liminal position is of high significance since it denotes a phase of transition between two generations of African-Americans, contributing, thus, to the reinforcement of the doubleness of the narrator who is confronted with a situation symbolizing the past which is fading but still persistently haunting him, and a new era he is about to confront. Even if the grandfather is presented only once in the novel on his deathbed, he keeps on haunting the narrator permanently during his various displacements. The shade of the grandfather constitutes only a part of the narrator's consciousness that is torn between this shade of the past and the present. The Invisible Man is attempting to get rid of the past symbolized by the death of the grandfather, but has not yet entered a new safe phase of life, the situation becoming complicated by his grandfather's ambiguous saying which, at least ostensibly, evokes duplicity: "I want you to overcome 'em with yeses, undermine 'em with grins, agree 'em to death and destruction, let 'em swoller you till they vomit or bust wide open" (*I.M.* p. 17).

What is peculiar about the narrator, as far as liminality is concerned, is that when he thinks that he has left a liminal state, finds himself in front of a new one until his fall in the cellar, the final liminality; he is always torn between two poles. His life is a series of liminalities. Hardly does he leave a condition, a classification or a state than he confronts another, and this liminal state he occupies engenders his invisibility. This is what is meant by Turner when he asserts that the "'subject of passage ritual is, in the liminal period, structurally, if not physically, 'invisible.'"[9] After leaving the college, the narrator becomes socially unclassified, situated between the hope of returning to the college and his journey to the North. Though he left the college physically, he remained obsessed with it, encouraged by the seven letters of recommendation handed to him by Dr. Bledsoe, the college president.

The narrator's heading north increases his condition of double-consciousness, because he has remained in a state of liminality between the past and the present despite his departure from the South. His aspiration towards leadership forces him to attempt to forget his past during his search for new horizons; but this attempt is baffled by many reminders of his past, a past reminding him of the impossibility of shedding the past, being as it is, an

important constituent of his identity. Throughout the whole novel, the Invisible Man is presented as torn between the past and the present in an overlapping manner, and "the novel constantly provides echoes of past eras within the narrative present."[10] The narrator lives in the present with reminiscences from the past echoed by his grandfather's voice. Here, there is a temporal doubleness, a temporal liminality, which is a perennial characteristic accompanying the nameless protagonist, and contributing to the persistence of his double-consciousness.

In addition to the suitcase and the letters of recommendation that still bind him to the college and keep on situating him between a past and a present situation; during his journey, the narrator encounters many reminders that keep him in constant contact with his past. While getting in the train heading north, he comes across the vet whom he met earlier in the Golden Day, and whose speech is no less ambiguous than that of the narrator's grandfather. On his arrival to Harlem, and in spite of the larger scope of freedom, the narrator cannot get rid of his double-consciousness easily, because still living in a liminal phase, torn between two opposed poles, his past evoked by the reminders that conjure up slavery and racism and his present auguring boundless hope. This buttresses the claim that double-consciousness is not related only to the South or any other place where racism is manifest, but rather to the African-Americans' historical heritage that is indelibly inscribed in their psyche.

In the North, the reminders abound; there is first the meeting with Peter Wheatstraw who is typically southern in every respect. It is not coincidental that during this meeting, known as the Wheatstraw episode, the cartman makes use of scriptio continua, in which words were written without space. The cartman asserts,

"I'maseventhsonofaseventhsonbawnwithacauloverbotheye sandraisedonblackcatboneshighjohntheconquerorandgreas ygreens -" (*I.M.* p. 144), a declaration which, structurally, attempts to efface borders and creates a kind of word linkage, reflecting Wheatstraw's, and by extension the narrator's strivings to join their two selves. Wheatstraw's declaration, also, refers unequivocally to Du Bois' famous assertion that

> the Negro is a sort of seventh son, born with a veil, and gifted with second-sight in this American world - a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. (*Souls*, p. 7)

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[9] - Turner, *The Forest of Symbols*, p. 95

[10] - Marc Singer, "'A Slightly Different Sense of Time:' Palimpsestic Time in *Invisible Man*." *Twentieth Century Literature*, 49 (2003), p. 390.

It is to be concluded from the narrator's meeting with the cartman that the African-American's heritage cannot be erased by a simple desertion of the area in which this heritage has burgeoned. Rather, the African-American's past accompanies him permanently, because it is an essential part of his identity which is inherently double, composed of two indivisible parts.

The past for the narrator, and for all African-Americans, acquires its importance from its being the crucible of the crucial events of their history. Coupled with the present, they both give birth to, or at least enhance, double-consciousness. One instance of emphasizing the importance of preserving the past as an indispensable constituent of the African-American's identity is the link in Tarp's iron leg handed to the narrator and which stands as a memory from the past and its unspeakable terrors. "'I'd like to pass it on to you There,' he [Brother Tarp] said, handing it to me. 'Funny thing to give somebody, but I think it's got a heap of signifying wrapped up in it and it might help you remember what we're really fighting against. I don't think of it in terms of but two words, yes and no; but it signifies a heap more…"' (*I.M.* p. 313 - Italics in the text); the link, as its name suggests, is a gift intended to emphasize the importance of the preservation of memory and the past, and to link the past to the present. As for Du Bois, Douglass, Toni Morrison and other notable African-Americans, the past - in spite of its unspeakable terrors, or perhaps because of them - should, in no way, be ignored or glossed over because it remains an integral part of the African-American's essence. These artists have always been ready to express themselves through the lens of the past, an idea corroborated by Fanon who "recognizes the crucial importance, for subordinated peoples, of asserting their …. cultural traditions and retrieving their repressed histories."[11]

More than a series of events to ruminate on, the past for the Invisible Man, especially after his self-discovery, serves as a road map that guides him and prevents him from repudiating his culture, while remaining ready to embrace other views that preach inclusion. Everything that refers to the past is not a badge of shame, as it is propagated by the supremacist to blur or erase the other's identity, and as it is thought by the narrator in his first stages; the past is a precious nostalgia that contains events seldom registered in history. Many characters in the novel are associated with the past, but Mary Rambo is recognized by the protagonist as "a stable familiar force like something out of my past which kept me from whirling off into some unknown which I dared not face"

(*I.M*., p. 258). The past is, in this sense, a modulator that contributes to the maintenance of the African-American's psychical equilibrium.

In its fusion with the present, the past becomes among the crucial instigators that generate the peculiar state Du Bois labels double-consciousness, this peculiar experience of the African-American which cannot be objectively perceived except by those who experienced it. Torn between the burden of his past and the exigencies of his present, the narrator feels lost and keeps on oscillating between two opposing situations, hardly reconcilable; it is a condition that favors and exacerbates the feeling of double-consciousness. As for the past and the present and their close relatedness in *Invisible Man* as well as their connection with double-consciousness, Anselm Maria Sellen advances,

> In fact the "dualistic whole" [past and present and all the other opposites that form dualities] that constitutes the narrator's identity has gained the strength Du Bois has said to be inherent to the double-consciousness and about which I have spoken in my analysis of the hospital episode: The double-consciousness becomes a source of strength.[12]

The protagonist in the novel serves as a tool for the reconciliation of many dissident parts. In addition to the fact that he reconciles parts of history that are, according to the historical records written by the supremacists, irreconcilable, he always mediates between two opposing temporal poles, attempting to merge them.

Though in Harlem, the narrator is always haunted by the past; he cannot escape his double-consciousness because he often confronts overt racism in the North as in the South; the waiter in the restaurant, out of racial prejudice, offers him a Southern meal to awaken him of his daydreams and to remind him that racism is ubiquitous and so is his double-consciousness. On his arrival to Harlem, a voyage meant - among other things - to change the narrator's life altogether through leaving his past behind him, the Invisible Man is still kept between two worlds, and the reader "'senses in *Invisible Man* a profound portrait of the suspension between what Arthur P. Davis called "two worlds": a world of segregation "not yet dead" and a world of integration "not fully born."'[13] When the narrator meets Peter Wheatstraw, the cartman,

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[11] - Bhabha, *The Location of Culture*, p. 9.

[12] - Anselm Maria Sellen, *Fooling Invisibility - A Bakhtinian Reading of Ralph Ellison's "Invisible Man:" Applying Bakhtinian Theory to Ralph Ellison's "Invisible Man"* (Germany: Grin Verlag, 2010), pp. 89-90.

[13] - Michael D. Hill, Lena M. Hill*, Ralph Ellison's Invisible Man: A Reference Guide* (Westport: Greenwood Press, 2008), p. 142.

this latter reminds him, once again, of the past the narrator strives to forget. "I thought you was trying to deny me at first, but now I be pretty glad to see you . . ." (*I.M*., p.144), the cartman tells the narrator. Also, the songs the cartman sings in the presence of the narrator all bind the narrator to his bygone days when he used to hear them at school, and remind him that his past is as near to him as his present.

But it is the narrator's skin which is, above all, the most concrete reminder of his being black American because his past and his origins are inscribed on his skin. His colour will never allow him to put aside his heritage. This fact creates a kind of frustration for the narrator who has thought that his journey to the North will free him of his past complexes. It turns out that the others' behaviour towards him is determined by his pigmentation which positions him on the verge of two situations, a situation he is really in, and a situation to which he aspires and with which he attempts to forget the past injuries incurred by racism. Though in the heart of Harlem, the narrator is located within the claws of his Southern heritage. When the Invisible Man has left Wheatstraw, the cartman, to enter a drugstore, the counterman spontaneously offers him "the special," made up of "Pork chops, grits, one egg, hot biscuits and coffee" (*I.M*., p.145), an act which distresses the narrator because it is the typical menu offered to Blacks. The narrator considers this act prejudicial, partly because it reminds him of his past and its tragic segregationist attendants.

All these reminders that the unnamed narrator encounters are meant to prove to him that he has not crossed the color line yet and that he is always in a liminal state that exacerbates, ineluctably, his double-consciousness. In every part of Harlem, the narrator always meets people of his caste or objects that make him revive his past. When introduced at Liberty Paints, he finds figures of the South like Lucius Brockway whose presence confirms, among other things, the indissociable selves of the African-Americans. Brockway, as many other African-Americans the narrator meets in Harlem, may stand as the narrator's African self. More important in the factory is the incident that the narrator goes through when he loses consciousness because of the explosion during his struggle with Brockway. This struggle can be interpreted as a struggle with the narrator's past; and it is ironical that the narrator recovers only after hearing stories of his black past heritage. The incident of the factory plays a major role in triggering off the protagonist's hidden and latent past. At this moment, the Invisible Man's past experiences are revived, rekindled, and given a free rein. Like a purgatory, the block in the factory serves to eliminate the blurred vision of the narrator. "It was as though in this short block," says the Invisible Man, "I was forced to walk past everyone I'd ever known" (*I.M*., p. 357). The incident in the factory serves, also, to revive all past experiences from a present stance, the very adequate narrative technique that suits the condition of African-Americans and which is adopted by Ellison.

Mary Rambo, the woman who nurses the narrator and shelters him after his experience in the factory, stands as another prominent reminder. She insinuates to the narrator that he has not totally broken with his past, and that he still occupies a liminal state. It is to be emphasized that the narrator is welcome by Mary at the very time when he has been rejected by Harlem and its exploitative dimension embodied by the Liberty Paints Factory. That Mary is a symbol of the past is unquestionable. In her home the Invisible Man recovers the high values of the South. And it is also important that the narrator decides to embrace the Brotherhood when he is living with Mary, after a long hesitation. The narrator's indecision towards enrolling with the Brotherhood is another indication of his two warring selves as well as of his inability to successfully merge these two selves at this stage of his life.

Also, the old couple, Primus Provo, whom the policemen want to evict serves as another reminder of the narrator's in-between position. The incident literally brings back the past to the narrator and stirs in him memories from that past, to remind him that he is still in a position of betweenness. All of the old couple's possessions revive and rekindle the narrator's past, because they invoke memories related to slavery and racism that still have bold imprints on all African-Americans. The following passage in which the narrator ponders over the old couple's possessions is highly revealing of this fact, and is worth quoting in its entirety, for it minutely depicts the extent to which the past is entrenched in the African-American's psyche. Perusing the old couple's possessions, the narrator intimates,

> I turned away, bending and searching the dirty snow for anything missed by my eyes, and my fingers closed upon something resting in a frozen footstep: a fragile paper, coming apart with age, written in black ink grown yellow. I read: FREE PAPERS. *Be it known to all men that my negro, Primus Provo, has been freed by me this sixth day of August, 1859. Signed: John Samuels Macon* . . . I folded it quickly, blotting out the single drop of melted snow which glistened on the yellow page, and dropped it back into the drawer. My hands were trembling, my breath rasping as if I had run a long distance or come upon a coiled snake

in a busy street. *It has been longer than that, further removed in time*, I told myself, and yet I knew that it hadn't been. I replaced the drawer in the chest and pushed drunkenly to the kerb.

But it wouldn't come up, only a bitter spurt of gall filled my mouth and splattered the old folk's possessions. I turned and stared again at the jumble, no longer looking at what was before my eyes, but inwardly-outwardly, around a corner into the dark, far-away-and-long-ago, not so much of my own memory as of remembered words, of linked verbal echoes, images, heard even when not listening at home. (*I.M.*, pp. 220-221 – Italics in the text)

These reminders that stubbornly keep reminding the narrator of his past, and consequently of his liminality and double-consciousness, constitute both a retrieval of freedom and an encroachment on it. They pervade the novel and are manifested through a variety of ways, especially symbolism. The symbols referring to the past are legion in the novel, and play the specific role of insisting on the importance of the past for the African-American wherever he goes. In this sense, the narrator's psychical equilibrium depends on his ability to make his two selves interact dynamically in a harmonious way. Undoubtedly, the reminders stand as recalcitrant opponents against the narrator's disavowal of his past heritage which forms a major part of his identity; his grandfather's advice, the briefcase, the shackles, and the letters of recommendation, to name but a few, are elements of his past experiences that cannot be erased easily. The invasion of the narrator's present by his past experiences serves to duplicate his self which becomes torn between two temporalities, a past which has become like an accompanying shadow, and a present that is open to every eventuality. All in all, double-consciousness which is a permanent condition can be heightened or exacerbated by all these reminders.

The narrator's flaw is his attempt to sacrifice, by all means, his precious past which is an indispensable part of his self to achieve success even by erasing his identity and individuality, hence his unquestioning accommodation in the first stages of his life; his major aim is to be recognized by the decision-makers. This is one of the fundamental themes in Ellison's Invisible Man. As James B. Lane puts it, "Ellison's fundamental assumption in *Invisible Man* was that black people became recognizable only when they suppressed their real self and conformed to emasculating parodies of the white

man's self-contradictory image of them."[14] From the first pages of the novel, what matters most for the Invisible Man is to earn the approval of the persons embodying power; he bears the humiliation and dehumanization of his race in a self-effacing manner, for the sake of impressing the white trustees. In no stage of his life is the narrator his own choice maker, for he easily accepts and unquestioningly acquiesces to the whims imposed on him in an attempt to seek some advantages that would entitle him to rank among the privileged. This becomes more apparent when he embraces the Brotherhood, an organization which pretends to uplift the condition of the marginalised. The change of the narrator's name which remains undivulged, the change of his dwelling, and the significant change of his clothes are just attempts to slough off his heritage, especially that the outer forces find the narrator ready to be stripped of this heritage. The narrator's self is shattered by the two conflicting demands of the past and the present; this self has to achieve a balance between these two aspects dictated by both the past and the present.

In fact, there are memorable scenes in the novel in which Ellison blends the past with the present in an attempt to reflect the duality invading the protagonist. Often, images from the past are reiterated in front of the narrator in the present time as reminders of his past. A good example is the beginning of chapter sixteen in which the past and the present almost overlap. Ellison begins this chapter with the narrator encountering a picture of a boxer blinded in the ring; this image is clearly reminiscent of the Battle Royal of chapter one, as it serves, principally, to remind him of his past, especially related to his own father who has already told the narrator this same story of how the same boxer was blinded. The present image and the past story evoke in the narrator a special feeling of sadness. In the beginning, the Invisible Man does not want to acknowledge that his past memories are as important and as invigorating as his present situation. It is noteworthy that the past itself is doubly handled, for it serves two contradictory purposes; while it is a means by which the protagonist achieves a certain equilibrium for his unhealthy psyche by remembering the joyful bygone days, it is also an inescapable part of the life of the protagonist which keeps on erupting involuntarily to remind him of the harsh reality of racism. "There was no escaping such reminders" (*I.M.*, p. 141), the narrator says, an assertion which implies that there is an attempt to vainly escape such reminders and the harm they cause.

As far as borders, spatial as well as temporal, are concerned, no doubt the Invisible Man is Ellison's alter

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[14] - James B. Lane, "Underground to Manhood: Ralph Ellison's Invisible Man," *Negro American Literature Forum*, St. Louis University, Vol. 7, No. 2 (Summer, 1973), p. 65.

ego. And even if Ellison asserted, on more than one occasion, that the novel is far from being autobiographical, the similarities between some aspects of the unnamed narrator's life and Ellison's are striking. In his self-depiction as a frontiersman doomed to borders because of his dichotomous heritage, the narrator resembles Ellison's family. Many analogies between the Invisible Man and Ellison can be easily drawn; and though it is not the concern of this study to explore the autobiographical dimension of the novel, it is illuminating, however, to say that the narrator's situation resembles Ellison's situation in more than one respect:

> Born in Oklahoma in 1914 to parents who had migrated there a few years after statehood (1907) hoping the new state would embrace the values of frontier possibility more than those of the Jim Crow South, young Ellison experienced both worlds.[15]

It is the destiny of all African-Americans whose identity is continuously shattered to live on the borders. African-Americans are not oblivious of this fact and keep on struggling to attain a certain equilibrium for their warring selves. The Invisible Man expresses this hope as follows: "If only all the contradictory voices shouting inside my head would calm down and sing a song in unison, whatever it was I wouldn't care as long as they sang without dissonance; yes, and avoided the uncertain extremes of the scale. But there was no relief" (*I.M.*, p. 211). No surprise, then, if Ellison blends the two temporal dimensions of past and present to erase the frontiers, temporal as well as spatial, in the hope that he might overcome the shattering of his two selves pulled apart between the present and the past. This temporal in-betweenness is expressed by Harold Bloom in the following words:

> Ellison inherits a double obligation to the past. He must become familiar with a folk tradition which is his alone, and with a wider literary culture which he shares. Moreover, he must strive in both dimensions for a proper blend of past and present, given and improvised.[16]

The conflation of the past and the present appears to be one of the means by which Ellison attempts to merge the two selves of the protagonist who is doomed to double-consciousness, but tries to escape a precious part of his self, namely his past. This is perhaps why at the end of the

novel, in his final epiphany, the protagonist "starts to connect the separate moments of his life, to see how events in the past inform and resurface in his present, to perceive time as a palimpsest."[17] It is this blending of the past and the present that is behind the existence of the narrator's final indispensable equilibrium of double-consciousness as he is constrained to think, act, and reason dually, a condition which cannot be successfully achieved except by the blending of his two selves torn between the past and the present.

Though determined to discard his past, the narrator appears to be always fettered by fragments of this past, which are often triggered off by the multiple encounters with the men of his race. Had he the possibility to easily get rid of his past, the narrator would act unilaterally according to the exigencies of the present. But being perpetually haunted by the past and its attendants, he has to simultaneously act according to this past as well as to his present. This is one of the consequential lessons the narrator apprehends at the end of the novel. Illustrating this point, Marc Singer declares,

> Ellison's protagonist also learns that the past is not a set of isolated moments but rather a continuity of events, merging with themselves and with the present to form a synchronic whole. He is a product and, in many ways, an incarnation of this eternally present, synchronic time, for Ellison posits that identity is an amalgamation of experiences over time and a constant negotiation with the past.[18]

It is necessary to emphasize that the narrator's plight is the result of his being of African origin, or rather, black and American whose past is heavily loaded with peculiar events that cannot be rubbed off by a stroke of a pen. It is this past in its rivalry with the present that creates the permanent psychical duality for the African-American. This duality is judged to be at the very core of the novel's tension in its various manifestations. Ellison's aim behind writing the novel is from the very outset well mapped out, convinced that a person with traits of an African-American cannot be depicted but in terms of duality. Consequently, he – as an artist especially - should not ignore the duality inherent to his self, because "this double consciousness lies at the heart of African American artistic production."[19] It is a fact of which

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[15] - John F. Callahan, *Ralph Ellison's Invisible Man: A Casebook* (New York: Oxford University Press, 2004), p. 7.

[16]- Harold Bloom, *Ralph Ellison's Invisible Man* (Philadelphia: Chelsea House, 1999), p. 7.

[17] - Marc Singer, "'A Slightly Different Sense of Time:' Palimpsestic Time in *Invisible Man*," *Twentieth Century Literature*, 49 (2003), p. 398.

[18] - Ibid., p. 410.

[19] - William Lyne, "The Signifying Modernist: Ralph Ellison and the Limits of the Double Consciousness," *PMLA* 107 (1992), p. 319.

Ellison was deeply convinced, especially that he, like Du Bois and Douglass before him, never allowed himself to fall prey to historical amnesia and throw into oblivion his past which is a valuable part of his life.

Indeed, "Ellison embraces the multicultural richness of his heritage, and we can see in all his work the artistic potential in the double consciousness";[20] and by so doing, he refused to sacrifice any of the two selves composing, necessarily, the African-American self. Ellison seems to be highly aware of the feeling resulting from the experience of double-consciousness exactly as it is delineated by Du Bois; this is why Robert "Stepto regards *Invisible Man* as the apotheosis of the African American tradition of 'ascent' and 'immersion' narratives that has its first full flowering in DuBois."[21] The African heritage is unquestionably, then, an indivisible part of the African-American's double-consciousness through which he struggles to cope with his peculiar condition in America. It is in this peculiar condition of being in-between, spatially and temporally, that the African-American's self find a sort of equilibrium, because for him "[e]very vision must be double, must be, for example, both integrationist and nationalist."[22]

The fusion of the past and the present is often achieved in the novel through retrospection. The importance of retrospection lies in the fact that it allows the narrator to simultaneously bring together the past and the present. As a matter of fact, the novel is but a recurrent shift from present to past and vice versa through retrospection either wakefully or in dreams. Among the most remarkable retrospections is the narrator's dream in which the grandfather asks him to open his briefcase and read the engraved document written in documents of gold wherein it is written, "To Whom It May Concern. Keep This Nigger-Boy Running" (*I.M.*, p. 32). It is, also, of high significance that the document is put within an envelope, itself put within another envelope, both of them put in a third one, which connotes the double, or even triple, aspect of the destiny of the African-American, for the document is really part and parcel of the black boy's destiny. The document may, also, refer to the inscription inscribed in the hidden psyche of the black boy which is governed by more than one intervening force.

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# Extrinsic and Intrinsic Aspirations of students of Divine Word Colleges in Ilocos Region, Philippines and their Academic performance

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**Abstract— *The study wanted to determine the relationship between extrinsic and intrinsic aspirations of students of Divine Word Colleges in Ilocos Region and their academic performance as measured by self-reported general average grades. To support the theory, related literature and studies were reviewed and proper research methodology was applied. The population of the study was Grade XII Senior High School students of Divine Word Colleges in Ilocos Region and total enumeration of sampling design was used. The study applied descriptive correlational research design and aided by fact finding inquiry. The variables of the study and the questionnaires are validated variables and validated questionnaires of Self-Determination Theory of Kasser and Ryan (2000). The weighted mean was used to determine the level of extrinsic and intrinsic aspirations and Pearson (r), or the Product Moment Correlation Coefficient was used to determine the relationship between extrinsic and intrinsic and academic performance. The study found that students have moderate level of extrinsic aspirations but very high level of intrinsic motivation. Further, the study concluded that there is no correlation between extrinsic aspirations and academic performance but there is extensive correlation between intrinsic aspirations and academic performance.***

***Keywords— Intrinsic and extrinsic aspirations, academic performance, intrinsic and intrinsic motivation.***

## RATIONALE

I have been working in the school for more than twenty years, a long period that was spent in teaching, beside administrative work. However, it never come to my mind to ask the students the reason why they study. My thought was simple that they come to study to get the degree and later get the job. It is only recently when I read the Self-Determination Theory and Aspiration Index developed by Kasser and Ryan (1996), I came to raise the same question about the aspirations of my students. I started to interview the students informally about their aspirations for their future life and observing their behaviors that seem to be without direction. Later, I realized that it would be important to conduct a formal study to determine the aspirations of the students. Knowing their aspirations is important to help them become aware of the directions of their own lives and align their behaviors to their aspirations or dreams and at the same time for the teacher to monitor students' behavior if there is a match between their aspirations and their behavior particularly how they do in their studies. By knowing their aspirations, teacher will help the student to advice if the present behaviors they have are leading them toward the aspirations or goals that they have in mind.

It is a fact that many students come from different background and many of them come to school to improve their future lives. However, not many of them have a clear aspiration of what they want to be in future and many too have no aspirations at all until they are inspired by their teachers, classmates and significant others and as result of academic exposure. Knowing such situations, it would be very hard to teach students who have no vision or direction in life. Vision or life aspiration of what they want to be in the future is an important motivation for students for them to determine priorities and what course they are going to choose. Studies have been done by many researchers about the importance of motivation, aspirations toward academic achievement. However, those studies have no conclusive findings that extrinsic and intrinsic motivations affect academic performance of students. Now the current study would like to see if strong and weak aspirations affect the

academic performance of students of grade XII senior High School Students of Divine Word Colleges in Ilocos region. The study is using self-determination theory as a guiding framework and the variables are based on the Aspirations Index developed by Kaseer and Ryan (1996).

**Importance  of the Study**
It is expected that the result of the study would benefit teachers, guidance counselor to know the aspirations of their students for them to guide the students properly in line with their aspirations. It can also help the schools to guide the students to determine the course to be taken by the students.

## THEORETICAL  FRAMEWORKS
**Understanding  of Aspirations:**
Cambridge dictionary defines aspiration as "something that you hope to achieve". It is a wish for achievement. Related to this definition aspirations refer to a strong desire, longing, aim ambition. It is a goal or objective that is strongly desired by someone. Everyone has different aspiration in life. When one is still young, most probably the aspiration to be wealthy, to be famous, are the priority. But some may choose different path such as health, family, philanthropy and personal development. Personal aspirations therefore are what the person would like to achieve in the future. Often time personal future goals determine the activity or the interest of the person of what he/she likes to pursue at the present.

Aspirations is somehow related to the concept of values. It is something that you value most important in your life to achieve as pointed out by Wilson & Murrell, (2004, 135) that it is about what "you choose to have your life be about something you choose". Or Hayes, Strosahl and Wilson, (1999; p. 206) defined it as "verbally constructed global desired life consequences ". It is what people find important in life. These values determine the action of the person who chooses the value because without the action, such value will never come to reality. It is starting point for the person to construct goals that promote behavior in those directions. Thus, values become a direction of one's life or it is just like a vision of the future life of the person. Just like vision of a company guides the programs and activities of the company toward realizing the vision. It is important therefore for these values come to one's senses in order to check whether the actual behavior is in line with the values (Pennock  &  Alberts,  2018,  p.9).  Identifying  those aspirations and the actual behavior can help determine the discrepancy between the value aspirations and the actual living.

Aspirations seem to be a requirement for predicting behavior of students and this was emphasized by Conley (2015) when he argued that student aspirations are key to powerful learning. He emphasized that when students have a vision of what they want to be and the education they receive move them toward such vision, they are more motivated or inspired to exert all efforts and engage more fully in the learning process. Therefore, it is important for the school to identify aspirations of different students in order to help them achieve their aspirations or vision but unfortunately, he lamented, that schools have little idea about the aspirations of students.

Aspirations is not coming out of the blue. It usually emerges from different factors such as personal factors, social situations where the persons live in and family background. In terms of personal factors, a person's aspirations may be influenced by his/her ability and interest. In relations to social environment, a person's aspiration can be influenced by the environment where he/she lives. The person might have witnessed different life style where he/she lives. Such association can influence the person to pursue the same lifestyle in the future (Sancho, 2017). Beside social environment, aspiration can also be influenced by family backgrounds such as economic status, educational background of parents, expectations of parents, peers, and the interactions with peers and significant others (Montgomery, 1990).Villamil (1991) confirmed what Montgomery (1991) pointed out that students' aspirations are influenced by family background. In his survey, he reported that weak educational support at home, parent with low educational background affects the aspiration of students for future career. In other contexts, and cultures, a person's choice is also influenced by the family's choice. A person cannot choose otherwise except to choose what the family has become. For example, the children of a medical doctor tend to pursue the same career in the future and the children of businessman tend to follow the path of their parents as Taylor, Harris, Taylor, (2004) argued that parents have their say about their college-age children's career decision. There are several studies supporting such argument, for example, Hughes and Thomas (2003) pointed out about the family's influence on adolescence and young adult career development. This finding was like the study of Hill et.al (2004) on the relationship of parent academic involvement related to school behavior, achievement and aspirations of students. The study strengthens the idea about the influence of socio-demographic background of students to their aspirations as also pointed out by the report of Cruickshank (2018) that aspirations are influenced by social background of the students. The same report also pointed out about how environment affects the aspirations of

students as he argued that there is some evidence of children in less deprived schools being relatively more likely to aspire in higher-earning professions.

Though it is accepted that aspirations can be stimulated by social environment where the person lives, family background and social associations with the significant others, but is also accepted that aspirations can be a result of academic exposure. After taking a course, students can be motivated and inspired to pursue certain career in the future or certain lifestyle in the future. Through learning some new skills, students can aspire certain profession in the future and therefore, at the senior high school level, students should have their career aspirations, in the sense that students should have the ambition to a certain occupation (Rojewski, 2005). According to Staff, Harris, Sabates and Briddel (2010) students' aspirations can influence their future career. Thus, according to them, teacher needs to understand students' aspirations in order to relate teaching method and classroom activities according to students' interest. High aspirations can motivate students to pursue certain career or certain lifestyle in the future and can motivate them to study hard. Identifying aspirations of the students is important in order to help them set the realistic aspirations or goals in the future because they might aspire something that cannot be provided by the market as pointed out by St Clair et.al. (2013).

**Extrinsic and Intrinsic Motivations**

Aspirations are source of motivation because it is the reasons behind people's behavior. Motivation is a psychological term to explain human behaviors. It represents people's action to achieve what they desire and repeat such behavior. It is a desire that one wants to achieve (Fillimonov, 2017). One of the early theories on motivation that we need to understand about motivation was presented by Abraham Maslow (1943) which is known as hierarchical theory of needs. Maslow argued that motivation is a result of a person's attempt at fulfilling five basic needs: physiological, safety, social, esteem and self-actualization. In his earlier statement, he argued that needs are growing one after the other, though later he clarified his statement that satisfaction of a need is not an "all-or-none" phenomenon, admitting that his earlier statements may have given "the false impression that a need must be satisfied 100 percent before the next need emerges" (1987, p. 69). The first need that one must satisfy is physiological need. After the physiological needs comes safety needs, then esteem and finally self-actualization. Physiological needs are considered the main physical requirements for human survival. This is considered as the first step in the motivation. Once the physiological need of the person is satisfied, then the person is preoccupied with the safety

need. This need takes precedence and dominates the behavior. People are looking for security from economic loses, bankruptcies, sicknesses, employment, etc. After fulfilling such need, a person moves to another need such as social belonging. People need to belong to a certain group or community, need to be accepted by peers or group or someone. This can be very strong during childhood. Next need to be satisfied is self-esteem in which a person needs a status or position. People develop a concern with getting recognition, status, importance, and respect from others. Lastly is self-actualization. On this level the person focuses on the realization his full potential. This need is a desire to accomplish everything that one can, to become the most that one can be. This is considered a growth need which does not stem from lack of something but a desire to grow as a person (Maslow, 1954). This last hierarchy of needs is considered intrinsic needs which is the need to grow as a person, while the rest are extrinsic needs.

Extrinsic motivation is something that is externally motivated, not coming from the person himself/herself. It is when a person does something because of external influence or pressures. It drives a person to do something for tangible rewards or to avoid punishment, rather than doing something because the enjoyment of doing the activity as Lepper, Green and Nisbett (1973) argues that extrinsic motivation is a desire to engage in an activity that is not motivated by the fact that they find the task interesting or enjoyable but because there is external rewards or pressure to do so. Employees perform activities if there are corresponding rewards after accomplishment of those activities.

Intrinsic motivation is an energizing behavior that comes from within an individual because he/she wants it and he/she is enjoying performing such activity not because of external rewards as a requirement to incite the intrinsically motivated person into action. The reward is the behavior itself that he/she is enjoying it as deCharms (1968) argued that the origin of such behavior is people themselves, rather than "pawns" of something else. Or it can also be defined as behaviors that are driven by internal rewards. In other words, the motivation to engage in such activity comes from within the person because it is naturally satisfying him/her. One simply enjoys an activity or sees it as an opportunity to explore, learn, and actualize his/her potentials. One performs an activity for its inherent satisfactions rather than for some separable consequence.

**Self-Determination Theory on Extrinsic and Intrinsic Aspirations**

Self-determination theory is a theory of motivation. The theory was developed by Deci and Ryan (1985) and has been used many times by many scholars in different places

around the world and has been refined too. Under self-determination theory, aspirations are considered motivation and motivations are classified as intrinsic and extrinsic motivations and therefore, Kasser and Ryan (1996) later made the classification between intrinsic and extrinsic aspirations. As we have discussed earlier under aspiration topic, we have already explained about the sources of aspirations. Aspirations or life goals are not pure originated from within the person himself or herself, but aspirations are also influenced by the family background such as education and economic background and social environment in which the person associates with the significant others. Along aspirations, Self-Determination Theory (SDT) has conducted research and its researches have focused on the strength of intrinsic aspirations and extrinsic aspirations (Kasser& Ryan, 1996).

**a. Intrinsic Aspirations.**

Kasser and Ryan (2000) defined intrinsic aspirations as "those which are inherently satisfying to pursue because they are likely to satisfy innate psychological needs for autonomy, relatedness, competence and growth". In other words, intrinsic aspirations or intrinsic goals are running after something that is personally meaningful or satisfying to the person. It is the effort that actualize core of human needs such as relatedness, competence and autonomy. As a human being, one has the aspirations to establish good relationship with other people or the community. While, autonomy is to do something after his/her own interest without the dictates of the family, the society, group or peers. Finally, competence is about personal growth. Each human being has the ambition to grow in certain thing such as knowledge, skills, wealth, etc., and under Self-Determination Theory, intrinsic aspirations are classified into three categories such as *meaningful relationships, personal growth, and community contributions*.

**1. Meaningful relationship aspirations**

Meaningful relationship is one of human's aspirations that someday he/she would be able to establish a relationship with other people based on mutual respect, supportiveness and marked by a sense of commitment and fulfillment. Or one day he/she will have a relationship that has a personal significance, and is healthy, caring, long-lasting which he/she believes that he/she could not even live without it, a relationship that would make him/her grow and happy. These relationships may not be necessarily between husband and wife, but it may be romantic, between family member, between friends or neighbors or within professional relationship. It is a fact that happiness also depends on the relationship. It is acknowledged that people who establish many contacts with neighbors, friend, clients, co-workers are happier than those who have no friends at all

(Madson, 2013). Healthy relationship can also affect physical health. According to the study of Myers (2000) as cited by Madson (2013), that there is a relationship between close relationship and health or well-being. It was found that close relationship can affect the life span of a person, a person who maintains close relationship live longer and remain healthier than people who have fewer close relationships.

**2. Personal growth aspirations.**

Human being is dynamic because he/she wants to grow or develop in many aspects, not only in terms of knowledge and skills but also in terms of other aspects such as moral, physical, social and psychological development in which one wish to be. Increased personal growth and development is the goal of a wide range of men and women everywhere. Such growth may involve mental, physical, social, emotional, and spiritual growth that allows a person to live a productive and satisfying life within the customs and regulations of their society. It includes the growth and enhancement of all aspects of the person's life. However, such growth does not happen unconsciously, but it is a conscious effort to develop one's self to achieve one's potential. It is an essential part of the growth such as maturity, success and happiness. Aspiration for growth is the foundation of emotional, physical, intellectual and spiritual health. It is widely recognized that personal growth is an on-going process, it is not one-time deal. It starts from the early age which is mostly shaped by parents, peers and social environment where a person lives. However, in order to continue to grow one must be aware of the process, know what it is, and take the right steps to improve oneself (Sasson, n.d). Personal development has a profound effect to one's life because as one grows, he/she feels happy about his/her life and keeps one motivated.

**3. Community contributions aspirations.**

It is always one of the aspirations of a person is to contribute something good to the welfare of the community where one lives. It is expected that each member of the community should be productive in giving solutions to the community's problems. Society grows, becoming better and progressive when community members contribute something useful for the development of such community. Thus, community contribution is often defined as anything done for the development of community or something that one does to help the community in achieving its desire or objectives (Lupton, 2011). There are four community aspirations that have been identified to be common aspirations for all members of the community and they are healthy, harmonious, thriving, and vibrant community. In terms of health, people aspire to live in a community that is safe, has easy access to medical treatment, and conducive

environment. At the same time, people also aspire to live in a community where one can live in a harmoniously relationship with their neighbors, where differences are respected. It is also expected that people aspire a thriving community in the sense that a community can provide all basic needs, interesting and good paying jobs, access to public education and strong competition. Lastly, people also want to live in a vibrant community, one with variety, energy and enthusiasm, a balance of work and play, appreciation of creativity, beauty and with leaders who protect the life of people (Live United, n.d). Those are types of community aspired by people who want to stay in that community. Such kind of community is not born but it is earned through good contribution from every member of the community. Therefore, each member of the community must contribute their specific skills or talents to improve the community. This keeps the community 'alive' and thriving as a place of growth. Each member must invest his /her time, energy, his resources, skills or talents in order to help the community grows better and progressive socially, economically, spiritually, and politically.

**b. Extrinsic Aspirations**

Extrinsic aspirations or goal are primarily concerned with working to attain some external rewards such as social praise or recognition because they are typically a means to some other end. These kinds of aspiration are not inherently satisfying or self-fulfilling (Deci and Ryan, 2000). Kasser and Ryan (2000) identified three extrinsic aspirations namely *wealth, fame and image*.

**1. Wealth aspirations**

One can never deny that all people aspire for wealth because it provides him/her with the life he/she wants to enjoy. One cannot enjoy the life as he/she wants to be when she/he has no resources to support such life. It has been recognized that wealth is the accumulation of resources over time (New World Encyclopedia, n.d). Though sometimes, definition of wealth may vary across cultures but in general a person or an organization is considered wealthy when he/she accumulates many valuable resources or goods. Thus, according to Miriam Webster, wealth is defined "as an abundance of valuable material possessions or resources". Wealth here is referring to tangible resources that can be used to support one's life. It is always measured in terms of net worth, that is a measure of how much one has in savings, investment, real estate, less any debts. Such definition of wealth may not be inclusive and therefore, United Nations defines wealth as monetary measure which include the sum of natural, human, and physical assets (The Economist, 2012).

Wealth does not come automatically without any hard work, but it comes through hard work or sacrifice and step by

steps as the story of the Thirsty Crow tells that "It didn't take the bird much time to realize that dropping small pebbles one by one into the pot can bring the water level up and help it quench thirst". What seemed highly improbable at one point became a reality in no time. It simply means that building wealth is possible, poverty is not an excuse to be rich. Building wealth from scratch is possible (Oberoi, 2018).

**2. Fame aspirations.**

Fame is one of deepest longing for many human beings. Though people may not express it openly, but it is rooted in human's sub consciousness. In the olden time, fame was not considered a primary motivator of human behavior because aspiration for fame was not considered important and it was also because of different places have different meaning of fame. It was not taken seriously. But recently social scientists have taken fame aspirations seriously and tried to find the root cause of such aspirations and measure its effect among those who are seeking for fame. Psychologists found that fame seekers are rooted in the desire for social acceptance, a longing for the existential reassurance promised by wide renown. According to Brim (2009) the urge to achieve social distinction is a worldwide phenomenon. Surveys in Chinese and German cities have found about 30 percent of adult's report regularly daydreaming about being famous, and more than 40 percent expect to enjoy some passing dose of fame. Beside fame for social acceptance, fame is also rooted in abandonment experience. Because of such experience, people are always looking for reassurance for other people. Ryan and Kasser (1996) also conducted a study on 100 adults asking about their aspirations, guiding principles, and values, as well as administering standard measures of psychological well-being. The study found that those who are seeking for fame are more distressed compared to those who are interested primarily in self-acceptance and friendship. Brim (2009, pp.22-23) conducted survey among the Americans to determine their aspiration for fame and the survey pointed out that four million American adults expressed that fame is their most important life goal. Brim also pointed out that the motive of fame varies. It is embedded in the multiple contexts. Johnson and McElroy (n.d) accused the television as the main cause why aspiration to become wealthy becomes so low in America today. They pointed out a survey indicated that many Americans want to be famous, they dream to be a person like Miley Cyrus, Lebron James or Julia Roberts and thus, they do not do well in the school.

**3. Image Aspirations**

It is the general impression that a person, organization, or product presents to the public. Free Dictionary defines image as "the opinion or concept of something that is held

by the public or the concept or character projected to the public". In other word, it is a personal façade that one presents to the world, it is what a person would like to be seen by the public. In the business world, a brand image is a well-accepted name that is known to the public because of its quality product. It is the impression in the consumers' mind of a brand's total personality. Brand image is usually a result of marketing campaign and direct experience of the consumers with the product. Brand image help the consumer to identify the products or services from its competitors. Brand image makes the company or product memorable memory by the consumer and consequently it forms a brand identity. Brand identity is the total value proposition that a company makes to consumers (Murphy, 2009).   Brand perception is belonged to the consumers because of their experiences associated with the products or services they purchased. In the case of a human person, image is a public perception of the person as how he/she is known to the public.

## RELATED STUDIES

Under related studies, the paper will present previous researches that have been done by others scholar and it is presented separately according to the main variables of the study.

### On Aspirations and Academic Performance

Studies on aspirations and academic performance has been done by many scholars from around the globe. Katthab, (2015, pp. 731-748) studied students' aspirations, expectation and school achievement. It sought to examine different combination of aspirations, expectation and school achievement. The study revealed that that students with either high aspirations or high expectations have higher school achievement than those with both low aspirations and low expectations. The study pointed out further that alignment between aspirations, expectations and school achievement determines future educational behavior of the students. Khattab investigated further the difference between students who have low aspirations and high aspirations related to school achievements. The study's result indicated that high aspirations improve school performance compared to those who have low aspirations. Therefore, the harmony between high aspirations, high expectations and high achievement determines future educational behavior among students. However, such findings may not be taken completely conclusive because related studies were also done by Goodman et.al, (2011), Gutman and Schoon (2012) and their studies questioned the relationship between aspirations and school achievement. Their study singled out that the link between high aspirations and school performance is very slim. The study

explained further that some students have high aspirations even beyond the labor market can provide (St Clair et.al. 2013).  The study concluded that raising aspirations does not enhance educational achievement.

Despite of the questions of Goodman, et.al (2011) and Gutman and Schoon (2012), but the study of Linderman (2010) still support the study of Khattab (2015) that career aspirations related to academic achievement of students. The study of Linderman (2010) found that there is a direct relationship between career aspirations and academic achievement. The study pointed out that the higher the aspiration for certain careers, the higher for academic performance. However not all career aspirations can affect the academic performance but depend on the kind of career aspirations. The study of Unuoha and Unegbu (2013) compared aspirations of students who want to become librarian and those who want to become banker and system analyst. The study found that academic performance of students who wants to become librarian is outperformed by the students who want to become banker and system analysts. Therefore, academic performance depends on the kind of career choice of the students.

The above findings were actually found by Betty (2004) in her study. Betty (2004) had conducted the same line of interest investigating the career aspirations and academic achievement of students for business management technicians at The Republic of Trinidad and Tobago in the West Indies. The result of her study indicated that career aspirations (CA) appeared to be related to academic achievement (AA) of the students. The study also pointed out further that age, gender, time to get the job, present job status, or area of specialization do not affect the career aspirations. Similar  study was also conducted by Poudel and Maharjan (2017) to determine the association between the level of aspirations and academic achievement of students at secondary level. The two aspects revealed to be correlated, however the study also cautioned that aspiration is also caused by family background and personal factors. Similar finding on the relationship between aspirations and academic performance was also reported by Gorard, See and Davies (2012) that attitude and aspirations cause higher level of achievement and thus he recommended that appropriate interventions should be developed. Study on aspirations of immigrant children in Hongkong and academic success proved that having strong motivations to find a better life and high aspirations for upward mobility can largely explain immigrant children's academic success, with educational aspiration playing a particularly important role (Xu, & Wu, 2015).

Other studies have pointed out family background as one of the causes of aspirations of students to pursue certain

lifestyle in the future. For example, Bashir and Bashir (2016) contended that there exists a positive significant relationship between educational aspiration of secondary school students with parental encouragement. Such study is somehow supported by other survey on determinants of aspirations conducted by Gutman and Akerman (2008)that partly choices of students are influenced by their parents, the opportunities available to them and their own aspirations, though such finding is questioned by the study Isaac and Mopelola (2014) on the effect of the parental influence on adolescence' career choice. The study pointed out that career decision of students is independent of parent's influence. But the study of Holy (2005) confirmed the other findings that personal interest, academic ability and parental influences have a large influence of career aspirations without denying another factor that may play important role too in influencing career aspirations of students such as school climate (Jofen, 2014).

**On Intrinsic and Extrinsic Aspirations toward academic performance**

Several studies have been conducted on the effect of extrinsic and intrinsic aspirations or motivation toward academic performance. For example, Ayub (2010) conducted a study to determine the relationship between extrinsic and intrinsic motivation and academic performance of students. Study concluded that intrinsic and extrinsic motivation and academic performance were positively correlated. Similar study was also conducted by Akhtar, Igbal, and Tatlah (2017) on the relationship between intrinsic motivation and students' academic achievement and found it to be correlated. Related to the same topic was also studied by Haider, Qureshi, Pirzada, and Shahzadi (2015) and confirmed that motivation affects the academic performance of the students and the study commented that motivation is important part of students' study life and play important role in students' success. Oz (2016) also confirmed the same finding that academic motivation and academic achievement are related. However, the study of Verssiomo and Lemos (2014) found that not all kinds of motivation affect the academic performance because it was found that only intrinsic motivation was correlated to academic performance, while extrinsic motivation was negatively correlated to academic performance.

Thus, the related studies generally found the correlation between motivation, intrinsic and extrinsic motivation toward academic achievement but the study of Verssimo and Lemos reminds us not to take things for granted that all motivations affect academic performance. Their study found that only intrinsic motivation correlated to academic performance. Such finding could indicate other factors pointing to reason why extrinsic motivation does not affect academic performance.

**CONCEPTUAL FRAMEWORK**

**Independent Variables**                    **Dependent variables**
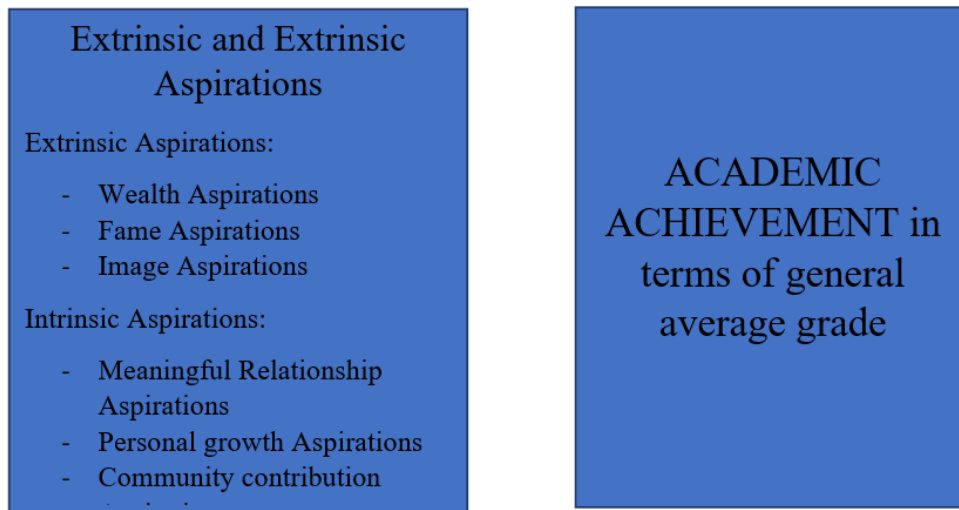


*Fig.1: The conceptual frameworks explains the relationship between extrinsic and intrinsic aspirations of students and academic performance. Extrinsic and intrinsic aspirations serve as independent variable and academic performance as dependent variable.*

## STATEMENT OF THE PROBLEM

The study would like to determine the relationship between extrinsic and intrinsic aspirations of students and their academic performance. It seeks to answer the following questions:

1. What is the extrinsic aspirations of students in terms of:
   a. Wealth aspirations
   b. Fame aspirations
   c. Image aspirations?
2. What is the intrinsic motivation of students in terms of:
   a. Meaningful relationship
   b. Personal growth aspirations
   c. Community contribution aspirations?
3. What is the academic achievement of students in terms of general average grade?
4. Is there a relationship between extrinsic aspirations and academic performance?
5. is there a relationship between intrinsic aspirations and academic performance?

### Assumption

The study assumes that extrinsic and intrinsic aspirations of students affect their academic performance and it can be measured. It is also assumed that the variables and the questionnaires are valid, and the answer of students reflect their own perceptions.

### Hypothesis

Ayub (2010) conducted a study to determine the relationship between extrinsic and intrinsic motivation/aspirations and academic performance of students. Study concluded that intrinsic and extrinsic motivation/aspirations and academic performance were positively correlated. Built on that theory, the current study hypothesizes that there is a relationship between extrinsic and intrinsic aspirations and academic performance of the students.

### Scope and Delimitation of the Study

The current study limits itself to the grade XII of Senior High School of Divine Word Colleges in Ilocos Sur and Ilocos Norte Provinces. It covers only to measure the effect of extrinsic and intrinsic aspirations toward academic performance.

### Research Methodology

In order to carry out the study, an appropriate research methodology is utilized. Therefore, this part discusses research design, data gathering instruments, population, locale of the study, data gathering procedures and statistical treatment of data.

### Research Design

The study is a quantitative and uses correlational descriptive research design and aided by fact finding inquiry

to determine and explain the extrinsic and intrinsic aspirations of students. According to Best and Khan (1993) descriptive research is to describe and explain what is found in the data. It concerns with conditions of relationship that exist; practices that prevail; beliefs, processes that are going on; effects that are being felt; or trends that are developing. In other words, it describes the data that have been collected on research sample, describes "what is" about the data gathered.

In line with the current study, descriptive correlational method was deployed. The study assessed the extrinsic and intrinsic aspirations of the students and how it affects their academic performance. This was to identify what the dominant aspirations among students were and what aspirations affect the academic performance.

### Locale of the Study

The locale of the study was Senior High Schools of Divine Word Colleges of Vigan, Ilocos Sur and Divine Word College of Laoag, Ilocos Norte, Philippines.

### Population

The population of the study was composed of all Grade XII Senior High School Students of these two colleges. Since the number of grade XII students were limited, then total enumeration sampling was used to meet the required data for the study.

### Data Gathering instruments

The study utilized questionnaires. The questionnaires were adopted from Aspiration Index developed by Kasser and Ryan (1996). The questionnaires were distributed to all grade XII students of these two Catholic colleges in Ilocos Region. Questionnaires were composed of three parts and they are Extrinsic Aspirations, Intrinsic Aspirations and Academic Performance.

### Data Gathering Procedures

In the process of data gathering, the researcher sent letters to the Presidents of the two colleges in Ilocos Region, requesting the Presidents to allow the researcher to flow his questionnaires in his college. The researcher personally met the Presidents and students and requested them to answer the questionnaires.

The retrieval of questionnaires was arranged between the President's representative and the researcher with the help of employees and faculty of the three colleges.

### Statistical Treatment of Data

In consistent with the study as descriptive research, therefore descriptive statistics is used to measure the weighted mean and the Pearson r will be used to measure their correlations.

The following ranges of values with their descriptive interpretation will be used:

**Statistical Range**      **Descriptive Interpretation**

**Overall Descriptive Rating**

| | |
|---|---|
| *4.21-5.00* | *Very important/ Very High* |
| *3.41-4.20* | *Important / High* |
| *2.61-3.40* | *Somewhat important/ Moderate* |
| *1.81-2.60* | *Not important / Low* |
| *1.00-1.80* | *Not important at all/Very Low* |

Academic Performance in terms of general average Grade (GAG)

*70-75: Very Low*

*76-80: Low*

*81-85: Moderate*

*86-90: High*

*91-95: Very High*

*96-100: Excellent*

**Findings, conclusion and recommendations**

The findings of the study are presented based on the statement of the problem of this study. The study was to determine the relationship between extrinsic and intrinsic aspirations of the students and their academic performance as measured by their self-reported general average grades, particularly to answer the following questions:

*Table.1a. What is the extrinsic aspirations of students in terms of Wealth Aspiration?*

| WEALTH | | |
|---|---|---|
| Questions | X | DR |
| To be very wealthy person | 3.98 | Important/High |
| 2. To have many expensive possessions | 3.00 | Somewhat Important/Moderate |
| 3. To be financially successful | 4.31 | Very Important/ Very High |
| 4. To be rich | 3.63 | Important/High |
| 5. To have enough money to buy everything I want | 3.68 | Important/ High |
| Overall | 3.72 | Important/High |

*Legend:*

| | | |
|---|---|---|
| *4.21-5.00* | *Very important* | *Very High* |
| *3.41-4.20* | *Important* | *High* |
| *2.61-3.40* | *Somewhat important* | *Moderate* |
| *1.81-2.60* | *Not important* | *Low* |
| *1.00-1.80* | *Not important at all* | *Very Low* |

As it is reflected on the table, it shows that overall, the extrinsic aspiration of students in terms of wealth aspiration is 3.72 which is interpreted as important or high. Taking the questions singly, students have high aspirations along their aspirations to be wealthy person (3.98), to be rich (3.68), to have more money (3.68), and have very high aspirations to be successful financially in the future (4.31). However, they have moderate agreement on the aspirations to have expensive possessions (3.00).

*Table.1b. What is the extrinsic aspirations of students in terms of Fame Aspiration?*

| FAME | X | DR |
|---|---|---|
| 1. To have my name known by many people | 2.80 | Somewhat Important/Moderate |
| 2. To be admired by many people | 3.02 | Somewhat Important/Moderate |
| 3. To be famous | 2.40 | Not Important/Low |
| 4. To have my name appear frequently in the media | 2.31 | Not Important/Low |
| 5. To be admired by lots of different people | 2.77 | Somewhat Important/Moderate |
| Overall | 2.66 | Somewhat Important/Moderate |

Legend:

| | | |
|---|---|---|
| *4.21-5.00* | *Very important* | *Very High* |
| *3.41-4.20* | *Important* | *High* |
| *2.61-3.40* | *Somewhat important* | *Moderate* |
| *1.81-2.60* | *Not important* | *Low* |
| *1.00-1.80* | *Not important at all* | *Very Low* |

Though the students have high aspirations along the wealth aspirations, however, it does not follow that they aspire to be famous. As gleaned from the table, it reveals that overall, the aspirations of students in term of fame is 2.66 which is understood as

somewhat important or moderate which mean that they did not totally agree or disagree to be famous. This can be seen when taking the questions singly in which it shows that students felt somewhat important to be well-known person (2.80), to be admired by people (3.02), and to be admired by many different people (2.77). However, students do not see the importance of becoming famous (2.40) and to have their name appear in the media (2.31).

*Table.1c. What is the extrinsic aspirations of students in terms of Image Aspiration?*

| IMAGE | | |
|---|---|---|
| | X | DR |
| 1. To successfully hide the signs of aging | 2.77 | Somewhat Important/Moderate |
| 2. To have people comment often about how attractive I look | 2.58 | Somewhat Important/Moderate |
| 3. To keep up with fashions in hair and clothing | 2.94 | Somewhat Important/Moderate |
| 4. To achieve the "look" I have been after | 2.94 | Somewhat Important/Moderate |
| 5. To have an image that others find appealing | 2.78 | Somewhat Important/Moderate |
| Overall | 2.80 | Somewhat Important/Moderate |

*Legend:*

| | | |
|---|---|---|
| *4.21-5.00* | *Very important* | *Very High* |
| *3.41-4.20* | *Important* | *High* |
| *2.61-3.40* | *Somewhat important* | *Moderate* |
| *1.81-2.60* | *Not important* | *Low* |
| *1.00-1.80* | *Not important at all* | *Very Low* |

From fame aspiration follows their image aspiration. Since the students do not see fames as very important or important, it is also true with their image aspiration. As it is appeared in the mean computation, it shows that overall the image aspiration of students is 2.80 which is interpreted as somewhat agree or moderate. They seem to be not totally agreeing or disagreeing in terms of image aspiration. They somewhat agree to have a good image. Even when the questions are taken singly, all questions are rated somewhat important. Students consider somewhat important to hide signs of aging (2.77), to have attractive look (2.58), to keep up with fashion in hair and clothing (2.94) and to achieve the "look" (2.94).

*Table.1d: Summary of extrinsic Aspirations*

| | X | DR |
|---|---|---|
| Wealth | 3.72 | Important/ High |
| Fame | 2.66 | Somewhat Important/Moderate |
| Image | 2.80 | Somewhat Important/Moderate |
| Overall | 3.06 | Somewhat Important/Moderate |

In summary, as it shown on the table, overall extrinsic aspirations of students are 3.06 which is considered as somewhat important or moderate. In general, students have no high or very high aspirations in terms of becoming famous person and to have good image (2.80) but they have high aspirations to be wealthy (3.72).

*Table.2a. What is the intrinsic motivation of students in terms of Personal Growth Aspiration?*

| Personal Growth Aspiration | | |
|---|---|---|
| | X | DR |
| 1. To grow and learn new things | 4.62 | Very Important/ Very High |
| 2. At the end of my life, to be able to look back on my life as meaningful and complete. | 4.56 | Very Important/ very High |
| 3. To choose what I do, instead of being pushed along by life | 4.21 | Very Important/ Very High |
| 4. To know and accept who I really am | 4.66 | Very Important/Very High |
| 5. To gain increasing insights into why I do the things I do | 4.20 | Important/High |
| Overall | 4.45 | Very Important/Very High |

*Legend:*

*4.21-5.00*                    *Very important*                    *Very High*

| | | |
|---|---|---|
| *3.41-4.20* | *Important* | *High* |
| *2.61-3.40* | *Somewhat important* | *Moderate* |
| *1.81-2.60* | *Not important* | *Low* |
| *1.00-1.80* | *Not important at all* | *Very Low* |

It is contradictory to the extrinsic aspiration in which the students have moderate agreement in terms of wealth aspirations, fame and image aspirations when it is compared to intrinsic aspirations. Students have very high intrinsic aspirations. The table shows that overall, the intrinsic aspiration of students in terms of personal growth aspirations is 4.45 which is considered as very important or very high. Even when they are taken singly, it shows that the students have very high aspirations to grow personally and learn new things (4.62), to have meaning and complete life (4.56), to have freedom (4.21), to accept one's self (4.66) and gain increasing insights into the things they do (4.20).

*Table.2b. What is the intrinsic motivation of students in terms of Relationship Aspiration?*

| Relationship Aspiration | | |
|---|---|---|
| | X | DR |
| 1. To have good friends that I can count on. | 4.46 | Very/Important/Very High |
| 2. To share my life with someone I love | 4.52 | Very Important/High/Very High |
| 3. To have committed, intimate relationship | 4.08 | Important/ High |
| 4. To feel that there are people who really love me and whom I love | 4.50 | Very Important/Very High |
| 5. To have a deep enduring relationship | 4.27 | Very Important/Very High |
| Overall | 4.36 | Very Important/Very High |

Legend:

| | | |
|---|---|---|
| *4.21-5.00* | *Very important* | *Very High* |
| *3.41-4.20* | *Important* | *High* |
| *2.61-3.40* | *Somewhat important* | *Moderate* |
| *1.81-2.60* | *Not important* | *Low* |
| *1.00-1.80* | *Not important at all* | *Very Low* |

Favorable evaluation on the intrinsic aspirations is not limited to personal growth aspirations but even to their relationship aspiration. As it is gleaned from the table, the overall computed mean of relationship aspiration of students is 4.36 which is interpreted as very important or very high. It just indicates that students put the relationship as very important value in their future life. Even when the questions are taken singly, it shows that students have very high aspirations to have good friends that they can count on (4.46), to share their life with someone they love (4.52), to have committed and intimate relationship (4.08), to have enduring relationship (4.27) and to be able to love and to be loved (4.50).

*Table.2c. What is the intrinsic motivation of students in terms of Community Contribution aspiration?*

| Community Contribution Aspiration | | |
|---|---|---|
| | X | DR |
| 1. To work for the betterment of society | 4.25 | Very Important/ Very High |
| 2. To assist people who need it, asking nothing in return | 4.35 | Very Important/Very High |
| 3. To work to make the world better place | 4.38 | Very Important/Very High |
| 4. To have other improve their lives | 4.33 | Very Important/very High |
| 5. To help people in need | 4.56 | Very Important/Very High |
| Overall | 4.37 | Very Important/Very High |

Legend:

| | | |
|---|---|---|
| *4.21-5.00* | *Very important* | *Very High* |
| *3.41-4.20* | *Important* | *High* |
| *2.61-3.40* | *Somewhat important* | *Moderate* |
| *1.81-2.60* | *Not important* | *Low* |

| | | |
|---|---|---|
| *1.00-1.80* | *Not important at all* | *Very Low* |

Consistent evaluation is also extended to the aspiration of students in terms of community service, that students have very high aspirations to contribute something to the community where they live. The data reveals that overall, the students have very high aspirations (4.37) in terms of community contribution. Such evaluation is reflected in all questions when they are taken singly, that students have very high aspirations to work for betterment of the society (4.25), to assist people in need (4.35), to make the world better place (4.38),  to improve the life of other people (4.33) and to help people in need (4.56).

*Table.1d. Summary Table*

| | X | DR |
|---|---|---|
| Personal Growth | 4.45 | Very  Important/very High |
| Relationship | 4.36 | Very  Important/Very  High |
| Community | 4.37 | Very  Important/Very  High |
| Overall | 4.39 | Very  Important/very  High |

*Legend:*

| | | |
|---|---|---|
| *4.21-5.00* | *Very important* | *Very High* |
| *3.41-4.20* | *Important* | *High* |
| *2.61-3.40* | *Somewhat important* | *Moderate* |
| *1.81-2.60* | *Not important* | *Low* |
| *1.00-1.80* | *Not important at all* | *Very Low* |

In summary, the table reveals that overall (4.39) the intrinsic motivation of students is very high as indicated by its mean value. Even when the variables are taken separately, it also shows that all variable are evaluated to be very high in terms of aspirations for personal growth, building good relationship and community contributions.

**3. What is the academic  performance  of students  in terms of General  Average  Grade?**

In terms of academic performance of students, it was found that the general average grade of students was 88. 80 which is considered as high.

*Table.3. Is there a relationship between extrinsic and academic performance?*

| Relationship between extrinsic aspiration and academic performance | |
|---|---|
| Wealth | 0.06573 |
| Fame | -0.06551 |
| Image | -0.05700 |
| As a whole | -0.01893 |

*Significant at 0.05 level (2-tailed)

As reflected in the correlation table, the computed value reveals that as a whole (-0.01893) which is lower than 0.05 significant value indicates that there is no significant relationship between extrinsic aspirations and academic performance. Even they are taken separately, it also shows that wealth, fame and image aspirations are not correlated to academic performance.

*Table.4. Is there a relationship between intrinsic aspirations and academic performance?*

| Relationship between Intrinsic Aspirations and Academic Performance | | |
|---|---|---|
| Personal growth | 0.20152* | |
| Relationship Aspiration | 0.29031* | |
| Community  Con Asp | 0.25890* | |
| As a Whole | **0.25024*** | |

*Significant at 0.05 level (2 –tailed)

It is interesting to see the result of the intrinsic aspirations of students. As revealed by their computed value, as a whole (0. 25024*), which is higher than 0.05 significant value indicates that there is  a  significant relationship between intrinsic  motivation and academic performance of students. Even when the variables are taken singly, it also

shows that all variables of intrinsic aspirations correlate to the academic performance of students. Personal growth aspiration, relationship aspiration and community contribution aspirations are all correlated to the academic performance.

## CONCLUSION

Based on the findings as presented according to the statement of the problem of the study, the study concludes that the extrinsic aspirations of students are considered moderate. They considered wealth, fame and image to be somewhat important. Students do not have a high or very high aspirations to be very wealthy, famous and to have a very good image in the eyes of people, but it is not also very low or low aspirations to be wealthy, famous and a good image.

It was different when it comes to intrinsic aspirations of student. The data revealed that students have very high aspirations to grow, to have good relationship and to contribute something good to the community.

In terms of its correlation with the academic performance, the findings indicate that there is no correlations between extrinsic aspirations and academic performance but there is a correlation between intrinsic aspirations and academic performance. Thus, the study concludes that academic performance of students is motivated by their intrinsic aspirations or intrinsic motivation to grow, to have good relationship and to contribute something valuable for the community where they stay.

## RECOMMENDATIONS

Based finding and conclusions of the study, the study recommends that the school or the administrators design curriculum based on students' own choice and their future aspirations and at the same time must provide policies that promote the growth of intrinsic motivation of students to study. Teachers' approach to classroom instruction must promote intrinsic motivation of students in which the students are encouraged to follow their own aspirations to study. External imposition does not help promoting academic performance of students.

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# Identity and Alienation: A Study of Mahmoud Darwish's 'ID Card' and 'Passport'

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**Abstract—** *The aim of this paper is to understand the concept of identity in a specific perspective. The perspective is to understand a state that has been occupied, colonized and how it responds by language and poetry and resists occupation. The country is Palestine and the author is one of the greatest poets of Palestine, Mahmoud Darwish. Both the definitions and philosophical summaries have been provided to these two words and then they are used to understand two famous poems. The researcher has selected two poems of Darwish: "ID Card" and "Passport". ID Card" appeared in his collection Olive Leaves in 1964, when Darwish was 23 years old.*
**Keywords— Identity, alienation, resistance, Palestine, occupation, imperialism.**

## I. INTRODUCTION

Alienation is a familiar theme in the poems of Mahmoud Darwish and this theme is defined as emotional isolation or detachment from others or as a way of thinking in exile. In the select poems of Mahmoud Darwish, the reader finds the speech, eloquence and the message of the poems reflect the continually alienated atmosphere of a person, his native people, his land, his neighbors. The situation in which how the people of the land experience isolation from their own land and identity is deeply portrayed through imagery and terse metaphors. The speech, narrative and the tone of the characters or the poet himself feel physically and psychologically separated from themselves. This paper is a study of Darwish's select poems and their relationship with the real world that they represent. By Identity, the researcher means personal traits, beliefs, and characteristics as Khalil Hasan Nofa defines it in his article "National Identity in Mahmoud Darwish's Poetry":

> Identity can be generally defined as a set of distinct personal and behavioral characteristics, attributes, beliefs, and desires that define an individual as a member of a certain group. That is, your identity can be closely related to your beliefs and values and how you may see and respond to the world, i.e., your ideology.

Moreover, identity can be glossed as the aspects or attributes of a person that form the basis of his / her dignity, honor, and pride. (66)

To put it differently, identity is one's feeling about one's self, character, goals, and origins. Carolyn Forché and Runir Akash noted in their introduction to *Unfortunately It Was Paradise* (2003), "as much as [Darwish] is the voice of the Palestinian Diaspora, he is the voice of the fragmented soul" (xvii). Forché and Akash commented also on his 20th volume, Mural, as they write:

> Assimilating centuries of Arabic poetic forms and applying the chisel of modern sensibility to the richly veined ore of its literary past, Darwish subjected his art to the impress of exile and to his own demand that the work remain true to itself, independent of its critical or public reception. (xvii)

Mahmoud Darwish saw many different experiences in life regarding his identity as well as the country he belongs to also witnessed many effects of colonization which shook the Arab world, and Muslims in general. The colonization of Palestine by deception is perceived to be a tragedy from different angles and to a better understanding of Darwish's writing; it is useful to interpret his poems while remembering the socio-historical background of the author and the country he belongs to.

One of the main events in Palestinian history is the event of 'Nakbah,' which occurred in 1948 and at that time, Mahmoud Darwish was six years old; his family left Palestine to Lebanon. After that, they infiltrated back to their village to find it all ruins and destroyed. Najami and Ajjawi write in their article "Mahmoud Darwish, A Poet who attempted to be":

> When the "Nakbah" of 1948 occurred, Darwish was six years old; he left Palestine with his family to Lebanon. Later they infiltrated back to his village to find it all ruins. Darwish underwent the experience of being exiled in his homeland. He witnessed the cruel actions of the authoritarian Jewish policy that kills, imprisons,

and destroys homes. He, himself, was subject to prison and was sentenced to house arrest several times in his life. He alsowitnessed the 1967 "Nakbah" and wrote five books of collected poems from within the Palestinian land. Those books granted him vast public recognition that the Palestinian poetry became associated with three Palestinian poets on top of whom was Mahmoud Darwish.(276)

**Analysis of Poems and Critical Interpretation**

The researcher has selected two poems of Darwish: "ID Card" and "Passport". ID Card" appeared in his collection *Olive Leaves* in 1964, when Darwish was 23 years old. Darwish talks of identity in a direct way and even resists occupations straightly alluding or being afraid of censorship or administrativeintimidation. Palestinians are by origin and by identity Arabs. This fact can be understood by looking at Arabs as being a group of different states and yet the people living therein sharing the same language, history, geography, values, and inheritance. Mahmoud Darwish in 1969 wrote his famous poem "Write Down, I am an Arab" and now named as "Identity Card." This poem within its charismatic eloquence became a manifesto for the resistance movement for years to follow. This poemis still read extensively and recited by many generations in Palestine and the Diaspora. The power of the poem originatesfrom two perspectives, one of which is celebrating Arabism and the other is portraying the pain of being an Arab in contemporary era.Ahmed Masoud writes in "Remembering Mahmoud Darwish – How the Revolution was Written":

> This poem comes as a turning point in the development of the Palestinian literature of resistance. It was the first poem to announce a challenge to and a refusal of the political environment that Palestinians had been living under since 1948. The poem talked not only about Arabism as a subject to be proud of, but also ended with a strong political message that encouraged people to resist. "But when I am made hungry, then I will eat the flesh of my oppressor, beware of hunger and anger" is a line which announces that Palestinian patience had run out. The poem was celebrated in Palestine but also across the entire Arab world, mainly for its celebration of Arabism before Palestinianism – a concept cherished by Arab nationalists who stressed on the primacy of pan-Arabism over regional nationalisms. The poem celebrates Arabic culture and puts it forward as being ideal regardless of the hardships Arabs face. (par.24)

Darwish portrays this Arabic identity in his poem"Identity Card":

Record!

I am an Arab

You have stolen the orchards of my ancestors

And the land which I cultivated

Along with my children

And you left nothing for us

Except for these rocks…

So will the State take them

As it has been said?!

Therefore!

Record on the top of the first page:

I do not hate people

Nor do I encroach

But if I become hungry

The usurper's flesh will be my food

Beware…

Beware…

Of my hunger

And my anger! (op.cit)

In this poem, famously known as 'ID Card', Darwish has espoused the symbolic identity of an ordinary 'Palestinian' who isa victim of 'Zionist oppression' being interrogated by an Israeli official. Salman Hilmy in his article published by Washington Report under the title"ID Card by Mahmoud Darwish— A Translation and Commentary" writes:

> The verses empower the peaceful dispossessed Palestinian with an assertive identity and a confident voice that defy continuous humiliations at the hand of the occupier. Although the poet was fluent in Hebrew, he ignores the official's language by omitting his questions from the poem and replies only in Arabic to underscore his own and Palestine's cultural and national identity. The poem's power lies partially in its stark language, uplifting tone and simple, direct images, which endow the speaker with a kind of primal nobility. (par.2)

Khalil Hasan Nofal in his article "National Identity in Mahmoud Darwish's Poetry" writes:

> Darwish uses his poetry to quest and express his sense of identity throughout various phases as a Palestinian, asan Arab, and as a human. As a Palestinian and as an Arab, he depicts his sense of Palestinian and Arab identity asbelonging to a homeland. He portrays this sense as homeland, language, culture, traditions, values, history,geography, roots, and environment because all Arabs share the sense common language, the same culture, thesame traditions,

values, and heritage, the same roots, the same culture, the same history,and geography. (76)

The other poem famous for resistance, Identity,and human rights is "Passport" and in Arabic, the title of the poem is "Jawaz-us-Safar".  The poem follows:

They did not recognize me in the shadows
That suck away my color in this Passport
And to them my wound was an exhibit
For a tourist Who loves to collect photographs
They did not recognize me,
Ah . . . Don't leave
The palm of my hand without the sun
Because the trees recognize me
All the songs of the rain recognize me
Dont' leave me pale like the moon!
All the birds that followed my palm
To the door of the distant airport
All the wheatfields
All the prisons
All the white tombstones
All the barbed boundaries
All the waving handkerchiefs
All the eyes
were with me,
But they dropped them from my passport
Stripped of my name and identity?
On a soil I nourished with my own hands?
Today Job cried out
Filling the sky:
Don't make an example of me again!
Oh, gentlemen, Prophets,
Don't ask the trees for their names
Don't ask the valleys who their mother is
From my forehead bursts the sword of light
And from my hand springs the water of the river
All the hearts of the people are my identity
So take away my passport! (op.cit)

Marwan A. Hamdan in "Mahmoud Darwish's Voicing Poetics of Resistance: A Receptionist Review" writes:

> Here, Darwish evokes the image of the passport to defy the Israeli attempts to extirpate the Palestinians from theirland of birth and nationality. In addition, the evoked images of the sword,  light,  hands,  and  water metaphoricallysuggest the sense of resistance. Further, Hamoud Ahmed (2012) views in these lines "the seeds of resistance"manifested in "the bonded elements of nature and human identity" (172)

Language, as it can be explained, is a system of suggestive signs and codes that are used in different situations  andpurposes.  Similarly,  the  concept  of resistance in creative and cultural production becomes an absolute humanprinciple, especially in the Arab region, which in contemporary time is trying to find its roots and accomplish  its  identity,  modernity,  and  freedom. 'Literature of resistance' or 'resistance literature' is a cultural resistance thatprecedes, accompanies, and follows the resisting act which may be in many different forms like fiction, drama, poem or a short story. Among these genres, the concept of resistance poetry accompanies the concept of'fighting'  and  'resisting'  the  'incorrect narrative' propagated by the colonizer with available weapons in wars, battles and other forms of foreign occupation. Darwish explains it as:

> Our  poems  have  no  colorIf  the  big  ear,  the laities, fail to understand them,They are worthy of being disposed of.And become immortal by our silence (Darwish, A., 2000, p. 28).

Darwish states that 'odes' or 'poems' that are not useful for the purposeof educating the community should be thrown away. Ideal poetry is a poetry that isintelligible to the public so that people can learn from it. Otherwise, it is better to remain silent. Similarly, Samih al-Qasim is of the opinion that one should not be afraid of showing or celebrating one's identity and especially the poet must be strict upon these important issues of human rights violation, colonization and he must not be afraid of being put in prison. Poetry has long served as a promotional medium in the literature and poet acted as thelanguage of his own tribe. Thus, in the resistance literature, poetry has never been not far from itsmission. Samih al-Qasim states that the function of poetry is to teach social, political, andrevolutionary issues. According to him, poetry is not just for joy and pleasure. So, poetry, inhis opinion, is a symbol  for  humane  movements  and  social  and revolutionary activities. It can bealso used as a tool for training and educating people in the community. He says:

> They have put you behind bars. But is it really possible to imprison you? Are you going tobe hanged at the dawn light?They have put you behind bars. But are the prison walls are so powerful to suppress yourpoetry?(Samih al-Qasim, 12)

## II.        CONCLUSION

Darwish'spower of words and the way he wrote his fierce 'poems of resistance' and for the 'love of his motherland' landed him in prison five times and he was also placed under house arrest by the Israeli military authorities on numerous occasions. His well-knownpoem "Identity Card" (1964) became famous because of the refrain it contains that transcends oppression and colonization with a warning about consequences and the bravery of the subjugated population. The refrain is

"Write down, I'm an Arab!" hardened Palestinian resistance against Israeli attempts to wipe out Palestinian identity and history by Zionist ideological discourse.

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# Integrated Vector Management as an Effort to Anticipate the Spread of DHF in Tanjungpinang

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*Abstract— DHF is a vector-borne disease caused by dengue virus transmitted to humans through the bite of the Aedes aegypti and Aedes albopictus mosquitoes. Many efforts have been taken by the government to overcome the occurrence of dengue cases. However, the cases in Tanjungpinang continue to occur throughout the year and even increased in 2018. The implementation of Aedes vector control program is still done individually. Therefore, an approach which involves all sectors, including government, the private sector, and society, is needed.*

*A descriptive and analytical observational study of 50 samples and 214 coordinate points of DHF patients were carried out for mapping and dynamics of transmission surveys. Out of 434 DHF patients, 60.1% of them were from the Tanjungpinang Timur sub-district with a pattern of group distribution, especially in urban villages with the highest population density namely Pinang Kencana Village. Vector surveillance showed 61.1% villages in the indices of Aedes aegypti and/or Aedes albopictus HI > 5 and RR > 0.025.*

*Control of Aedes sp is not only the responsibility of the health sector but is also the responsibility of all sectors. To ensure the continuity of vector control, the development of a strategy in the form of integrated vector management is needed. The integrated vector management concept is to integrate effective and economical vector control methods involving all sectors. Thus, in order to implement integrated vector management, commitment from stakeholders and related sectors is required. Besides, it requires the active role of the community to be involved in vector control.*

*Keywords— Integrated Vector Management, DHF, Tanjungpinang.*

## I. INTRODUCTION

Dengue Hemorrhagic Fever (DHF) is one of the vector-borne diseases that have spread rapidly following the geographical and regional distribution to various countries. An estimated 50 million cases of dengue occur every year. Indonesia is a country with dengue cases that occur every year. Meanwhile, Indonesia is a country with dengue cases that occur every year. The cases are almost evenly distributed throughout the region. In 2017, Incident Rate (IR) in Indonesia amounted to 22.55% with a Case Fatality Rate (CFR) of 0.75%. [1] Riau Islands is a province with the second highest CFR in Indonesia with IR of 30.35% and CFR of 1.74%.

This study aims to describe the implementation of integrated vector management in anticipation of the spread of DHF and to know the relationship of *Aedes* vector index in the form of HI & RR with the spread of DHF in Tanjungpinang. Tanjungpinang is one of the cities in the Riau Islands which has a wet tropical climate with air temperatures ranging from 27.7°C, humidity of 81,5%, and rainfall of 15.72 mm with the number of rainy days of 20 days per month. Conceptually, Tanjungpinang is an area with the optimum climate for breeding *Aedes sp* mosquitoes. Therefore, dengue cases in Tanjungpinang occur every year. Data shows a significant increase in cases from 79 patients in 2017 to 352 patients in 2018 and 80 patients in January 2019.

DHF will not occur without a vector namely *Aedes sp*. Vector control activities are currently only carried out by the health sector. However, a good strategy needs to be supported by all sectors in order to run optimally. Therefore, to anticipate the spread and increase in cases, an integrated vector control concept which involves all sectors including government, private sector and society are needed.

## II. METHOD

This study is a descriptive study for the formation of integrated vector management and observational analytic with a cross-sectional approach to determine the relationship of House Index (HI) and Resting Rate (RR) with the spread of DHF in Tanjungpinang. The population in this study was 434 DHF patients who suffered from DHF in 2018 and January 2019 in Tanjungpinang. The sampling was done using purposive technique sampling. The number of the samples for interviews was calculated using the following formula:

$$\frac{N\,Z^2\,P(1-P)}{N\,d^2 + Z^2\,P(1-P)}$$

The calculation shows a number of samples 44.01 were needed for this study. However, to anticipate the dropout, 10% was added. Thus, 48.41 rounded up to 50 samples were involved in this study with the criteria of suffering from dengue in October – December 2018 and January 2019. In addition to mapping and describing the dynamics of distribution, coordinates of 214 DHF patients were measured.

## III. RESULTS

Tanjungpinang is a medium city with a population of 271,645 people with a growth rate of 1.13%. The spread of population is still uneven with 42.13% of the population in the Tanjungpinang Timur Sub-District. The forming soil layer is hard and difficult to absorb water. Therefore, Tanjungpinang has a problem with clean water supplies which causes people to have a habit of sorting water on drums, buckets, and others.

*Table 1. Distribution of DHF in 2018 and January 2019, HI, RR, Temperature, Humidity, & Wind Speed of Urban Village in Tanjungpinang.*

| No | Village | DHF Patients | HI (%) | RR | Temperature ($^0$C) | Humidity (%) | Wind Speed (mps) |
|---|---|---|---|---|---|---|---|
| 1 | Tanjungpinang Timur | 27 | 7.50 | 0.06 | 29.2 | 78 | 3 |
| 2 | Dompak | 1 | 0.00 | 0.00 | 29.3 | 78 | 1 |
| 3 | Sei Jang | 21 | 22.50 | 0.38 | 27.0 | 93 | 2 |
| 4 | Tanjung Ayun Sakti | 22 | 12.50 | 0.06 | 28.0 | 86 | 2 |
| 5 | Tanjung Unggat | 19 | 17.50 | 0.19 | 27.8 | 80 | 2 |
| 6 | Air Raja | 27 | 20.00 | 0.00 | 28.0 | 82 | 4 |
| 7 | Pinang Kencana | 112 | 21.04 | 0.34 | 28.2 | 78 | 3 |
| 8 | Kampung Bulang | 14 | 2.50 | 0.06 | 27.4 | 80 | 4 |
| 9 | Melayu Kota Piring | 42 | 24.32 | 0.38 | 27.8 | 78 | 2 |
| 10 | Batu Sembilan | 66 | 17.64 | 0.17 | 27.4 | 81 | 3 |
| 11 | Bukit Cermin | 8 | 2.50 | 0.00 | 28.2 | 78 | 3 |
| 12 | Kamboja | 4 | 0.00 | 0.00 | 27.4 | 80 | 4 |
| 13 | Kampung Baru | 10 | 4.00 | 0.13 | 27.8 | 78 | 2 |
| 14 | Tanjungpinang Barat | 31 | 10.00 | 0.13 | 27.4 | 81 | 3 |
| 15 | Senggarang | 2 | 0.00 | 0.00 | 25.7 | 92 | 3 |
| 16 | Tanjungpinang Kota | 6 | 3.23 | 0.00 | 27.6 | 82 | 4 |
| 17 | Kampung Bugis | 21 | 20.00 | 0.31 | 27.3 | 80 | 3 |
| 18 | Penyengat | 1 | 0.00 | 0.00 | 27.0 | 82 | 2 |
| | Total/ Average | 434 | | | 27.7 | 81.5 | 2.8 |

1. Mapping of Areas with Cases

Incidence Rate of DHF cases in 2018 in Tanjungpinang amounted to 130.32 per 100,000 populations which spread in seventeen villages. The three villages with the highest DHF cases were the Pinang Kencana Village with 95 cases, Batu 10 Village with 60 cases and Melayu Kota Piring Village with 33 cases. Those three villages are located in the Tanjungpinang Timur sub-district.
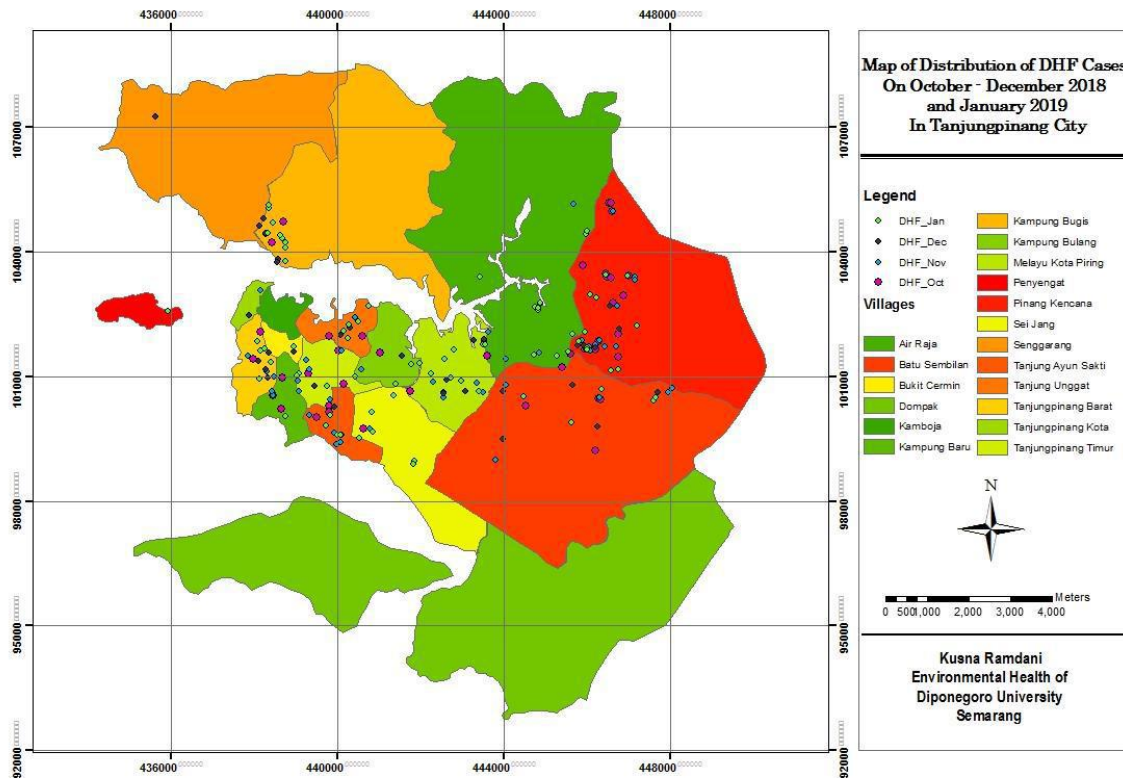
*Fig.1: Distribution of DHF Patients in Tanjungpinang in October – December 2018 and January 2019*

2. Dynamic Transmission of DHF

The survey of dynamic transmission was carried out on DHF patients in October, November, December 2018 and January 2019.

*Table 2. Average Nearest Neighbor (ANN) Summary Calculation Results.*

| Average Nearest Neighbor (ANN) Summary | |
|---|---|
| Observed Mean Distance | 708,374 |
| Nearest Neighbor Ratio | 0,186 |
| Z-Score | -22,781 |
| p-value | 0,000 |

Based on the spatial statistical analysis of the Average Nearest Neighbor (ANN) using ArcGIS software, the results of the Nearest Neighbor Ratio (NNR) = 0.186 < 1. It means the pattern of dengue incidence in Tanjungpinang was clustered especially in urban villages with the highest population density namely Pinang Kencana Village. ANN calculations also produced an average distance between cases of 708,374 meters.

Table 2 presents the results of the bivariate analysis with the spread of DHF cases in Tanjungpinang.

*Table.3: Results of Chi-Square output between HI and RR with DHF Spreading Pattern*

| | P-value | OR | CI 95 % (lower-upper) |
|---|---|---|---|
| House index (HI) | 0,637 | 2,5 | 0,370 – 16,888 |
| Resting Rate (RR) | 0,05 | 16 | 1,315 – 194,623 |

The result of HI p-value analysis in *Chi-Square* is $0,637 > 0,05$. It means there is no relationship between HI and the pattern of DHF spread. Meanwhile, RR p-value is $0.05 \leq 0.05$ which means there is a relationship between HI and the spreading pattern of DHF in Tanjungpinang. In conclution , RR becomes a risk factor for dengue spread in Tanjungpinang.

3. Vector Density

In order to find out the existence of DHF vectors, a survey on the life of larva and *Aedes sp* mosquitoes was conducted. The survey was conducted with a purposive sampling technique on 50 DHF patients in October, November, December 2018 and January 2019. Larvae were found in drums holding water, used tires, fences made of bamboo, and glasses of mineral water. In addition, *Aedes sp* mosquitos breeding sites were also found in schools.

The survey found that both larval and adults stages of *Aedes sp* vectors were shown in 61.1% *Aedes sp* index, HI > 5 % and Resting Rate (RR) above 0.025. Villages with the *Aedes sp* index met the requirements set by the Minister of Health Regulation No. 50 of 2017 were Dompak, Kampung Bulang, Bukit Cermin, Kamboja, Kampung Baru, Senggarang and Penyengat Villages.

4.   Joint Movement to Fight *Aedes* Larvae

Socialization was carried out by conveying the causes, transmission, and control methods for *Aedes sp* mosquitoes at the recitation and social gathering programs. In addition, the socialization was officially held on January 29, 2019, at Aston Hotel with speakers from Port Health Office (KKP) Class II of Tanjungpinang and national resource person who is an expert of MVT, an academic from Universitas Diponegoro, Semarang. The socialization aims to increase knowledge and arouse the commitment of every party to play an active role in controlling the vectors of *Aedes sp*. The socialization was opened by the Head of the Riau Islands Provincial Health Board and was attended by all stakeholders in the port as well as the local government of Tanjungpinang. After the socialization was carried out, the health and non-health sectors coordinated to move together to eradicate *Aedes sp*.

The joint movement to eradicate *Aedes* was a city-level movement initiated by the Board of National Family Planning and Population Control in order to include all sectors, both government and the community, to jointly fight dengue by eliminating *Aedes sp* mosquito breeding sites in houses and offices. This joint movement carried out on 16 February 2019 was opened by the Deputy Mayor of Tanjungpinang. That event was attended by the chairman of commission 1 Regional Assembly (DPRD) Tanjungpinang in charge of health, Head of *PP&PL* Riau Islands Provincial Health Board, Family Planning Health and Population Control Board, Board of Education, Board of Communication and Information, Board of Transportation, Board of Public Works, Tanjungpinang Timur Sub-District, Pinang Kencana Village, Class II KKP Tanjungpinang, Health of Polytechnic, Navy Health Service, Indonesian Red Cross, Saka Bakti Husada Scout, Baru IX Health Center, Melayu Kota Piring Health Center, Mekar Baru Health Center, College of Health Science HangTuah, Association of Indonesian Public Health Experts (IAKMI) Tanjungpinang, Association of Indonesian Public Health Scholars (*Persakmi*) Tanjungpinang, Pinang Kencana housing community 1, 2, 3, and Community Police Officer of Tanjungpinang Timur Sector Police.

With the theme "Let's Eradicate! No *Aedes* larvae, No DHF," the activity was held in the Pinang Kencana Sub-

District of Tanjungpinang Timur because 60.1% of DHF cases occurred in the sub-district. The joint movement was expected to arouse the enthusiasm of all parties especially the community in order to play an active role in eradicating mosquito nests and to give example to other regions that joint movement will succeed in reducing and preventing dengue cases.

## IV.   DISCUSSION

Tanjungpinang is a city located on an archipelago with a layer of soil in the form of hard bauxite and difficult to absorb water. Therefore, even though Tanjungpinang has quite high rainfall, the supply of clean water in this area is still a problem which has not been completely solved. Thus, in order to meet the need for clean water, the community has a habit of storing water in drums, buckets, and others.

DHF cases are closely related to temperature, humidity, rainfall, and the existence of breeding sites of *Aedes sp* mosquitoes as the main vector. *Aedes sp* mosquitoes as the main vector which has the habit of laying eggs on the water reservoirs that do not directly ground. The life cycle of *Aedes sp* mosquito takes place within 9 – 12 days with the habit of looking for human or animal blood in the morning and evening for the maturation process of the eggs. [2][3][4]

At first, the main strategy of DHF control was to eradicate adult mosquitoes through fogging. Moreover, the community was already aware that DHF control can be done by fumigation. There is a saying that if fumigation or fogging has not been carried out, there has been no action. However, this strategy poses a risk. Continued use of insecticides over a long period of time will make mosquito resistance to insecticides. Thus, the strategy is expanded by the use of larvacides against mosquitoes at the larval stage. However, the above-mentioned strategies currently are not able to reduce IR because dengue cases still occur throughout the year and even increase in numbers of areas affected by DHF. Then, there is a strategy in the form of the Eradication of Mosquito Nest (*PSN)* through 3 M plus. 3 M plus consists of cover, clean, and recycle places that could be the breeding grounds for the *Aedes* mosquitos. Vector control activities in the context of anticipating DHF are currently still handed over to the health sector. Although the government makes a very good strategy, if it is not supported by all sectors, the control will not run optimally.

The results of spatial statistical analysis obtained Nearest Neighbor Ratio (NRR) = 0.186<1. It means that the pattern of dengue incidence in Tanjungpinang is clustered especially in urban villages with the highest population density namely Pinang Kencana Village. Kedung Mundu

Semarang. This finding is in line with a study conducted by Kedung Mundu Semarang Health Center on the pattern of DHF spread.[5]

*Aedes sp* vector survey results obtained 61.1% of the village *Aedes sp* index HI>5% and Resting Rate (RR) above 0.025. This shows that there are still many villages with the *Aedes sp* index that do not meet the requirements as stated in Minister of Health Regulation No. 50 of 2017 concerning Environmental Health Quality Standards and Health Requirements for Vector and Animals and Control which requires the index of *Aedes aegypti* and/or *Aedes albopictus* for ABJ larvae to be ≥ 95 or *HI* < 5 and for adult stage  RR ≤ 0.025. [6] This finding is consistent with the finding of another study conducted in 2016 which stated that the highest distribution of DHF patients in Tanjungpinang was Tanjungpinang Timur Sub-District. [7] The results of bivariate analysis in *Chi-Square* between HI and the spread of dengue incidence in Tanjungpinang showed that there is no significant relationship because p-value wa 0,637 > 0,05. Meanwhile, there is a significant relationship between RR and the spread of dengue incidence in Tanjungpinang indicated by p-value ≤ 0.05. Likewise, with 95% CI lower-upper above 1 which means RR are risk factors for dengue spread. In January 2019, there were still increasing cases in the same village. Moreover, new patients were also found from a village where there were no cases before. The findings of other studies stated that the high density and population of *Aedes aegypti* caused the faster transmission of DHF and the risk of dengue fever. [8][9][10][11][12]

Currently, vector control is carried out by the fumigation method in the dwelling place of DHF patients and their surroundings after getting the results of epidemiological investigations. The fumigation is mostly carried out in 1 cycle only. Ideally, vector control is carried out periodically in both larvae and adult states by always carrying out vector surveillance either there is a case or not. The control should be done by fumigation with 2 cycles at a 1-week interval. The control should be done without waiting for the occurrence of the case. According to a study by Dian Perwitasari et al., there is also a need for a combination of vector control through fumigation with the use of repellents in individuals in order to reduce the DHF IR. [13]

51.7% DHF cases in Tanjungpinang occur at the age of 5 to 14 years old which is the school-age period from kindergarten to high school. This is supported by the results of vector surveillance in schools found breeding grounds for *Aedes sp* mosquitoes in the bathtub, used mineral water glass, and a fence made of bamboo with the upper part capable of sorting water. This is in accordance with the results of a study conducted in Kupang that the highest incidence of dengue was at the age of 5-9 years.

[14] Thus, the active role of the board of education is needed in providing understanding to students and the school to maintain the school environment in order to be free from the breeding grounds of *Aedes sp* mosquitoes through *Jumat Bersih* (Friday, Clean Day) and incorporate them into the school curriculum. In accordance with a study conducted by Mursid Rahajo, malaria lessons need to be included in the elementary school education curriculum as one of the elements of integrated vector management in order to cope with the incidence of malaria in Purworejo District, Jawa Tengah. [15][16]

Previous studies show that the community participation in DHF control is still lacking due to lack of awareness and care of the community in the surrounding environment. The community feels the urge to control larvae if there is an order from the prominent figure to work together, there is a joint movement initiated by the board of health, or there are many cases of dengue in the area. Moreover, many people do not want to accept the arrival of the vector surveillance team to inspect the reservoir of water in their home.

In addition, the implementation of vector surveillance from the government which tasks are given to *jumantik* cadres in one urban village is on average 2 people. Sometimes, *jumantik* only becomes a side job because of a modest salary. Therefore, *jumantik* is not enough to handle all urban areas with a broad target. Thus, *jumantik* cadres are often found to do surveillance when people already suffer from dengue.

Vector surveillance is ideally carried out by an independent team specifically tasked with handling *Aedes* vector with honorariums in accordance with the minimum wage in order for the staffs to work optimally. For example, Semarang Government has established a health surveillance staff *(gasurkes)* stationed in each village coordinated by the coordinator at the sub-district level. Before *Gasurkes* was formed in 2014, Semarang ranked first as the city with the highest DHF in Jawa Tengan Province. In 2015, *Gasurkes* was in action and made Semarang ranked third in 2016. In 2017, the cases dropped to 299 cases and in 2018 the cases decline from 299 to 72 cases. It made Semarang ranked 25-29 from 35 cities/regencies in Jawa Tengah Province. It means that Semarang had succeeded in handling DHF.

Tanjungpinang is a city located in the Riau Islands region where transportation facilities for people to go to Tanjungpinang are sea transportation in the form of ferries, roro, cargo ships, speedboats, canoes, and aircraft. Therefore, Tanjungpinang has several exits and entry areas in the form of ports and airports which increase the risk factor for the occurrence of DHF through the traffic of people and transportation equipment.[17]  Health

problems in the port area and the airport are delegated to Tanjungpinang Class II KKP. One of the routine activities carried out by Tanjungpinang Class II KKP is *Aedes sp* vector control through periodic larvae observation, adult mosquito surveys, and larvae and mosquito eradication through larvasidation and fumigation in the perimeter as well as buffer ports areas and airport. Mosquito control at larval and adult stages are carried out if HI>1 because internal regulations require that there is no vector in the perimeter area of the international port and airport.

*Aedes sp* vector control in the administrative area of Tanjungpinang was carried out by the Board of Health based on the occurrence of DHF cases and the findings of epidemiological investigations conducted by the health center. There were differences in the control systems carried out by the KKP with the Board of Health. The lack of synergy of vector control carried out between health and non-health sectors as well as the lack of awareness and active participation of the community has increasingly increased the spread of dengue cases in Tanjungpinang. According to a study conducted by Wiwik Trapsilowati et al., the importance of the active role of the community tackling the incidence of DHF. In addition, Ismet Sawir in his study stated the importance of the role of the community in preventing mosquito-borne disease while the government is only a facilitator. (18)(19) (20) (21)

Taking into account the conditions in Tanjungpinang, it is necessary to develop an integrated vector management concept which involves all sectors including government, the private sector, and society. In order to implement integrated vocational management, commitment from stakeholders and related sectors is needed. *Aedes* vector control is the main vector of DHF. (22) (23) (24) (25) (26)

## V. CONCLUSION

Three villages with the highest dengue cases in Tanjungpinang are Pinang Kencana, Batu 10, and Melayu Kota Piring Villages. Those three villages are part of Tanjungpinang Timur Sub-District.

The survey of dynamic transmission was carried out on DHF cases that occurred in October, November, December 2018 and January 2019 with the N ratio 0.186. It means the pattern of dengue spread in groups with an average distance between patients of 708.374 meters. The survey of vector feeding was carried out on *Aedes sp* mosquitoes in larva/larvae produced by 10 villages with HI above 5% and *Aedes sp* mosquitoes at the adult stage 11 villages with RR above 0.025. Furthermore, Chi-square analysis showed that there was a relationship between HI and RR with the pattern of DHF spread in Tanjungpinang.

The control of *Aedes sp* is not only the responsibility of the health sector but also the responsibility of all sectors in order to ensure the continuity of vector control. It is necessary to develop an integrated vector management strategy. The integrated vector management concept is to integrate effective and economical vector control methods involving all sectors to suppress vector populations. Thus, their presence is not at risk of transmitting disease. In order to implement integrated vector management, commitment from stakeholders and related sectors is required. Besides, it requires an active role of the community to be involved in vector control.

Socialization was carried out through community gathering such as recitation and socialization in Aston hotel. The socialization then was followed by coordination between the health and non-health sectors in order to form a joint movement to eradicate *Aedes sp*. centered in Pinang Kencana village involving all sectors and communities. The joint movement was opened by the Deputy Mayor of Tanjungpinang.

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# Learning Styles and Preferred Teaching Styles of Master of Arts in Teaching (MAT), major in Vocational Technological Education (VTE) Generation Y Learners

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**Abstract**— *This study explored the learning styles of 50 MAT-VTE Generation Y (millennial) learners and the teaching styles they preferred for their Graduate School professors. This employed the descriptive-correlational research design.*

*Majority of the learners absorbed and retained information better when pictures, diagrams, and charts were presented to them. Their sexwas not associated with their learning styles. Respondents who graduated from public tertiary schools were more of visual learners while those from private institutions were more auditory and kinesthetic. Likewise, respondents who came from rural areas were more auditory and kinesthetic and those from urban areas were more of visual learners. The respondents preferred funny, casual, physically expressive and intelligent teachers. Teachers who taught repeatedly, meticulously and raised tough questions and disturbing opinions did not appeal to them.*

**Keywords**— *Auditory, kinesthetic, learning styles, teaching styles, visual.*

## I.     INTRODUCTION

One of the missions of the Graduate School of the Nueva Ecija University of Science and Technology (NEUST) is to transform human resources into productive citizenry by offering quality education [1] as cited in [2]. To attain this goal, the learners' needs, especially in a classroom setting should be well understood and addressed properly. Hence, the necessary skills and knowledge needed in the real workplace will be imparted to them.

Learning styles are not dichotomous and generally operate on a continuum or on multiple, intersecting continua [3]. Some studies suggest that such are related to different variables which include thelearner's personality.

Brown, as cited by [4], "argued that learning strategies do not merely operate by themselves, but rather, these are directly tied to the learner's understanding of learning styles and other personality-related variables of the learner." Furthermore, [5]"exhorted researchers to view learning styles in the context of general personality factors such as: introversion and extroversion, reflectiveness and impulsiveness, field independence and field dependence, self-confidence and self-concept, self-efficacy and creativity and anxiety and motivation (intrinsic and extrinsic)[6]."

Learning styles are defined as the particular way in which a learner tries to learn something and perform better on undertakings which match their preferences. Therefore, "it is important for teachers to be aware of their students' preferred styles to take advantage of opportunities to maximize student learning[7]."However, today, because of the generation gap between the teachers and students, difficulties in addressing the learners' learning styles arise.

At the 2002 National Learning Infrastructure Initiative annual meeting, a faculty member asked two students, "What is the most difficult thing about being a student these days?" These students had the same answer, "Having to sit through a class lecture without being able to check e-mail, surf the Web, or listen to music." Another participant asked the faculty member, "How would you have answered that question?" The faculty member thought for a moment and said, "I would have answered Calculus[8]."The exchange highpoints the dissimilarity between most of the teachers and learners in the schools nowadays. This is due to the Generation Ylearners' exposure to modern technology which is different from the previous generations. Some studies even point out that there is a physiological difference between the brains of digital natives and those of adults from previous generations, such that their learning styles are no longer ours and conversely, "[W]e are not them because our world is not theirs [9]."

The previous researches proved that understanding how learners learn in today's generation conceivably is the most vital undertaking a teacher confronts. This concern is also evident even in the Graduate School level, owing and attributing to the fact that most of the professors belong to Generation X (born in the 1960s to 1980) while the majority of the students are from Generation Y (born in 1980s-early 2000). Generation X teachers frequently utilize their preferred learning styles as their bases and if their students do not share those similar preferences, then, learning can be very arduous and annoying for the learners.

Based on the preceding situations, the researchers were prompted, motivated to focus on the learning styles of the MAT-VTE Generation Y learners of NEUST [10]. Likewise, the preferred teaching styles used by the teachers of the said learners were also described here. To understand their learners better will guide and enlighten the researchers, who are professors of NEUST Graduate School. Thus, a more engaging, enjoyable, direct and simple [11] teaching styles apt for their students can be employed to bolster the offering of excellent education which is one of the institution's core values.

## II.     METHODOLOGY

The descriptive-correlational research design was used in this study. Correlational research is employed to test the degree of relationship between two or more variables [12] as cited in [13].On the other hand, descriptive research according to [14] as quoted by the authors in [15], systematically describes a situation, problem, phenomenon, service or program, attitude towards an issue or simply, it provides information on a subject.

The respondents of the study were 50 MAT-VTE Generation Y students of NEUST enrolled during the first semester of the school year 2018-2019. As to their sex, forty percent (40%) are males &60% are females. As to the type of college where they finished their tertiary education, seventy-four percent (74%) were from public schools and 26% were from private institutions. In terms of their area of settlement, fifty-six (56%) were from the rural areas and 44% were from the urban areas.

In determining the learning styles of the respondents, the study considered the visual, auditory and kinesthetic (VAK) modalities popularized by [16] as quoted by the researchers in [17]. According to [16], a visually dominant learner absorbs and retains information better when pictures, diagrams, and charts are presented to them. An auditory-dominant learner prefers listening to what is presented to him or her and responds best to voices in a lecture or group discussion. Conversely, a

kinesthetic-dominant learner prefers the physical experience or hands-on approach. The simplicity and usefulness of the VAK model have contributed to its popularity among teachers and trainers. Acknowledging that the study will be based on the classroom approach, it is but reasonable to adopt this model [16].

As to the types of MAT-VTE learners'preferred teaching styles, the respondents chose three from the eight teaching styles introduced by Riesman (compulsive type, boomer, maverick, coach, a quiet one, entertainer, secular and academic[18]).

Statistical tools utilized in this study were frequency, percentage, weighted mean and chi-square test.

## III.     RESULTS AND DISCUSSION
### 1.   Learning Styles of the Respondents
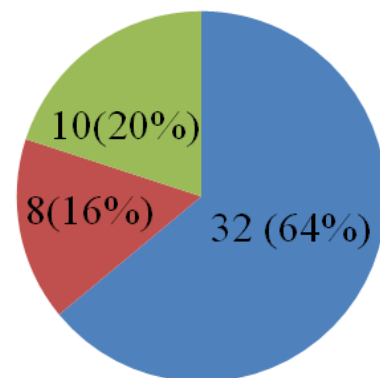


**Fig.1. Learning Styles of the Respondents**

The figure reveals that 32 (64%) of the respondents have visual learning styles. Ten (20%) are kinesthetic and the rest, auditory. The data suggest that most of the MAT-VTE Generation Y learners (Millennials) absorbed and retained information better when pictures, diagrams and charts were presented to them while the least (16%)learned best when listening to what was presented to them and responded best to voices in a lecture or group discussion [16].

The finding is similar to the author's findings in [19] regarding the new method in teaching and assessing Millennial learners. He found out that the video clips were to the liking of learners as these provided them with more meaningful, enjoyable and engaging test experiences since they are mostly visually oriented.

### 2.   The Relationship between Profile and Learning Styles
#### 2.1. Sex and Learning Styles

*Table.1: Sex * Learning Styles-Cross Tabulation*

| | | | Learning Styles | | | |
| | | | Visual | Auditory | Kinesthetic | Total |
|---|---|---|---|---|---|---|
| **Sex** | **Male** | Count | 15 | 3 | 2 | 20 |
| | | Expected Count | 12.8 | 3.2 | 4.0 | 20.0 |
| | | % within Sex | 75.0% | 15.0% | 10.0% | 100.0% |
| | **Female** | Count | 17 | 5 | 8 | 30 |
| | | Expected Count | 19.2 | 4.8 | 6.0 | 30.0 |
| | | % within Sex | 56.7% | 16.7% | 26.7% | 100.0% |
| **Total** | | Count | 32 | 8 | 10 | 50 |
| | | Expected Count | 32.0 | 8.0 | 10.0 | 50.0 |
| | | % within Sex | 64.0% | 16.0% | 20.0% | 100.0% |

The table reveals that out of the 32 visual learners: 15 are males and 17 are females. As for the eight (8) auditory learners: 3 are males and 5 are females while among the 10 kinesthetic learners: 2 are males and 8 are females. To test the relationship between sex and learning styles using the chi-square test, Table 2 reveals that the relationship is not significant. This implies that the sex of the Vocational-Technological teachers is not associated with their teaching styles.

*Table.2: Chi-Square Tests (Sex*Learning Styles)*

| | Value | df | Asymp. Sig. (2-sided) |
|---|---|---|---|
| **Pearson Chi-Square** | 2.318[a] | 2 | .314 |
| **Likelihood Ratio** | 2.472 | 2 | .291 |
| **Linear-by-Linear Association** | 2.229 | 1 | .135 |
| **N of Valid Cases** | 50 | | |

**Ns = No significant relationship since p > 0.05**

**2.2. Type of School Graduated from and Learning Styles**

*Table.3: Type of School Graduated From * Learning Styles- Cross Tabulation*

| | | | LS | | | |
| | | | Visual | Auditory | Kinesthetic | Total |
|---|---|---|---|---|---|---|
| **SGF** | **Public** | Count | 28 | 2 | 7 | 37 |
| | | Expected Count | 23.7 | 5.9 | 7.4 | 37.0 |
| | | % within SGF | 75.7% | 5.4% | 18.9% | 100.0% |
| | **Private** | Count | 4 | 6 | 3 | 13 |
| | | Expected Count | 8.3 | 2.1 | 2.6 | 13.0 |
| | | % within SGF | 30.8% | 46.2% | 23.1% | 100.0% |
| **Total** | | Count | 32 | 8 | 10 | 50 |
| | | Expected Count | 32.0 | 8.0 | 10.0 | 50.0 |
| | | % within SGF | 64.0% | 16.0% | 20.0% | 100.0% |

Table 3 shows that there are 75.7% visual learners who graduated from public college institutions and 30.8% visual learners who graduated from private colleges. In terms of the auditory learners, there are 5.4% from public schools and 46.2% from private schools respectively. To test the significant relationship between the respondents' type of school which they graduated from and their learning styles, the relationship is significant as revealed in the Chi-square, Table 4.

*Table.4: Chi-Square Tests (Type of School Graduated from\*Learning Styles)*

|  | Value | Df | Asymp. Sig. (2-sided) |
|---|---|---|---|
| **Pearson Chi-Square** | 13.098[a] | 2 | .001 |
| **Likelihood Ratio** | 11.978 | 2 | .003 |
| **Linear-by-Linear Association** | 3.511 | 1 | .061 |
| **N of Valid Cases** | 50 |  |  |

There is a highly significant relationship between the type of school which the respondents graduated from and their learning styles, $x^2$ (2, N=50) =13.098, p<0.05, Cramer's V=.512). This means that those who graduated from public tertiary schools were more of visual learners while those who graduated from private institutions were more of auditory and kinestheti cleaners.

## 2.3. Area of Settlement and Learning Styles

*Table.5: Area of Settlement \* Learning Styles-Cross Tabulation*

|  |  |  | Visual | Auditory | Kinesthetic | Total |
|---|---|---|---|---|---|---|
|  |  |  | **Learning Styles** | | | |
| **AOS** | **Rural** | Count | 12 | 6 | 10 | 28 |
|  |  | Expected Count | 17.9 | 4.5 | 5.6 | 28.0 |
|  |  | % within AOS | 42.9% | 21.4% | 35.7% | 100.0% |
|  | **Urban** | Count | 20 | 2 | 0 | 22 |
|  |  | Expected Count | 14.1 | 3.5 | 4.4 | 22.0 |
|  |  | % within AOS | 90.9% | 9.1% | .0% | 100.0% |
| **Total** |  | Count | 32 | 8 | 10 | 50 |
|  |  | Expected Count | 32.0 | 8.0 | 10.0 | 50.0 |
|  |  | % within AOS | 64.0% | 16.0% | 20.0% | 100.0% |

Table 5 reveals that there were 42.9% visual learners from rural areas and 90.9% from urban. As to the auditory and kinesthetic learners, there were 21.4% & 35.7% from rural and 9.1% & 0% from urban areas, respectively. To test the significant relationship between the area of settlement and learning styles, the relationship appeared significant as shown in the Chi-square, Table 6.

*Table.6: Chi-Square Tests (Area of Settlement \* Learning Styles)*

|  | Value | df | Asymp. Sig. (2-sided) |
|---|---|---|---|
| **Pearson Chi-Square** | 13.474[a] | 2 | .001 |
| **Likelihood Ratio** | 17.256 | 2 | .000 |
| **Linear-by-Linear Association** | 13.106 | 1 | .000 |
| **N of Valid Cases** | 50 |  |  |

There is a highly significant relationship between the area of settlement and learning styles, $x^2$ (2, N=50) =13.474, p<0.05, Cramer's V=.519). The findings suggest that those who came from rural areas were more auditory and kinesthetic while those from urban areas were more visual learners.

3. **Preferred Teaching Styles from Teachers**

*Table.7: Preferred Teaching Styles (N=50)*

| Riesman's Teaching Styles (Based on the definitions provided by the author in [18]) | Frequency | Percentage | Rank |
|---|---|---|---|
| **COMPULSIVE** A teacher who instructs repeatedly and concerns himself/herself with functional order and structure | 2 | 4.0 | 8 |
| **BOOMER** A teacher who uses a strong voice and shouts out | 6 | 12.0 | 6 |
| **MAVERICK** A teacher who raises difficult questions and gives disturbing ideas | 4 | 8.0 | 7 |
| **COACH** A teacher who is physically expressive in conducting a class, informal, earthy and may be an athlete | 19 | 38.0 | 3 |
| **QUIET ONE** A teacher who is sincere, calm but definitely commanding of both respect and attention | 16 | 32.0 | 5 |
| **ENTERTAINER** A teacher who is unrestrained, free enough to joke and laughs with the students | 44 | 88.0 | 1 |
| **SECULAR** A teacher who is relaxed and informal and one who will have lunch or play with students | 17 | 34.0 | 4 |
| **ACADEMIC** A teacher who is interested in knowledge and in the substance of ideas | 39 | 78.0 | 2 |

Table 7 reveals that the respondents preferred a teacher who is categorized as an entertainer (88%), academic (78%) and coach (38%). In contrast, they do not like teachers who fall under the maverick (8%) and compulsive (4%) types.

The data suggest that the respondents favour Graduate School teachers who are funny, casual and physically expressive yet intelligent. They are not interested in teachers who teach repeatedly, meticulously and ones who raise tough questions and disturbing opinions.

**IV. CONCLUSIONS**

This study explored the MAT-VTE Generation Y (millennials) students' learning styles and the preferred teaching styles for their Graduate school professors.

The findings revealed that most of these millennial Vocational-Technological learners absorbed and retained information better when pictures, diagrams, and charts were presented to them. Their sex is not

associated with their learning styles. Respondents who graduated from public tertiary schools were visual learners while those from private institutions were more of auditory and kinesthetic ones. Likewise, respondents from rural areas were more of auditory and kinesthetic learners and those from urban areas were more of visual learners.

The respondents preferred Graduate School teachers who are funny, casual and physically expressive yet intelligent. They were not interested in teachers who teach repeatedly, meticulously and ones who raised tough questions and disturbing opinions.

Still, since this study investigated only 50 Graduate student learners, its findings do not translate to the entirety of all millennial learners. Thus, the researchers suggest that additional studies involving more respondents and Graduate School areas should be done to further strengthen the result of this research.

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# Loss of Cultural Symbols during Migration in Shauna Singh Baldwin's *Montreal 1962*

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**Abstract**— *The present paper aims at identifying the problems related to identify that emerge due to the cross-cultural immigration of people especially the women of different generation and in different countries. The short story Montreal 1962 is an excursion into the lives of two Indians in a foreign land and their attempt to establish identity in the face of a competing and hostile alien culture. The loss of cultural symbols is visible at different levels in the story which in return brings forth a clash between the two different cultures. This kind of tension or clash between migrants and natives is a universal phenomenon in the era of migration.*

**Keywords—Cultural clash, Sikh, Turban.**

A nation's cultural memory carries its wars, victories, defeats, martyrdoms and symbols. That is, the identity of a community or a religious group hinges on access to its past. No religious group or nation comes into existence without a discourse of belonging. This discourse includes myths, stories, shared icons and cultural symbols from where a social group takes its identity. These signs and symbols empower them with a sense of being united under a unified identity. Let's take the example of Sikh religion, a Sikh can be recognized in any country just from his turban and full grown beard and even a Muslim can be traced from his cultural symbols.

In the era of immigration people live in the scattered forms all over the world but these icons and cultural symbols bring them together, bring them into contact, at least symbolically, with other people in the different places. This collective sharing of icons and symbols generates the emotional connection essential to form a coherent identity.

Identity is a symbolic matter—a meaning attached to a person, or which he is able to attach to himself, with the help of responses of others. Disturb these responses, disturb these meanings, and you disturb the man. A society fails to supply adequate identity when symbols are disturbed to the extent that they no longer give reliable reference points (in such things as status symbols, place symbols, style models, cultic mystiques) by which people

can locate themselves socially, realise themselves emotionally, and declare (to self and others) who they are. The search for identity has been not only tedious but wrong - headed, because it has never been clearly established what sort of 'identity' could be expected in a bilingual, multi-cultural, pluralistic society. The question of identity in modern society has broadly been approached at three levels involving the dimensions of national identity, regional identity and individual or personal identity. Quite often these dimensions convey different meanings to different people, for some it is simply a deep sense of loyalty to, or pride in, one's native land, whereas for other it takes the form of a well articulated political philosophy, encompassing the overriding goals of the policies of the nation - state.

Well-known contemporary political theorist of nationalism, national and ethnic diversity, Montserrat Guibernau argues

> "National identity is currently one of the most powerful forms of collective identity. National identity is based upon the sentiment of belonging to a specific nation, endowed with its own symbols, traditions, sacred places, ceremonies, heroes, history, culture and territory".(Catalan Nationalism 152).

She asserts that a common national identity favours the creation of solidarity bonds among the members of a given community and allows them to imagine the community they belong to as separate and distinct from others. These others can be people belonging to other nation-states or minority ethnic, religious or linguistic communities within the same nation-state. At the same time, the individuals who enter a culture emotionally charge certain symbols, values, beliefs and customs by internalizing them and conceiving them as part of themselves while rejecting others as alien and enemy attributes. In this sense the *identities "act as mechanisms of social inclusion and exclusion, creating imaginary limits between those who belong and those who do not belong to specific communities*" (Catalan Nationalism 3).

In *Montreal 1962,* an immigrant woman and her husband come to Canada in search of a sound financial identity. They are lured by the officials of the Canadian embassy in India who had praised them as

> "You're a well-qualified man. We need professional people." And they talked about freedom and opportunity for those lucky enough to already speak English....exotic new Canadians, new blood to build a new country. *(Baldwin, English Lessons 16).*

The identity of women is a central issue of discussion in the feministic criticism. The identity for Diasporic women perpetuates through the complexity of combined plurality in the singular self. They try to explore the roots in out-of-reach native land which dominates their memories. On one hand women have to gain their separate identity in the male dominated culture by breaking its norms and conventions and on the other hand they try to maintain their cultural identity by retaining the cultural patterns.

The story presents the predicament of a sikh wife living with her husband in Canada where her husband is asked to take off his turban and cut his hair short to have the job. These turbans carry so much cultural and religious affiliation and affection in the life of a Sikh.  Here turban is a symbol of strong religious identity, loss of turban means loss of identity: "They said I could have the job if I take off my turban and cut my hair short" (Baldwin, *English Lessons 17)*

Even his counterpart is more concerned with his identity than her own because in India a woman is considered to be the part of her husband's identity. She has never seen her father, her brother and her husband without a turban. But, these turbans appear to be bed-sheets or curtains to the Canadian dry-cleaner woman without eyebrows. The Canadians in a way try to force her husband to sacrifice his cultural identity and tradition to adopt the new world: "*You must be reborn white-skinned – and clean-shaven to show it – to survive."(Baldwin, English Lessons 15)*
If the cultural symbols (sari, turban etc) are being challenged by the society it means loss of individuality and identity and also a sense of loss of belongingness. This situation is often faced by immigrants and is a common phenomenon. This is very clear from the conversation with the neighbourhood dry cleaner and the protagonist who brought a wedding sari for dry cleaning:

> ---she asked me , "Is it a bed sheet?"
> "No," I said.
> "Curtains?"
> *"No."*(Baldwin, *English Lessons 16)*

The detailed description of the process of washing, drying, folding and wearing the turbans focuses on the love and attachment of a sikh woman towards turban. Turban possesses a strong cultural importance for the Sikh community. For the protagonist the red colour of a turban stands for the blood of the Sikh gurus and martyrs:

> I unfurled the gauzy scarlet on our bed and it seemed as though I'd poured a pool of  the sainted blood of all the Sikh martyrs there. (Baldwin*, English Lessons 17)*

Tying of turban by woman protagonist reminds her of the cultural heritage of her sikh community:

> In the mirror I saw my father as he must have looked as a boy, my teenage brother as I remember him, you as you face Canada, myself as I need to be. (Baldwin*, English Lessons 18)*

She tries to protect her husband's traditional and cultural identity before the Canadians who do not know its importance. She declares:

> And so, my love, I will not let you cut your strong rope of hair and go without a turban into this land of strangers. The knot my father tied between my chunni and your turban is still strong between us, and it shall not fail you now. My hands will tie a turban every day upon your head and work so we can keep it there. One day our children will say, "My father came to this country with very little but his turban and my mother learned to work because no one would hire him." (Baldwin, *English Lessons 18)*

She finds it difficult to accept Canada as home and adapt to life there. From this comes up the issue of identity in a big way not merely of the fictional characters, but also that of their creators. The diasporic writers' identity is constantly questioned. Shauna Singh was born in 1962 to Sikh refugee parents (from what is now in Pakistan) and then her parents went to Canada. Her parents then moved to India in the 1960s. "My father moved to India because it was not much fun being a Sikh in Canada in the 1960s," Baldwin says, "So he went back thinking that was the place where he could wear his turban ..." (qtd. in Methot). In the story Baldwin try to reveal the loss of identity which a Sikh couple experience in Canada while compromising with the native culture. The protagonist of the story beautifully remarks in this regard: No one said then, "*You must be reborn white-skinned — and clean-shaven to show it — to survive."* (Baldwin*, English Lessons 18)*
Shauna Singh Baldwin's short story *Montreal 1962* seems to present a world of binary oppositions where East

meets West, the confrontation of cultures is problematic and the well-defined identities cannot be reconciled. Clash between western identity and eastern identity can be clearly seen in the following words:

> One day our children will say 'my father came to this country with very little but his turban and my mother learned to work because no one would hire him.' Then we will have taught Canadians what it takes to wear a turban. (Baldwin, *English Lessons 16*)

In the contemporary age the people are migrating out of their motherland in search of better opportunities. Migration causes various problems in the life of migrating people. In the global-village world, it is the need of time to acquaint the new generation with the problems emerging in the cross-cultural migration. To the immigrant women, the burden of the cultural, moral and religious values at their motherland makes it more difficult to adjust with the new country. The Diasporic literature is the best and authentic tool to discuss the problems of women in migration. Indian Writing in English is, in a way, a product of the cultural clash with the Westerns and the clash is presented in the Indian English novels and short stories from its beginning. A number of women writers of Indian Diaspora portray immigrant women's problems in the cross-cultural encounters and reveal their relationship with the homeland and the host land. The women writers' perspective to the problems of migrants is either unique or akin to one another. The immigrant women suffer from the sense of dislocation in the host country. When they migrate out of the stability of their original culture, they feel dislocated in the alien one because of their differences and the views of the natives to look at them. The geographical, social, political, legal and cultural setup of the host country, which does not match with her own motherland, leads her to feel dislocated among the foreigners.

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# Community Involvement in the Beach Tourism Industry in the Province of Batangas, Philippines

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*Abstract— This study looked into the extent of community involvement in the beach tourism industry in the Province of Batangas, Philippines in the specific areas of peace and security, marketing and promotion and environmental protection.*

*The descriptive method of research was utilized using a self-constructed questionnaire in order to gather the data needed for the study. The research settled on restricting the paper sample size to 400 respondents as based from a matrix which showed the actual number of the participants, resort owners, resort managers, domestic tourists and foreign visitors as well as the residents of the municipalities under focus. Except for the Provincial Tourism officials and staff, all other respondents were identified from the four selected municipalities of the Province of Batangas.*

*The results of the study revealed that Batangas, Philippines is a beach tourism haven which gives high regard to a quiet and peaceful community, is beaming with pride of the existence of such beach tourist destinations in their respective localities and advocates the protection and preservation of the environment.*

*Keywords — beach tourism, peace and security, marketing and promotion, environmental protection, resort owners and managers, Province of Batangas, Philippines.*

## I. INTRODUCTION

According to the Tourism Society and the United Nations World Tourism Organization Statistics Guidelines of 2010, tourism is the generic term used to cover both demand and supply that has been adopted in various forms and is used throughout the world.

Tourism is one of the world's fastest growing industries as well as the major source of foreign exchange earnings and employment for many developing countries. It is a leisure activity which involved a discretional use of time and money. Recreation is often the main purpose for participation in tourism (Ghosh, 2001) either domestic or international. In domestic tourism, people move within their own country whereas in international tourism, the barriers exist in travelling destinations beyond national boundaries where both has incoming and outgoing implications on a country's balance of payments. Today, tourism is not only a concept of enjoyment or travelling or passing the holidays, but also a means of development for developed, developing and underdeveloped countries. Tourism brings in large amounts of income into a local economy in the form of payment for goods and services needed by tourists, accounting for 30% of the world's trade of services, and 6% of overall exports of goods and services. It also creates opportunities for employment in the service sector of the economy associated with tourism. The service industries which benefited from tourism include transportation services, such as airlines, cruise ships, and taxicabs; hospitality services, such as accommodations, including hotels and resorts; and entertainment venues, such as amusement parks, casinos, shopping malls, music venues, and theatres. Undoubtedly, tourism holds the promise of increased employment and income opportunities, particularly for Filipinos living in the coastal and rural areas of the country. Yet, it is an industry built upon the most fragile of natural and cultural environments, where the most inconsequential and innocent of human gestures can easily wreak havoc on the site's resources. This is the challenge of sustainable tourism development. Tourism is expected to become an even more important weapon in the Philippines' economic arsenal. However, both our tourist markets and the Philippine tourism industry itself have become more aware of the negative environmental and social costs associated with tourism development. The country has thus begun to recognize the need to adopt new development approaches in order to come up with tourist products that are environmentally sensitive and economically viable. (WTO, 2005)

CALABARZON is one of the regions of the Philippines and also part of the Metro Luzon Urban Beltway or simply Luzon Urban Beltway. It is also designated as Region IV-A and its regional capital is Calamba City in

Laguna. The region is composed of five provinces, namely: Cavite, Laguna, Batangas, Rizal, and Quezon. The region's name is a portmanteau of the names of these provinces. The region is located in southwestern Luzon, just south and west of Metro Manila and is the second most densely populated region. CALABARZON can be positioned as a tourism destination through the development of its potential tourism assets; particularly those based on the environment, history and culture, the rehabilitation and restoration of existing tourism attractions, improvement of access infrastructure, and the provision of basic facilities and services required to ease travel movements. The provinces are endowed with diverse and rich natural resources, warm and hospitable people, with unique attractions that could initially be of national significance. (Lancion, 1999)

The beach tourism industry, also popularly known as coastal tourism industry, in Batangas is considered a budding investment on this part of the region. Batangas as part of the CALABARZON Region is rich in Filipino traditions and tourist destinations. Making the province famous in beaches, food and native products would create jobs and opportunities to promote the culture and sustain the good character of the Filipinos. Tourism has effect on the social, economic, environmental, cultural heritage and arts (Aguda, Tamayo & Barlan, 2013) of certain tourist destinations. It is a fast growing industry that has become a top priority of the economic agenda of a number of countries. It is believed that tourism can be used as a tool to solve problems like unemployment and poverty in developing countries. Batangas is a province of the Philippines located on the southwestern part of Luzon in the CALABARZON region. Its capital is Batangas City and it is bordered by the provinces of Cavite and Laguna to the north and Quezon to the east. Across the Verde Islands Passages to the south is the Island of Mindoro and to the west lies the South China Sea. Batangas is one of the most popular tourist destinations near Metro Manila. The province has many beaches and famous for excellent diving spots only a few hours away from Manila. Found in the province is world-known dive sites that are ideal for observing marine life, and outstanding for macro photography. Located only 110 kilometers south of Metropolitan Manila, it is very accessible by land or by sea. It reigns as the most culturally preserved sites of the Spanish colonial era in the Philippines. Batangas is also generally accepted by linguists as the 'Heart of the Tagalog Language. Poetically, Batangas is often referred to by its ancient name Kumintang. Batangas is located on the southwestern part of Luzon in the CALABARZON Region. Batangas City being its capital is blessed with its accessibility to neighboring provinces such as Laguna, Cavite and Quezon and its proximity to Metro Manila. This makes the place more accessible to both domestic and international tourists. Relative to the issues that the province is beautifully surrounded by seas, mountains and rivers, the protection and management of its endowed beauty and gift of nature have been recommended to be preserved and sustained. The many beaches famous for excellent diving spots that is ideal for observing marine life, fiestas, festivals, the world's lowest volcano, and other outstanding attraction potential for ecotourism sites and activities. (Mejia, Festijo, Borbon and Barlan, 2013).

The coastal or beach tourism and recreation are important parts of the largest and most rapidly growing activity in the world (Houston, 1995). This topic embraces the full range of tourism, leisure and recreational oriented activities that take place in the coastal zone and the off shore coastal waters across the world/globe. They include coastal tourism development, for instance, the hotels, resorts, restaurants, food industry, vacation homes, second homes and so on, the infrastructural facilities supporting coastal development like retail businesses, marinas, dive shops, fishing tackle stores, recreational boating harbors, beaches, fishing facilities, boating, cruises, swimming, snorkeling and diving as well as public and private programs affecting the aforementioned activities (Houston, 1995).

However, the relationship between coastal areas and tourism is as old as tourism itself. Early tourists favored seaside locations and made journeys to fashionable resorts to bathe in sea water to take advantage of its alleged curative powers. This was a major departure in the eighteenth century from a time when the sea and coast were revered as places and even feared (Lenček and Bosker, 1999). For them, "the beach historically speaking is a recent phenomenon. In fact, it took hundreds of years for the seashore to be colonized as the preeminent site for human recreation and the coast continues to be one of the most important environments for tourism in contemporary times building on its established heritage". Hall and Page, (2005) observed that; "The coastal environment is a magnet for tourists although its role in leisure activities has changed in time and space, as coastal destinations have developed, waned, been reimaged and redeveloped in the twentieth century. Beach tourism is becoming a highly competitive business as nations actively seek to draw increased numbers of visitors and increased foreign earnings to the shores. However, given today's rapid pace of communication, the existence of poor water quality or degraded or eroding beaches is quickly communicated among networks of travel agents and others in the tourism marketing business. Despite increased awareness of the economic and environmental significance, it is only in recent years that a substantial body of research has emerged. Furthermore, beach tourism is considered to be one of the fastest growing areas of present day tourism which is epitomized by the '3Ss'-sun, sand and sea. In

order to create safe, stable and attractive coastal environment with clean waters and healthy coastal habitats, it is necessary to develop well managed and sustainable beach tourism. Wong (1993) argued that "it has been established that tourism is environmentally dependent and the unique character of coastal environment gives to various types of tourism development. While there is increasing recognition of the coastal environment as a tourism resource, there is also the need to consider the sustainability of the environment as it continues to open up to the full gamut of tourism activities". He pointed out that although there are many studies on coastal tourism, they tend to emphasize the tourism system rather than the interaction of tourism and environmental systems. Tourism and recreation-related development is one of the major factors shaping development patterns in coastal zones of the nation and the world. Indeed, virtually all coastal and ocean issue areas affect coastal tourism and recreation directly or indirectly. Clean water, healthy coastal habitats, and a safe, secure and enjoyable environment are clearly fundamental to successful coastal tourism. Similarly, bountiful living marine resources (fish, shellfish, wetlands, coral reefs and so on) are of critical importance to most recreational experiences. Security from risks associated with natural coastal hazards such as storms surge, hurricanes, tsunamis and the like is a requisite for coastal tourism to be sustainable over the long term (Wong, 1993). This study focused on the Province of Batangas as its locale. The province is part of the CALABARZON portmanteau which is also known as Region IV-A. Separating from MIMAROPA in 2002, CALABARZON can be positioned as a tourism destination by virtue of Executive Order No. 103 through the development of its potential tourism assets particularly those based on the environment, history and culture. (www.wikipedia.com)

As Batangas is a 34-municipality province, Mabini, Lian, Nasugbu, and San Juan are the foremost beach destinations of most tourists in this part of the region. A matrix from the Provincial Tourism and Cultural Affairs Office (PTCAO) of Batangas reflects the top ten resorts and the municipalities located in the province according to tourist arrival from 2012 to 2016. In this light, this paper specifically explored on the involvement of the community in the beach tourism industry in the Province of Batangas.

## II. OBJECTIVES OF THE STUDY

1. Determine the profile of the beach tourism industry in the Province of Batangas in terms of years of existence, classification, population, geographical dispersion, and sources of livelihood.

2. Verify the extent of involvement of the community in

the said tourism industry along items as peace and security, marketing and promotion, and environmental protection.

## III. METHODOLOGY

The study used the descriptive method of research in order to determine the profile and extent of community involvement in the beach tourism industry in the Province of Batangas. According to Calderon (2008), as cited by Alberto et al (2011), the descriptive method which is also known as statistical research, describes data and characteristics about the population or phenomenon being studied. Often the best approach prior to writing a descriptive research such as this is by conducting a survey investigation which was a method undergone by the researcher.

The researcher settled on restricting the paper sample size to 400 respondents as based from information given by PTCAO to the researcher which showed the actual number of the participants randomly selected from the municipalities of Mabini, Nasugbu, Lian and San Juan. The number of respondents identified was divided by way of the following representations: Provincial Tourism officials and staff, resort owners, resort managers, domestic tourists and foreign visitors and residents of the municipalities under focus. Except for the Provincial Tourism officials and staff, all other respondents were identified from the four selected municipalities of the Province of Batangas. The number of participants to answer the questionnaire was based from the formula presented below:

**400(n) / total number of sample per municipality**
**X total sample size per municipality**
**=**
**actual number of participants**

A self – constructed survey questionnaire was used as the main data gathering instrument for the study. The questionnaire was composed of two main sections. The first section contained the profile of the respondents. The second part was the survey proper that explored on the extent of the involvement of the community to the beach tourism industry in the tourist destinations in Batangas. Secondary data were collected and interpreted as they were provided by the Provincial and Municipal Tourism Offices of the areas under focus. Simple statistical tools were used such as percentage, average, and frequency. To fulfill the objectives of the study, data were analyzed descriptively. The interpretation of the total responses of all respondents as to the extent of involvement of the community in the beach tourism industry in their locales used the following scale: 1.00 – 1.49 as Very Low, 1.50 – 2.49 as Low, 2.50 – 3.49 as

Moderate, 3.50 – 4.49 as High and 4.50 – 5.00 as Very High.

## IV. RESULTS AND DISCUSSION

The beach tourism profile considered in this study are years of existence, class, population, geographical dispersion and sources of livelihood.

**Years of Existence**

The table below shows the profile of the beach tourism industry in Batangas in terms of years of existence.

*Table.1: Profile of the Beach Tourism Industry in Batangas in Terms of Years of Existence*

| Municipality | Years of Existence |
|---|---|
| Mabini | 101 |
| Nasugbu | 167 |
| Lian | 104 |
| San Juan | 171 |

**Source:** MPDC Reports 2016, Municipalities of Mabini, Nasugbu, Lian and San Juan

The presented data shows that San Juan is the oldest of the four municipalities under scrutiny as it has existed for one hundred seventy one (171) years, followed by Nasugbu which has existed for one hundred sixty seven (167), third is Lian at one hundred four years (104) and the Municipality of Mabini which age as a town is one hundred one years (101).

**Class**

The table below illustrates the profile of the sun and beach tourism industry in Batangas in terms of classification.

*Table.2: Profile of the Beach Tourism Industry in Batangas in Terms of Classification*

| Municipality | Class |
|---|---|
| Mabini | First class |
| Nasugbu | First class |
| Lian | Third class |
| San Juan | First class |

**Source:** MPDC Reports 2016, Municipalities of Mabini, Nasugbu, Lian and San Juan

With the presented data, these explain that all three (3) municipalities in focus namely Mabini, Nasugbu and San Juan are first class municipalities while Lian is third class in classification.

**Population**

The table below presents the profile of the beach tourism industry in Batangas in terms of population.

*Table.3: Profile of the Beach Tourism Industry in Batangas in Terms of Population*

| Municipality | Population NSO Census 2010 - 2015 | Projected Population NSO Census 2016 | Projected Growth Rate |
|---|---|---|---|
| Mabini | 44, 391 | 48, 720 | 1.38% |
| Nasugbu | 122, 483 | 140, 402 | 2.21% |
| Lian | 45, 943 | 50,155 | 1.97% |
| San Juan | 94, 291 | 104, 589 | 2.18% |

**Source:** Philippine Statistics Authority, 2015

As the presented data reflect, the Municipality of Nasugbu is the most populous in the NSO Census of 2010, NSO Census of 2015 and in the projected population NSO Census of 2016. It also has the highest projected growth rate of 2.21%. The Municipality of San Juan followed next. The least populous municipality appears to be Mabini with a projected growth rate of 1.38% per year as compared with the second least populous Lian with a projected growth rate of 1.97% per year.

**Geographical Dispersion**

The accessibility of Batangas to all points of origin in the Southern Tagalog area made it a potential tourism hub for beach lovers and nature adventurers seeking for thrilling engagements and activities. Mabini can be accessed through the STAR Tollway and the SLEX pass through, Nasugbu can be reached through either the Batangas tollways or the pass through having Cavie as a starting point. Lian on the other hand is just a good two or three kilometers away from Nasugbu while San Juan which is on the Eastern part of the province of Batangas can be accessed through Lipa City or Batangas City. Truly, the municipalities under focus are accessible to beach enthusiasts who may want to experience the beauty of the province.

**Sources of Livelihood**

The presented table below illustrates the sources of livelihood the residents of the areas under focus are engaged into.

*Table.4: Profile of the Beach Tourism Industry in Batangas in Terms of Sources of Livelihood*

| Municipality | Agriculture and Fishing Related | Formal Employment |
|---|---|---|
| Mabini | Hog/swine raising, poultry raising, backyard vegetable raising and selling, , deep sea fishing and selling | work in factories, manufacturing firms, resorts, health facilities, educational institutions OFWs |
| Nasugbu | Hog/swine raising, poultry raising, sugar cane growing and sugar making g, salt and sardine making | |
| Lian | Hog/swine raising, poultry raising, sugar cane growing and sugar making backyard vegetable raising and selling, salt and bagoong making | |
| San Juan | Hog/swine raising backyard vegetable raising and selling, pottery making banig making, vinegar making, bagoong and salt making | |

**Source**: PPDC Reports 2016, Provincial Planning and Development Office

As can be gleaned from the table, the residents of the municipalities under focus are engaged into formal employment, agriculture related and fishing related

sources of livelihood. There are commonalities as to the sources of living as discussed which feature the native products being produced by each municipality and the services and expertise which may be provided to the visitors of the beach tourism destinations in their respective areas.

### EXTENT OF INVOLVEMENT OF THE COMMUNITY IN BEACH TOURISM INDUSTRY IN BATANGAS

**Peace and Security**

Table 5 shows the extent of involvement of the community in the beach tourism industry in Batangas in terms of peace and security.

*Table.5: Extent of Involvement of the Community in the Beach Tourism Industry in terms of peace and security*

| The community…. | [1] VL | [2] L | [3] M | [4] H | [5] VH | AWM |
|---|---|---|---|---|---|---|
| 1.is involved in ensuring the safety of visitors in the place | 1 | 4 | 40 | 183 | 172 | 4.30 |
| 2. helps in ensuring peace and security in the place by means of organizing a task force for the purpose | 1 | 6 | 44 | 182 | 167 | 4.27 |
| 3. involves itself on trainings concerning their role as guardians and protectors of visitors in the place. | 1 | 9 | 60 | 181 | 149 | 4.17 |
| 4. forms emergency services to be able to serve and assist travelers and tourists. | 1 | 13 | 46 | 171 | 169 | 4.24 |
| 5. formulates ordinances/ laws on tourism security and other measures. | 7 | 14 | 47 | 162 | 170 | 4.19 |
| **Mean** | **4.23 (High Involvement)** | | | | | |

**VL- very low involvement; L -low involvement, Moderate involvement, H –High involvement, VH-high involvement**

With four hundred (400) participants from the areas under study in the Province of Batangas, the indicators used in order to reveal the extent of involvement to the peace and security aspect of the beach tourism industry of the community in Batangas were able to show the following results: The community is highly involved in ensuring the safety of local and foreign visitors in the place where the beach tourist destinations are located with one hundred eighty three (183) participants. The community also showed high to very high involvement in ensuring peace and security in specific beach destinations by means of organizing a task force for the purpose of upholding the safety of tourists coming to the place.

The community also showed willingness to involve itself on trainings concerning their roles as guardians responsible for protecting visitors in the place. One hundred seventy one (171) respondents believed that the community near the sun and beach tourist destinations are very willing to form emergency services (ex. provision of ambulance, fire truck, barangay patrol/service) and groups (ex. barangay police, barangay officials, barangay tanod) to be able to serve and assist travelers and tourists; and, also showed very high involvement in formulating ordinances and laws about tourism security and protection measures.

With a mean of 4.23, the data strongly disclosed that the residents of the Province of Batangas were highly involved with the concerns on peace and security of the beach destinations in the areas under study. Further, the following data also revealed the high regard of the Batanguenos to protect their visitors and make them feel safe during their stay in particular places offering excellent beach experiences in the province.

**Marketing and Promotion**

Table 6 shows the extent of involvement of the community in the sun and beach tourism industry in Batangas in terms of marketing and promotion.

*Table.6: Extent of Involvement of the Community in the Beach Tourism Industry in Batangas in Terms of Marketing and Promotion*

| Indicators<br><br>The community… | [1]<br>VL | [2]<br>L | [3]<br>M | [4]<br>H | [5]<br>VH | AW<br>M |
|---|---|---|---|---|---|---|
| 1. promotes the potential tourism offerings of the place through tour guides, fliers, broadcast and print media. | 1 | 7 | 64 | 153 | 175 | 4.24 |
| 2. helps in the distribution of fliers and brochures about the tourist destinations in their area. | 5 | 10 | 88 | 152 | 145 | 4.06 |
| 3. joins and organizes festivals and events that further promote the tourism destinations in their place. | 2 | 12 | 74 | 165 | 147 | 4.11 |
| 4. speaks highly of their tourist attractions to the local and foreign visitors and becomes the most effective medium for the marketing and promotion of the tourist destinations in their place | 1 | 11 | 68 | 172 | 148 | 4.14 |
| 5. assists the local government in the protection and sustainability of tourist destinations through the enforcement of local ordinances. | 4 | 8 | 67 | 175 | 146 | 4.13 |
| **Mean** | **4.13(High Involvement)** | | | | | |

**VL- very low involvement; L -low involvement, M Moderate involvement, H –High involvement, VH- Very high involvement**

The table above illustrates the extent of the involvement of the community in the sun and beach tourism industry as to marketing and promotion. The following are the results of the survey: the community exhibited very high involvement in promoting the potential tourism offerings of the place to the local and foreign tourists through tour guides, fliers, broadcast and print media with one hundred seventy five (175) respondents, high involvement was also shown by means of the residents helping in the distribution of fliers and brochures about the tourist destinations in their area as answered by one hundred fifty two (152) respondents, the community also was highly involved in joining and

organizing festivals and events that further promote the tourism destinations in their place, speaking highly of their tourist attractions to the local and foreign visitors and becomes the most effective medium for the marketing and promotion of the tourist destinations in their place by speaking only good things about these tourist attractions and in assisting the local government in the protection and sustainability of tourist destinations through the enforcement of local ordinances with frequencies of 165, 172 and 175 respectively.

With a mean of 4.13, the results only divulge that the community near and around the sun and beach tourist destinations are highly involved in marketing and promoting the sun and beach tourism industry in the Province of Batangas. This also shows the pride of the residents and community dwellers of the existence of sun and beach tourist destinations in the areas under focus.

**Environmental Protection**

Table 7 shows the extent of involvement of the community in the sun and beach tourism industry in Batangas in terms of environmental protection.

*Table.7: Extent of Involvement of the Community in the Sun and Beach Tourism Industry in Batangas  in Terms of Environmental Protection*

| Indicators<br><br>The community… | [1]<br>VL | [2]<br>L | [3]<br>M | [4]<br>H | [5]<br>VH | AWM |
|---|---|---|---|---|---|---|
| 1. helps in preserving the environment particularly the marine life around the sun and beach tourism | 1 | 12 | 66 | 169 | 152 | 4.15 |
| 2. helps in preserving the natural "feel" and "look" of the resorts near their houses and residences. | 1 | 11 | 56 | 169 | 163 | 4.21 |
| 3. helps in the restoration and preservation of the natural setting of the beach destinations in their place. | 1 | 12 | 61 | 176 | 150 | 4.16 |
| 4. encourages tourists to utilize environment-friendly materials and biodegradable utensils during their picnics | 1 | 13 | 81 | 155 | 150 | 4.10 |
| 5. helps in keeping the vicinity of the beach resorts clean and hygienic. | 2 | 14 | 74 | 164 | 146 | 4.10 |
| **Mean** | | | **4.14(High Involvement)** | | | |

VL- very low involvement;  L -low involvement,  M Moderate  involvement,  H –High involvement, VH- Very high involvement

The table above illustrates the extent of the involvement of the community in the sun and beach tourism industry as to environmental protection. The indicators used were able to reveal that in the environmental aspect, the community exhibited high involvement in preserving the environment particularly the marine life around the areas where the sun and beach tourism is active and functional with a frequency of 169, preserving the natural "feel" and "look" of the resorts near their houses and residences by properly labeled trash cans and bins for tourists' wastes with a frequency of 169, the restoration and preservation of the natural setting of the sun and beach destinations in their place with a frequency of 176, the utilization of environment-friendly materials and biodegradable utensils during their picnics and party time with a frequency of 155 and in keeping the vicinity of the beach resorts clean and hygienic by means of collecting improperly disposed trash from tourists and visitors with a frequency of 164.

With a mean of 4.14, the residents near and around the sun and beach tourist destinations in the Province of Batangas are highly involved in the environmental protection of its waters and marine life. This further shows that even if the residents and community dwellers are already open to the development and progress of their places, they still have a high regard to the protection and preservation of the environment which nurture the beauty and bounty of these sun and beach havens.

Having presented individually the extent of involvement of the community in the sun and beach tourism industry in the Province of Batangas, the table below shows the summary of the findings as to the residents' involvement in maintaining peace and security, marketing strategies and promotion of the said sun and beach tourist destinations and the involvement of the community in the environmental protection of the places with sun and beach tourism industry.

*Table.8: Summary of the Extent of Involvement of the Community in the Sun and Beach Tourism Industry in Batangas*

| Area of concern | Mean | Extent of involvement |
|---|---|---|
| Peace and security | 4.23 | High |
| Marketing and promotion | 4.13 | High |

| Environmental protection | 4.14 | High |
|---|---|---|
| **Average Weighted Mean** | **4.17** | **High** |

With the presented tabulated summary, the residents of the province are highly involved in all areas of concern with means of 4.23 for peace and security, 4.13 for marketing and promotion and 4.14 for environmental protection. This may mean that the residents of Batangas give high regard to a quiet and peaceful community, are beaming with pride of the existence of the sun and beach tourist destinations in their respective localities and advocates the protection and preservation of the environment.

**FINDINGS**

The following are the finding revealed by the study.

**Years of Existence**

In terms of years of existence, San Juan is the oldest of the four municipalities under scrutiny as it has existed for one hundred sixty nine (169) years, followed by Nasugbu which has existed for one hundred sixty five (165), third is Lian at one hundred two years (102) and the Municipality of Mabini which age as a town is ninety nine years (99).

**Class**

As to class, all three (3) municipalities in focus namely Mabini, Nasugbu and San Juan are first class municipalities while Lian is third class in classification.

**Population**

As far as population is concerned, the Municipality of Nasugbu is the most populous in the NSO Census of 2010, NSO Census of 2015 and in the projected population NSO Census of 2016.It also has the highest projected growth rate of 2.21%. The Municipality of San Juan followed next. The least populous municipality appears to be Mabini with a projected growth rate of 1.38% per year as compared with the second least populous Lian with a projected growth rate of 1.97% per year.

**Geographical Dispersion**

When it comes to geographical dispersion, all the municipalities under focus can be reached conveniently by sun and beaches fanatics because of their accessibility to the public.

**Sources of Livelihood**

The residents of the municipalities under focus are engaged into formal employment, agriculture related and fishing related sources of livelihood. There are commonalities as to the sources of living as discussed which feature the native products being produced by each town and the services and expertise which may be provide

to the visitors of the sun and beach tourist destinations in their respective areas.

**EXTENT OF INVOLVEMENT OF THE COMMUNITY IN THE SUN AND BEACH TOURISM INDUSTRY IN BATANGAS**

**Peace and Security**

In the extent of involvement of the community in terms of peace and security, it was found out that the residents of the province are highly involved in the said area of concern with a mean of 4.23.

**Marketing and Promotion**

In the extent of involvement of the community in terms of marketing and promotion, it was found out that the residents of the province are highly involved in the said area of concern with a mean of 4.13.

**Environmental Protection**

In the extent of involvement of the community in terms of environmental protection, it was found out that the residents of the province are highly involved in the said area of concern with a mean of 4.14.

## V. CONCLUSIONS

With all the presentations above as to the status of the sun and beach tourism industry in the Province of Batangas, the following conclusions were reached by the researcher:

1. The beach tourism industry in the province is already thriving and progressive.
2. The accessibility of the province via its diversion roads, road widening projects and construction of alternate routes for visitors to easily reach the place is advantageous to the province's sun and beach tourist destinations.
3. The residents of the province fully understand their opportunities to a number of sources of livelihood which the sun and beach tourist destinations in their respective localities had offered them.
4. The sun and beach tourism industry in the province can give the residents better job opportunities even without going out of their localities for work.

## VI. RECOMMENDATIONS

1. Tie-up among the concerned local government units and other related agencies must be strengthened in order to foster the progress and development of the sun and beach tourism industry in the province.
2. The community must be kept involved with the concerns of the said industry in order for the resort owners and managers to be able to work

hand in hand with them for the benefit of both parties involved.

3. The municipal officers must be in constant communication and coordination with the Provincial Tourism Office in terms of the promotional strategies and marketing of the sun and beach tourism industry.

4. The community must be made aware of their important responsibilities as keepers of peace and security, protector of their environment and the most effective marketing and promotion icon of their locality.

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# Photography, Literature, and Writing: An Interdisciplinary Approach for the Representation of the Truth and the Reality

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**Abstract**—*The verisimilitude of truth of photography has placed it as an unequalled medium representing and expressing the reality. Yet, its widespread use as an art, the selection and exclusion of certain subjects that may be related to the ideology held by the photographer problematize such assertion. This essay will critically engage, through a few examples, with this difficulty in twentieth century's context. The problem of photographic representation, say of poverty, or war or labour exploitation will be addressed as in many cases they end up becoming fashionable clichés. While so doing, the essay will show how the use of literary narrative and photographic representation together may address the problem, and that may again confront difficulties in an age ubiquity of images.*

**Keywords— *Photography, literature, art, documentary, narrative, abstraction.***

Photography as a medium of art is generally viewed to have the capacity and scope to hold and represent the truth than other forms of art such as writing and painting,. Yet, it is a big question whether photography as a medium could reach beyond the realm of art; as long as it is a form of art there is an inevitable gap between what the art exhibit and the reality. Sontag (1978) argues that just as in Plato's allegory of the cave where the subjects can only behold the image of the truth, photography can only represent the image of the truth and not the truth. She also goes further to state that photography 'is the opposite of understanding' (Sontag 1978). This problem may be perceived by viewing photography as a commodity.

Sontag (1978) also states, "To photograph people is to violate them...It turns people into objects that can be symbolically possessed." Photography, as a commodity, in many cases indiscriminately turns its subjects into a beautiful work of art to look upon, no matter if it is of a beautiful garden, or of war or the struggle of working class. In place of enabling the viewers to perceive the extent of beauty or suffering or horror of its subject, many photographs, representing poverty, terror, war, famine and overall human suffering, end up only to be appraised for their aesthetic representation of the subjects. This may result in a sort of inertia of understanding and does not necessarily urge for a change in the status quo. So, photography, when used as a commodity, reduces the revolutionary impetus of its own representation. Benjamin (1970) urges, 'What we should demand from photography is the capacity of giving a print a caption which would tear it away from fashionable clichés and give it a revolutionary use value'. Benjamin (1970) insists a kind of literary-photographic practise that will supersede the photography from its 'fashionable clichés'. Thus he urges for a change of techniques in representing the subjects from both the authors' and the photographers' end. As Hess (2018) expounds, "In order for the photograph to become progressive, Benjamin suggests that it break down the barrier between writing and image". In this regard Brecht also echoes Benjamin's assertion, "Only that which narrates can make us understand (as cited in Sontag, 1978, p19)." How Brecht put this in practice will be discussed later in this essay. For the time being it is suffice to say that a union between photography and literature has been used by Brecht and many other twentieth century photographers to resolve the problems of the gap between art and reality, or art and understanding. Artists and authors, in the mode of production, who side with the working class and want to represent their struggle through their work can convey their message, according to Benjamin, by using literature to photography and thereby changing techniques and blurring the boundary between the authors and the artists.

Now that, what is at stake here is the inherent problem of photographic representation, which may elevate poverty to the work of art- a beautiful object to look upon-a commodification of art. The problem could be perceived by realizing what hollows Dadaism, a radical practices of modern art, off its radical impulse as Benjamin (1970) puts it:

> The bourgeois apparatus of production and publication can assimilate an astonishing number of

revolutionary themes, and can even propagate them without seriously placing its own existence of the class that poses them into question.(p4)'

Benjamin (1970) discusses how Dadaism and other modern revolutionary art forms were helplessly caught up in the bourgeoisie production mode. The evil lies in two historical conditions; one, the mode of aesthetic representation, what Benjamin (1970) terms a 'new objectivity,' reduces human suffering to the status of art; two, the bourgeois apparatus of production already appropriated many such revolutionary practices as it did Dadaism. Now, to effectively address and confront these difficulties, he wants the intellectuals and artists to position themselves in the production process to express solidarity with the proletarians, rather than placing them as their ideological patrons (Benjamin, 1970). What Benjamin urges through photographic practise with the aid of narration, and of literature is to return the meaning to life hollowed by capitalism. In short, Benjamin (1970) insists authors take up photography and photographers adopt writing as an interdisciplinary approach amalgamating image and texts, transforming photography to something else and something more.

However, propping up photography with writing again suggests the inadequacy of photography to hold and exhibit the truth alone. Also, the above discussion urges to examine how the insertion of text or caption may equip photography an extra narrative power, so that it may be provided with a revolutionary use value, as Benjamin (1970) urges. This leads to ask some further questions such as, how to rescue photography as an art caught up in the bourgeoisie mode of production. Or, in what ways Benjamin's assertion may keep the photographic representation, say of poverty, from being a mere consumer goods in an age of ubiquity and prevalence of capital, goods and images over human life? Further, how effectively Benjamin's advocated literary-photographic practice may convey the understanding of reality and truth and make this medium work towards emancipation of human being from the capitalistic servitude? These are some of the historically determined difficulties of the twentieth century in complicity with the aesthetic practise of the period posing difficulty to Benjamin's assertion. Now, the form of difficulty and a way out may be examined by looking at a few notable literary-photographic representations of 20th century.

To this end, Evans and Agee's (1960) textual and photographic narrative titled *Let us Now Praise Famous Men* (1960), of the poverty of the Alabama cotton farmers and their families during the great depression in the 1930's the USA, may postulate a significant understanding of literary-photographic representation. Their documentary narrative along with a melancholic

tone in the writing does not represent the impoverished living conditions of the farmers and their families as something deplorable. Rather, a commendable effort to dignify their poverty and the farmers' and their families' implicit pride is visible throughout the photographic and textual narrative of the work. Nonetheless, signs of improvisations and process of an artistic selection of inclusion/exclusion, and an aesthetic representation of poverty is evident in most of the images- evinced through the image of the kitchen utensils arranged in a neat and beautiful manner, or in the group photos of the children and the women, or in the bold and sturdy facial expression of a middle aged farm man to give a few examples (Evans and Agee, 1960). Looking at the photos and reading the text, one may feel sad and indulge into melancholy, but they do not urge for a change. As Rule(2001) observes, "Evans's photography of sawmill circles on the floor or the picking-bag's drag along the cotton row, ennobles them; that it beautifies, almost beatifies, the bemused children of poverty more than any adjective or adverb Agee might edit out of his copy." In other words Walker's photography sublimates the ordinariness of life and its poverty and hence does what he does not intend to: turn it a work of art (Evans and Agee, 1960, p7). Thus, at the end their aestheticized work cannot help getting commodified- a carefully selected number of photographs to be looked upon and appraised as work of art.

. Noticeable, irrespective of their dignifying of the subjects and condemnation to artistic representation of the poverty as commodity, the elevation of poverty is also somewhat helplessly entangled into the aesthetic credo of an unwritten prohibition on the representation of the real condition of labour and production as formulated by Gautier in the first half of the 19th century[i]. Moreover, dignifying poverty through using aesthetic techniques of images is expressive of the contentment of the represented subjects- the poor farmer and their families- and, hence does not call for a necessity to change their conditions. Nonetheless, this artistic selection suggests that certain aspects of Evans' photographs could not really break through the 'fashionable clichés' of photography as pointed out by Benjamin, irrespective of his and Agee's condemnation of such practise. Now that, in the first half of the twentieth century people still believed in the authentic representation of the documentary photography. Agee (1960) believes camera as 'the central instrument' of his time and outrages at its widespread misuse while being emphatic on it's 'immediacy'. Accordingly, in the book he puts his prose as complementary to the sense of immediacy to Walker's documentary photographs representing the life of the farmers. Their effort to prevent their representation as art

evident in the documentary style is a testimony of their vow to represent reality as it is; however, the artistic techniques -improvisation, inclusion/exclusion and so on- suggests the opposite. Now it might be asserted that, although the powerful and strong literary texts of the book intends to work as complementary to their photographic allies, the photographs in the book prevent to do so.

Still, the incapacity to reproduce reality and being confined within the realm of art turns the photographers, as other artists, aloof from their subjects and their social reality shaped by the bourgeoisie mode of production. Following Benjamin's (1970) assertion, it is understood that the gap between the artist and the world could not be bridged by photography alone unless the artists and authors turn it into something else and something more. Thus, I would argue, as I mentioned earlier through Walker Evans example, that it is inadequate to simply point out the limitations of the artists as trapped in a bourgeois apparatus of production and publication. This is a gap produced in complicity both by an aesthetic practise of art and the division of labour inherent in capitalism.

Now that, the confinement of the photography to aesthetic representation and its inadequacy as a medium to represent reality have turned useful for Brecht in his photo-book *The War Primer* (1998). This photo-book is a collection of a host of images of the Second World War collected by Brecht from *Life* magazine and some other unknown sources. This singular fact regarding the sources is that Brecht pastes many of them while leaving the places and dates unknown to the views which deprive the photos of their indexical quality. So, it shows Brecht's unwillingness to make it a documentary work which is evident in the absence of any indexical caption below the photographs. Instead, Brecht surrogates the space for captions with poetic epigrams. The epigrams do not work in a complementary way with the photographs to produce any emission of reality from the photographs. Rather, the use of poetry in lieu of prose is significant to critical understanding in this regard. Proses in general tends to fit well with facts and reality than poetry does; in the captions of journalistic and documentary photographs the use of poems is hardly seen. Thus, Brecht's use of poetic epigrams as captions is self-evident: he does not want to turn his photographic book as WWII photo-documentary. On the contrary, he denounces the photographic ability to represent reality, yet he turns this limitation to work for his own revolutionary message to convey through the aid of poetry. However, this denouncement of photographic capacity to represent reality through lack of context and sources and absence of prose and facts is understood better through Brecht's own thoughts concerning the issue of the representation and the perception of reality. In

absence of perceiving reality as a whole what he asserts is:

> And so what we actually need is to 'construct something', something 'artificial' "posed." What we therefore equally need is art. But the old concept of art based on experience is invalid. For whoever reproduces those aspects of reality that can be experienced does not reproduce reality. For some time reality has no longer been experienceable as a totality (cited in Long, 2008, p7).

Now, what he implies here is not an artistic representation of reality in fragmentation as seen in the artistic practice of Surrealism and Dadaism. Looking at the photographs with the epigrams, one may perceive that he puts into practise what Benjamin insists the authors to do, to transform the photography to something else. By and large, he inserts the poetic device upon the photographs to 'construct something' as he states above, and manipulates the art of poetry ('an art not based on experience' and opposed to the 'photographic 'truth',), and simultaneously deploys an artistic process of selecting the photographs. By so doing, he strips off the sort of artistic photography that is caught into the practise of fashionable cliché which reduces every person and event as beautiful photographic objects to look at. Also, by decontextualizing the images through the absence of conventional caption and lack of source in many cases, he breaks out of the illusion of the photography's sense of immediacy. At the same time, he presents his viewers and readers with the author's ability to impart the images with new meanings and contexts through literary device; he thoroughly exhausts the photographic narrative through his poetry. This is what Benjamin (1970) demands from the authors, "the literarization of life" (p5).

Putting literary device, Brecht imparts new meaning to the world and humanity by redeploying photography with the aid of literature. His craftsmanship lies in the fact that he does it all by not putting the poetry as complementary to the image, rather by positioning the image and texts antagonistically to impart meaning and context. In a way this is an attempt to show the readers-viewers the clandestine meaning of the life and world that is lost in a world of false propaganda. As Scranton (2017) comments, "It is *War Primer*'s existence as an artifact…that gives it an almost magical power to bring to life the truth of a world sunk in the shadows of myth". Scranton (2017) analyses and shows how Brecht's representation bring to the fore the real truth of WWII as a war driven by greed and fear where "the vampiric rich fed on the machine-gunned and fire-bombed poor" (Scranton, 2017) in contrast to the popular belief that it is a war for the good against the evil. For instance, in image

number 7, there are the fierce sea waves, some rough rocks captured in the sea of Skagerrek where the German's loss was given to 3500 (Brecht, 1998). Now, as it is clearly seen and a fact that both the image and the description is incapable to represent the horror and reality of the war, Brecht's poem has unfailingly given it a new reality in place of a reality lost forever at the bottom of the ocean, encrypted beneath the image, . He puts his epigram, "Fisherman, when fish have filled your net/Remember us, and let just one swim free (Brecht, 1998)." These lines have a tragic intonation, bringing back the voices of the lives lost forever at the bottom of the sea, and voices through the metaphor of the fish and fisherman want to be remembered. Their yearning to the fisherman to let one fish alive talks about life against death, and life's melancholic yearning to see other lives thrive and, read contemplatively, the words hold and provoke something strong and powerful than many horrifying images of war could. The metaphor of the fish and the fisherman ultimately evokes the life of servitude under the fascist or the bourgeoisie regime that contextualise the war as the triumph of the greedy and money mongers and ultimately the defeat of ordinary people. Even the allies win the war, the life of servitude of many of the subjects do not suffice.

However, Brecht's effort to put new context and meaning of life lost in the war may be suggestive of some lost reality of the capitalist society that photography, as a commodity, does not produce. This revelation of photography and finding meanings hidden behind it refers to the deceiving nature of commodity and exchange value as an attempt to hide the real production relation as Bajorek (2011) comments on Brecht's *War Primer(*1998):

> This book aims to teach the art of reading images…The great importance about social relations, which capitalism painstakingly and brutally maintains, turns the thousands of photos in the illustrated magazines into the hieroglyphic tablets, indecipherable to the unsuspecting readers (p125).

Yet, this deciphering of the true social relations beneath the hieroglyph of images, as a true revolutionary literary-photographic practise, faces strong challenge in the age of ubiquity of images- when the social reality is constantly shaped and reshaped by images that Debord (2009) terms as Society of the Spectacle. Because, when reality is shaped by images there is no hidden reality to decipher. Baudrillard (2015) asserts the predominance of image over reality that he terms as simulacra which poses challenges to such literary-photographic practise that tries to unearth the reality, the real social relations. Moreover, a society saturated by images also and only doubly reaffirms the lack of the indexical quality of photographic representation to hold the truth, and that again suggest the

influence of image over life and reality that hollow out any meaning of them. For Baudrillard (2015), the loss of any meaning of reality is compensated by the numerous simulacra, 'such as the media which superficially and, in a highly artificial manner, serve the purpose of grounding meaning'. Buchanan (2010) expounds Baudrillad's argument is not that there is no reality anymore; it is rather that there is nothing can guarantee the meaning, a phenomenon that is largely known as postmodernism.

However, for the purpose of this essay what is at stake here is how to unearth a reality obscured and lost in the world of images when there is no guarantee of a meaning of such reality. But, at the same time if nothing can guarantee the meaning of reality then, all the same, it reaffirms both the image and narration's incapacity and inadequacy, singularly or in collaboration with, to represent any meaning out of reality. Furthermore, if the meaning-shaping power of reality is superseded by simulacra and images then it implies a certain transitional point or period when it occurs. Say, the period is when the image has become the ultimate commodity and when the society turns itself from a consumer society to a society of the spectacle whereby 'having' is replaced by 'appearing' as Debord ((2009) posits. Henceforth, looking back into the historical transition, when the social relations of productions have been obfuscated by the abstraction of commodity and images, may shed some light in this regard. To do so, it is necessary to bear in mind and acknowledge the inadequacy of both the mediums, photography and literature, while addressing effectively the problems arise by the somewhat equivalent status of image and reality through such practise.

Now that, an effective attempt to put a 'revolutionary use value' to photography is evident in the *Fish Story* (1995) by Alan Sekula, photographer and critic. Interestingly, he uses a documentary format of photographic representation and caption in a manner of scientific precision along with a historical narrative at a time when their credibility is in question in the age of postmodernism as Baudrilard's study of Simulacra suggests[ii]. Employing a documentary form, a kind of realistic representation of the subjects, he shows something which is always already abstract and hence cannot be represented, namely the abstract mode of capitalist economic system. Now, in opposition to an abstraction of the reality of the production and exploitation that cannot be represented through photography, as the images of the containers and cargo ships in *Fish Story* (1995) evince, he poses a reality that is lost, out of sight but still goes on in the deep ocean. In other words, he puts the image and language in a dialectical way, while showing the inadequacy of both the narrative forms, to adequately bring into the fore the

historical and material realities and truth of capitalism. While doing so, he unfailingly proves that while everyone tends to think capitalism and globalisation is all about cyberspace and acceleration of communications, it is still heavily dependent on the concrete material reality of shipments and containers.

Sekula (1995) narrates the historical transformation of sea showing how from a place of prolific physiognomic contacts it has become a fluid world of wealth, without workers, shaped and boxed in the containers of the cargo ships, as a process started in 1956 and became ubiquitous in 1970s ( p133-134). He points out to a historical transformation when the complete abstraction of labour and production takes place in the sea through the containerization of products. While looking at the images of the containers in his photo-essay book one realizes the sheer size of the containers resist any representation. They resist the representation of the human labour, along exploitation, impoverishment that goes behind the production and distribution of each and every commodity boxed inside the giant containers. Thus, the containers abstract and obfuscate the invisible labour, and the images of the containers actually stands for a trace of a multi-layers of abstraction of human labour and poverty. Henceforth, Sekula's documentary representation actually shows that beneath the abstraction there is the presence of invisible labour and it makes the viewer reflect on and think over.

Sekula's representation is known as critical realism, "a way of seeking to understand the social reality by critically 'making notes' of it" (Baetens & Gelder, 2010, p6). Elsewhere in the book Sekula accounts briefly the picture of cheap labours from Asian and Latin American countries in the sea by the American ship-owners (Sekula, 1995, p74). The traces of the works of their labour in the sea, along with the labours of the lands, has been abstracted in the commodity they produce, and then, they have been doubly abstracted in the large containers of the cargo-ships. Sekula's photo-textual representation "as scratches of reality… leave their traces in our minds. They encourage, yes, even force reflection, and through that, slow changes can probably become a reality, certainly at the level of the individual" (Baetens & Gelder, 2010, p6). Showing the sheer abstraction of the labour Sekula's narrative suggests a reality concealed from the vision, and unfailingly produces critical meaning and understanding, giving access to the social reality from the hindsight.

The photographic representations of the containers are nonetheless expressed with their 'phantom-like objectivity'. This is a kind of objectivity and abstraction that turn the human existence in the sea as redundant as perceived through Secula's (1995) representation. In this sense, he does the revolutionary work to transform the documentary technique, conventionally that used to add 'only a little to the critical understanding of the social world (Sekula, 1978, p236)' as he writes elsewhere, to something else and more towards a better understanding of the world. The paramount importance of his work could be perceived through the context where he works out for the sake of a revolutionary use value as Roberts (2012) argues that, "Fish Story expresses a shift from a culture of postmodernism to one of globalism and reflects the artist's effort to renew realist art in the wake of the postmodern culture of the 1980s." The photographic images of the containers and the sea bereft of human presence stand as the traces of the removal of the real condition of production in the photographic representation partially retrieved in Sekula's practise of critical realism. He writes, this truth is legible only through Marx's notion of dead labour embedded in commodities (Sekula, 1995, p137). This implicitly suggests, if granted, that although in the age of simulacra there is no guarantee of meaning of the reality, looking back to history may still provide deeper understandings and insights.

Now it might be safely asserted that his work exactly does what he argues of art to be as he writes, 'I am arguing [...] for an art that documents monopoly capitalism's inability to deliver the conditions of a fully human life (Sekula, 1978, p255) [iii] ' and hence that implicitly calls for a fundamental change to the way things going on. In this regard, he goes with the same line of Benjamin's insistence to make photography something else by tearing it out from photographic clichés to the directions of alternatives. The significance of his work lies in the fact that he puts the revolutionary use value to photography in a time of the ubiquity and predominance of images over reality and a mistrust to revolution on a global scale, and that certainly has reopened some shut doors of possibilities.

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End Notes

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[ii] See Bucloh, 'Sekula,' p190. He writes, '...his work programmatically redeploys precisely those subjects and semiotic and textual conventions that have been disqualified within modernism by longstanding interdictions: documentary photography, historical narrative.'

# Conflict between Societal Norms and Self-Empathy on Women Characters in Anita Nair's 'Ladies Coupe'

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**Abstract—** *Anita Nair is popular writer in English. She through this novel 'Ladies Coupe' talks about the various problems faced by the women in the patriarchal society. It depicts the conflict between the societal norms and self-empathy on women characters in various complexities of life. This paper is a study of Anita Nair's second novel where all her major and minor characters undergo physical, psychological and situational constraints set by the society. It centrals around the protagonist, Akilandeswari, a forty five year old spinster who travels in the ladies compartment of a train. There she meets her co-passengers in the Ladies coupe who shares their real stories of their life. Eldest of all is Janaki, Margret Paulraj is a school teacher, Prabhavathi a perfect home maker, Marikolunthu the abused lady of innocence, Karpagam a revolutionary widow and a schoolmate of Akhila, etc.,. Each one is from different from one another in their social status, economical stability, age, community and also in their experiences of life. It also elaborates about how they fight back successfully balancing the norms of the society and revelation of self.*

**Keywords—** *Anita Nair, Women Writer, patriarchal societal norms, self- empathy, self- revelation.*

Anita Nair is a popular South Indian writer in English .She talks about the problems of women folks and their sufferings in the hands of patriarchal society in contemporary India. She unveils the bare truth of how dreams of the women scatter and vanish slowly due to fixed patterns of the societal norms in the name of so called culture and tradition. 'Each of the women is finely drawn' says the Hindustan Times.

Balancing and counter- balancing these strict unwritten rules and boundaries make her struggle between her own choices and social expectations from her. Going beyond the above boundaries cast her away from the crowd, branding her as unfit for the society in which she lives. In order to cope up, she needs to struggle a lot both physically and psychologically against social, cultural and economical challenges. Breaking those barriers and obstacles withstanding the test of time seems to be a great challenge for her. This may sometimes mar her reputation and cause damage to her livelihood.

This novel 'Ladies Coupe (2001)' is the second novel written by Anita Nair .It brought her great fame and popularity among the audience. It was selected as one of the top five books in the year 2002. It was hence translated into more than twenty five languages around the world. Anita Nair readily brings out all conflicts which women undergo in the name of societal norms, boundaries, marriage, customs and traditions in the male dominated society where men rule over her body and mind.

They were literally been ill-treated in many others ways in all spheres of their life such as verbal, physical and sexual abuse by the spouse, sexual harassment, sexual exploitation, seduction, reciprocated love, care and affection, lack of financial stability, economic compulsion, curbing of economic freedom, blocking of social independence, oppression and suppression, discouragement, lack of moral support, lack of guidance, use and misuse of her poverty, insecurity, etc., were brought live by the author.

All the characters, major and minor, in the novel 'Ladies Coupe' undergo psychological trauma in their journey of life due to certain situational constraints which they face in their life. All this is brought live in a very simple vivid language by Anita Nair.

The lead protagonist of the novel is a forty five year old spinster Akhilandeswari. She was born in a conservative Hindu Brahmin family of South India which is full of customs and tradition to be followed by women with lot of restrictions even from her childhood. She followed all the norms told by her mother such as obeying elders, following rigid rituals, blending with the environment, accepting the concept that the man is superior to women and doesn't accepts any man's role in the house. "A women is not meant to take on a man's role" (Ladies Coupe 14). She does so till the day when her father dies in a road accident.  Very soon she was situationally forced to take up his father's job as a clerk in the income tax department and thereby take the role of a man by becoming the sole breadwinner of a big family. "When Akhila's father died, two things happened: Sundays became just another day of the week and Akhila became the man of the Family" (Ladies Coupe 75).

As a young lady she sacrificed everything of hers for others livelihood whereas her own kith and kin refuses to understand or empathize with her emotions. They instead had a check over her activities by pointing out her living styles curbing her space and freedom of choice by poking noses into her personal affairs commenting and criticizing her. These are clearly evident from Padma's words: " She is so smart when it comes to office duties , but at home…' she paused …' why , my seven- year old Madhavi is better housekeeper than she is" (Ladies Coupe 163).

She felt alienated within her own family and longed for the personal care and concern. Meanwhile she fell in love with a man named Hari who is younger than her age and did not accept him as she was afraid of the society's comments and criticisms. She at one point realizes that she was just being utilized by all the people around her. This very thought made her feel depressed and unfolds her mind and decided to oblige to her order of choice and freedom. So she wanted to totally get away from the place and like to live alone in her life on by getting away from the clutches of life which the society has framed. "Of sitting with her back to her world, with her eyes looking ahead. Of leaving, Of running away. Of pulling out, Of escaping" (Ladies Coupe 1)

Janaki, the eldest of all from all her experiences of life she learnt to love her husband whom she was married to. She accepts the fact that women is inferior to man and need somebody to look after her. So, she is always dependant on some or the other men throughout her life First her father, then her brother, later her husband and now her son. According to her, the prime duty of women is to look after and maintain her household chores well to make herself a better mother, wife and a good daughter in law. Thus became the queen of the household chores. With all constraints and difficulties she had in her life during her certain age she was able to tolerate just things which came on her way of life apart from all these adjustments she too dreamt and longed to live her independent life on her own.

"Women like me end up being fragile. Our men treat us like princesses. And because of that we look down upon women who are strong and who can cope upon women who are strong and who can cope by themselves…I think I was tired of being this fragile creature" (Ladies Coupe 22-23).

Then after her comes a girl of fourteen years who is studying in the 9th grade and her ability to think beyond her age seems a distinct quality. She knew the tactics of understanding and perceiving others thoughts. She has experienced the bitterness of sexual harassment by her friend's father and knows how to escape from the clutches of it by her mental maturity. She was able to perceive things beyond her age. This is clearly evident when she understands the wishes of her grandmother and wanted to fulfill it during her last rites. "Sheela knew Ammumma did it so that even if she were to die in her sleep, she would do so looking her best. Her children, of course, dismissed it as assign of age and its concurrent eccentricity" (Ladies Coupe 68).

Next, is Margret Paulraj a well-educated Chemistry gold medalist and a school teacher. She fell in love with the principal of the school in which she is working with. Her husband dictated terms both in his school and at home. She was not allowed to pursue her Docrate degree. Instead she was asked to take up what she needs to be for working in a school. He takes command over her and she obliges to all his orders. She was instructed to cut her long hair into short hair as he felt that it looks appropriate and said that it doesn't suit her. She needs to fulfill his sexual desires but was asked to abort her baby. Thus the stress accumulated brought a drift between the couple which turned love into hatred. She then took revenge by feeding him oily and fatty foods and made him obese and thus broke his confidence to nothing. Finally as a result of that he became very much dependent on her due to his ill health. Her word clears this: "But first, I had to persuade Ebe to let down his defenses. To open his senses and taste buds to me" (Ladies Coupe 132).

The forth story is about Prabhadevi who was born rich and had a perfect childhood. She looked pretty and was well versed in all the works she does such as cooking and

needle work. She was married to a rich diamond merchant's son .She in one of hers visits to the West tried to adopt their culture and pride struck her which brought disputes in the family between the couple. Later she realizes her mistakes and she rectified it and thus learnt to balance life and hence then on she lived a satisfied life. "She was a good wife and an excellent mother. What more could a man ask for?" (Ladies Coupe 184).

The last was Marikolunthu who lived beyond her age and life. Being born in a poor family she was forced to assist her mother who is a maid in Chettiar's house. She was sexually abused by Chettiar's distant cousin Murugesan and delivers an illegitimate son Muthu. She withstood and tolerated all these in order to raise her brothers and son. . This slowly paved her to give birth to an illegitimate child. She works as a maid like her mother in Chettiar's house to look after their grandson later was misused by Chettiar's son too. She later worked as a maid for the two lesbian lady doctors and later was lived as Lesbian partner too. Her poverty and continuous blows in her life made her bite her teeth and a life without listening to any comments made by society. "For so long now, I had been content to remain sister to the real thing. Surrogate mother, surrogate lover. But now I wanted more. I wanted to be the real thing. All I want to be was Muthu's mother" (Ladies Coupe 268).

Apart from these five characters, Akhila's old schoolmate Karpagam also influences her a lot and convinces her to live a life she wants to live. Karpagam a widow wears Kumkum and colourful sarees even after the death of her husband is also became a big turning point in her life.

"I don't care what my family or anyone thinks, I am. Who I am and I have as much right as anyone else to live as choose. Tell me, didn't we as young girls wear colourful clothes and jewellery and a bottu? It isn't privilege that marriage sanctions. The way I look at it, it is nature for a woman to want to be feminine. It has nothing to do with whether she is married or not and whether her husband is alive or dead." (Ladies Coupe 202).

All these incidents clearly indicate that all women characters of Anita Nair's 'Ladies Coupe' undergo great conflict between the societal norms and self-empathy in various dimensions of life. They all lives in dilemma without knowing how to escape or get rid of these unknown humiliations of self. They also tolerate the shameful experiences faced in the name of perseverance and adjustments to the core. These women need to fight back for their rights courageously empowering themselves to reach greater heights to lead a confident and comfortable life.

Moreover they need to strive and work hard for their own upliftment in the society to gain independence and freedom by changing and altering certain norms in the society to live a life of their choice within the boundaries of the consciousness balancing both.

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# Enhancing Reflective Practice in Teaching Language with Assistance of Information Technology

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*Abstract— With the reflective teaching approach, teachers are able to change students' thinking way and learning style more positively and actively. English, as a result, will not be a constraint and certainly become a really big motivation for learning and personal professional development. It is conscious reflection on experience that is a pivotal factor to bring theory and practice closer effectively. In this paper, the writer will clarify benefits and challenges of using information technology in Reflective Practice to enhance skills for English major students and find out some technology-assisted strategies to support this. A set of questionnaire and open questions were administered among 60 students K42 majoring in English at Hanoi law university and 15 teachers from 3 universities in Viet Nam. The findings showed that Reflective Practice helped learners in solving their learning problems and learners were able to enhance four English skills with their conscious reflection. The respondents admitted that although they have the challenges in using information technology (IT) in reflective teaching, they can overcome them thanks to the strategies. The respondents were, moreover, of the opinion that reflective practice can make a lot of contribution to becoming a successful learner and to bringing improvement in the behavior of learners.*

*Keywords— Reflective practice, reflection, technology, reflective learning, reflective teaching.*

## I. INTRODUCTION

"Learning is not a spectator sport... They must talk about what they are learning, write reflectively about it, relate it to past experiences, and apply it to their daily lives." Chickering & Gamson assert (1997, p.43). In essence, learning is a reflection of the experience. Through reflection a person is able to not just look on the past experience and its interpretation, but is take a deliberate look at what were learned in the past in order to reach a new understanding as well as deal with the problems in the best way. Teachers should consider the best model of

reflection to apply in teaching English effectively to boost their active learning and critical thinking. There are many different possible resources and materials to support the reflective approach. It is likely that individuals will have strong preferences for particular tools such as online resources including audio and video, mind map, blogs, google sites, wikis, Skype, iCloud and real materials consisting of portfolio, worksheets, storyboards, diaries. Teacher should give the students more opportunities to apply the reflection in the learning process in order to stimulate the creativity and ability to solve problems, to turn students themselves into their own actual teachers who are willing to learn from their mistakes and improve their practice to have a best result.

Thanks to the innovations in education, learning and teaching English has recently changed significantly from methodology to content, from perception to behavior with the aim of making teaching and learning more effective. Strategies and techniques of learning have also been created in order to bring about positive changes. Reflective practice (RP) might be supposed as one of the effective ways to orient students to a positive and active learning method which contributes an essential part to implementing the mission "three in one" of education: learning- practicing-assessing as well as to help students meet four skills "4Cs" of the 21st century education that have been identified by the United States-based Partnership for 21st Century Skills: critical thinking, communication, collaboration and creativity. Through reflection, teachers and students are able to take a conscious look at what they had performed in classroom in order to deal with the problems in the best way, then make suitable changes, which leads them to a new stage in learning process: learning basing on critical thinking capacity.

As a matter of the fact, most of the students are now studying with not enough practice and experiments, learning with little reflection on the knowledge they has absorbed. As a result, the depth and flexibility of the

responses to the problems is not really as good as expected. Besides, the frequent interactive learning from each others and cooperation in learning between teachers and students; between students and students is low. Thus, modern education needs to build a modern learning environment in which students have more chances to practice, assess and self-assess. In recent years, the development of information technology has brought about a lot of positive changes in methods of language teaching and made significant innovations in terms of educational quantity and quality. Reflective practice in teaching English has been, also, supported a lot and become a big motivation for teachers and learners. Today's technology tools are not just mechanical ones but essential teaching aids to enhance the education quality. Applying technology can help learners expand their learning experience by removing classroom walls, allowing the interaction and connectivity to enter a diverse learning environment. According to the study of Microsoft Asia EduTech Survey 2016 [1] based on a survey of nearly 200 teachers in the Asia Pacific region, Educational specialists asserted the importance of technology in transforming education with the innovative pedagogical strategies and motivated students with the significances: improving the learning experience in the classroom; enhancing effectiveness of teaching and helping students communicate better. Morgan, Seaman and Tinti-Kante [2] explored the application of social media for teaching, learning, and sharing at the university level and found that social media was an effective tool for collaboration and a great deal of support for teaching.

It is apparent that most teachers still hesitate to make a decision on using IT in RP in classroom with the doubt about the effectiveness and technological capacity. So, it is pedagogically pivotal to reflect on how these technology tools can be used to teach effectively. The key issue is not simply the uses of technology, but how technology supports effective reflective practices. There is a consensus that teachers should be aware of the reflective practices and methodologies that they choose to employ and to develop a set of reflective strategies to determine if these practices and methodologies are effective. Therefore, there is a need for more research about reflective teaching practice and using technology to reflect on teaching and learning to help teachers carry out technology-based reflection effectively. The barriers to using technologies for teaching and reflection were also identified. The purpose of this study was to inquire into benefits, challenges and strategies of using IT in reflective practice. More specifically, the following research questions will be under investigation:

1. What are the student and teacher's perceptions of the impacts of reflective practice learning English and using technology in reflective practice?
2. What are the challenges and technology- assisted strategies of technology in reflective practice in classroom?

## II. THEORETICAL FRAMEWORK
**Definition of Terms**

The theory of reflective practice derived from Dewey's work on reflective practice, in which John Dewey (1933, p.6) stated: "Active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it, and the further conclusions to which it tends…". In the context of present study, reflection refers thinking of teachers and learners about their own class room practices, actions and results of their own actions during teaching process, after class or before class. Reflective practice refers to the active process of examining one's own experiences to create opportunities for professional learning in teaching context. Self-efforts of prospective teachers and teacher educators to improve their own teaching practices or skills.

According to Woerkom, (2003), reflection is a mental activity aimed at investigating one's own action in a certain situation and involving a review of the experience, an analysis of causes and effects, and the drawing of conclusions concerning future action. Mezirow (1990) understands reflection as an assessment of how or why we have perceived, thought, felt, or acted. Moon (2008) stated that critical thinking involves reflection, and reflection may likewise involve some critical thinking activities. In essence, reflection is an action-oriented internal learning process in which individuals:

• reflect on their prior experience
• achieve new insights and deeper understandings
• examine an inquiry thoroughly to plan action

Reflective practice is the representation of reflection; it is the "practitioner's ability to access, make sense of and learn through work experience to achieve more desirable, effective and satisfying work" Johns, C (1995). Schön (1987) introduced the concept of reflective practice as a critical process in refining one's artistry or craft in a specific discipline. Schön recommended reflective practice as a way for beginners in a discipline to recognize consonance between their own individual practices and those of successful practitioners. As defined by Schön, reflective practice involves thoughtfully considering one's own experiences in applying knowledge to practice.

**Significance of Reflection in Learning and Teaching**

Reflection brings about a lot of benefits which makes learning more meaningful for students. Bauer, K. and Fisher, F. (2007) stated that reflection can shorten the research–practice gap, reduce the relevance of research findings to particular practices and classrooms. This is a valuable means which help students can adapt and fix their personal knowledge in to a large picture of current learning practical environment. Reflection contributes to "developing of critical thinking, problem-solving, and decision-making;" Rolheiser et al. (2000), as well as promotes student self-monitoring and self-regulation. Reflective practice is also considered as an effective way to move the learners and teachers beyond basic theories, lead them to a new horizon of new knowledge and great creation in perception and a new practice stage where they are able to modify their skills to suit specific contexts and situations, and eventually to invent new strategies (Larrivee, Barbara, 2000)

Peter Brown, (2014) reminds us that reflection involves rigorous processing that makes it more likely that students will be able to absorb, remember, and master what they are learning. It can enhance student interest and engagement in their learning and encourage students' motivation and cognitive engagement. Last but not least, reflection is an optimal avenue for teachers to improve their teaching. Without reflection, teachers are not able to look objectively at their actions or take into account the emotions, experience, or consequences of actions to improve their practice.

Self-reflection facilitates teachers to learn: (i) How to slow down the influence of their own reasoning on their practices? (ii) Understanding of conscious ways to respond the students. (iii) Which personal beliefs influence their relations with students? And (iv) Why they showed intolerance in specific situations? (Larrivee & Cooper, 2006).

Many others any specific benefits of reflective practices have appeared in previous literature. Branch & Paranjape, (2002) have counted the following specific benefits of reflective practices:

1. Better understanding of own strengths and weaknesses.
2. Identification of underlying values and beliefs.
3. Acknowledgment of possible challenges.
4. Understanding of possible assumptions on which teachers ideas, feelings and actions based.
5. Reorganization of areas of potential bias or discrimination.

6. Acknowledgement of professional fears.
7. Identification of possible inadequacies and areas need improvement.

(Branch & Paranjape, 2002).

Reflective teachers may get greater self-awareness about their teaching style and bring positive changes in their practices. Teachers can use reflective practice as a tool to evaluate their teaching practices by raising questions.

**Smart Education in Industrial Evolution 4.0**

Smart education offers learners additional opportunities to diversify the approaches to access the knowledge and skills with the assistance of IT systems. Smart classroom has been long associated with electronic functions of technological devices. Smart education represents the effectiveness of students in performing technical activities in various fields. Smart education is considered the application of information and communication technology (ICT) in knowledge acquisition and teaching methodology. Smart education is able to be performed in a virtual or physical learning environment or blended one. Smart education has addressed the pedagogical problems the traditional approach could not figure out.  According to Smartness levels of Smart Learning Environment by Uskov et.al (2015), there are a number of stages to acquire knowledge with technological assistance.

1. Adapt: The capacity to flexibly make use of personal interaction to get used to the modern learning environments.
2. Sense: the capacity to realize or notify the signals of the existence of hi-tech learning components.
3. Infer: The capacity to work out reasonable implication and conclusion throughout the process of conducting research
4. Learn: The capacity to acquire new knowledge to implement in one's performance to accelerate the efficiency and productivity
5. Anticipate: The capacity to forecast future problems or uncertain issues.
6. Self-organize: The capacity of technological application to re-format or change to fit the necessary conditions via Artificial Intelligence without external intervention.

It can be inferred that the increase of Smart levels is closely associated with the requirements for learners to own certain mandatory skills to integrate the technology with learners' process of knowledge acquisition.

## III.    METHODOLOGY

The study was carried out in a foreign language classroom with 60 students K42 of English at Hanoi Law University

and 14 teachers from 3 universities in Ha Noi. The survey was delivered to 20 teachers but 14 accepted to give answers (eight teachers from Hanoi Law University, six teachers from Hanoi University and ten belonging to University of Languages and International Studies). The research lasted from beginning of August to the end of September. Out of 14 respondents, 10 are female and the left are male. The youngest is 26 and the oldest is 51. Most of these teachers have acquired an English proficiency equal to C1 level in the CEF and over 50% have less than ten years of teaching experience at university.

The current study was conducted in a mixed approach in which the data were collected quantitatively and qualitatively. The study is open in the aim to investigate the benefits and challenges of using information technology in Reflective Practice to enhance skills for English major students and find out some technology-assisted strategies to support this. A set of questionnaire and open questions were administered among 56 students. We used a series of questions asking students about their experiences in reflective practice in classroom with the aid of technology. Participants were asked to respond to 4 questionnaires with a variety of items related to benefits, challenges an frequency of RP and using IT in RP. Only 50 questionnaires collected from students were properly answered, among the

rest, some had missing items and some were incorrectly filled in. The questionnaire was designed on five point rating scale from strongly agree to strongly disagree. In addition to these Likert scale items, students were also asked to respond to an open-ended question designed to collect the strategies in using IT in RP: "What technology-based strategies do teachers use to support RP in learning and teaching English?"

## IV. FINDINGS

Analysis revealed five major themes in the choice and statements of the participants: (a) Benefits students can get from RP in classroom (b) Types of Reflective teaching methods, (c) Significance of using IT in RP, (d) The frequency of applying IT in RP, (e) technology-based strategies to enhance the effectiveness of learning and teaching English, (f) challenges of applying IT in RP.

**Theme 1. Benefits of Using RP in Learning English**

A questionnaire with ten items related to benefits of using RP in learning English was conducted and collected from 50 students. The items were answered basing on 5 point Likert Scale of agreement- Strongly Agree (SA), Agree (A), Neither agree nor disagree (NAD), Disagree (DA), Strongly disagree (SD). The following table clearly illustrates the students' opinions.

*Table.1: Benefits of RP in Learning English*

| No. | Statements | SA | A | NAD | DA | SD |
|-----|-----------|-----|-----|-----|-----|-----|
| 1 | To shorten the research–practice gap | 22% | 40% | 36% | 2% | 0% |
| 2 | To remotes students' self-monitoring and self-regulation | 20% | 48% | 32% | 0% | 0 % |
| 3 | To develop critical thinking, | 16% | 68% | 10% | 6% | 0% |
| 4 | To modify their skills to suit specific situations | 10% | 16% | 20% | 2% | 0% |
| 5 | To invent new strategies | 2% | 56% | 36% | 6% | 0% |
| 6 | To have effects on students' performance in classroom | 22% | 64% | 14% | 0% | 0% |
| 7 | To encourage students' motivation and cognitive engagement | 8% | 50% | 30% | 10% | 2% |
| 8 | To more frequently connect with teacher and classmates | 18% | 38% | 36% | 6% | 2% |
| 9 | To boost decision-making ability to change | 30% | 41% | 28% | 0% | 0% |
| 10 | To enhance their learning in future | 14% | 58% | 24% | 2% | 2% |

It can be seen from the table 1 that the respondents took high interest in expressing their views and perceptions towards the benefits of using reflective practice. Most of students agree that reflective practice brings about a lot of significances supporting them in their learning. Related to the performance of students in classroom with the support of RP, The data shows that 62 %, 86% and 58 % respectively agreed and strong agreed that RP can shorten the research–practice gap, have effects on students'

performance in classroom and encourage students' motivation and cognitive engagement while 2%, 0% and 12 % revealed their disagreements with those statements.

In terms of developing skill, over a half of respondents indicated that reflective practice was necessary for students to develop critical thinking, modify their skills to suit specific contexts and situations, invent new strategies and boost decision-making ability to change whereas below 10% of students disagree. In regards to assessment, 68 %

found that RP can makes it possible to promote student self-monitoring and self-regulation, 72% responses showed that reflective practice in the classroom helps students overcome their learning problems to enhance their future learning. Some respondents manifested that reflective practice can help students in resolving their learning problems. However, 36% neither agreed nor disagreed with the opinion "more frequently connect with teacher and classmates". This means that there was still a doubt in interaction capacity between teachers and students with the aid of RP.

**Types of Reflective Methods**

Next, the respondents were asked to clarify the reflective methods used to teach their course(s). This is shown in figure 1. The methods ranged from face-to-face to a variety of totally on-line options. Five of the respondents indicated that they taught a traditional correspondence course. Two showed that online reflective method is applied for RP in their classroom. Most of respondents chose hybrid one as the most suitable and effective method for their reflective learning. In short, most teachers made use of the advantages of technology to instruct their students to learn with the support of RP.
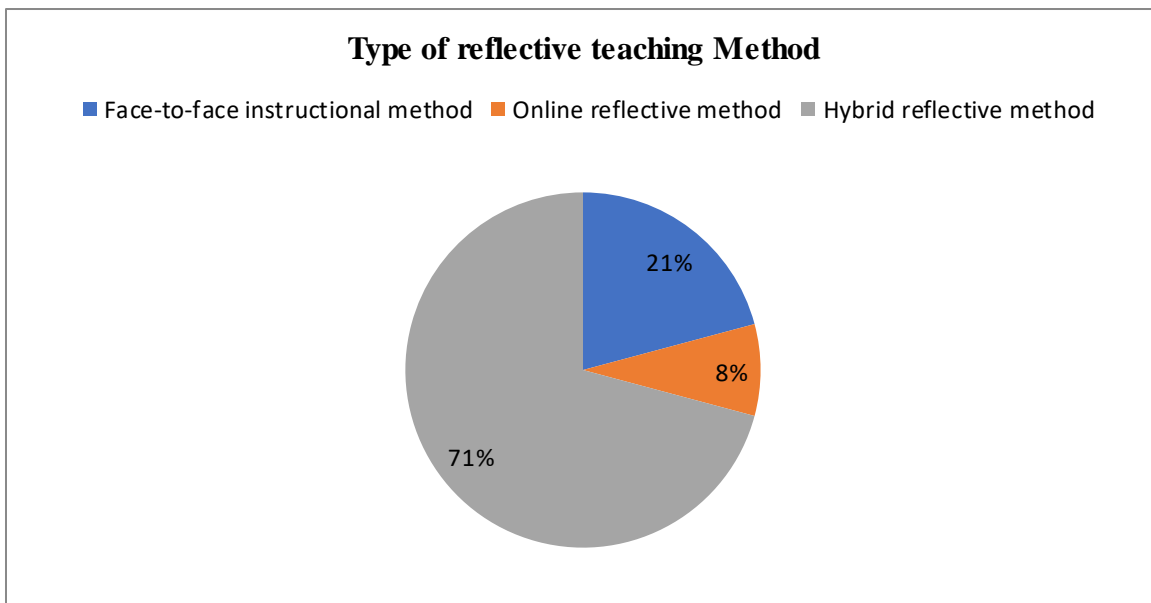


*Fig.1: Methods Used by Respondents to Offer Reflective Instruction*

**Theme 3: Significance of Using IT in RP**

To investigate the benefits of using IT in RP, a questionnaire with 11 items was delivered to the students. The items were answered basing on 5 point Likert scale of agreement- Strongly Agree (SA), Agree (A), Neither agree nor disagree (NAD), Disagree (DA), Strongly disagree (SD). The following table shows the data collected from the questionnaire.

*Table.2: Significance of Using IT in RP*

| No. | Statements | SA | A | NAD | DA | SD |
|---|---|---|---|---|---|---|
| 1 | Integrating intercultural education in the process of learning; | 8.4% | 58.8% | 29.4% | 0% | 0% |
| 2 | Using a large variety of methods of learning/training; | 4.2% | 63% | 29.4% | 4.2% | 0% |
| 3 | Combining individual and group's work activities; | 21% | 50.4% | 16.8% | 12.6% | 0% |
| 4 | Promoting students' ability of critical thinking and problem-solving | 8.4% | 58.8% | 29.4% | 4.2% | 0% |
| 5 | Creating the clips and record to enhance experiments | 21% | 67.2% | 8.4% | 4.2% | 0% |
| 6 | Using technology media as a form of open and transparent assessment | 29.4% | 33.6% | 25.2% | 8.4% | 4.2% |

| 7 | Recording is an effective way for students to self-assess their progress in learning and self-study | 46.2% | 50.4% | 4.2% | 0% | 0% |
|---|---|---|---|---|---|---|
| 8 | self- evaluating teaching activities | 16.8% | 46.2% | 21% | 12.6% | 4.2% |
| 9 | Using Skype and Zoom in teaching to offer unlimited interaction in the world | 4.2% | 37.8% | 33.6% | 16.8% | 8.4% |
| 10 | Using the networks such as Blog, Face book Twitter… to build a online community of learning | 25.2% | 63% | 12.6% | 0% | 0% |
| 11 | Using soft wares and webs with games to increase students' interest in learning | 29.4% | 58.8% | 8.4% | 4.2% | 0% |

Table 2 shows that majority of participants agreed that applying IT in RP brings about a lot of benefits, some of which were strongly agreed by a great number of respondents such as 46.2% for "recording as an effective way for students to self-assess their progress in learning and self-study", 29.4% for "using soft wares and webs with games to increase students' interest", 29.4% for using technology media as a form of open and transparent assessment. 4.2%, 8.4%, 25.2% of respondents in the similar statements were uncertain in their responses, while 0%, 4.2% and 8.4% respectively disagreed.

In terms of developing skills, 67.2% manifested the agreement with the statement "promoting students' ability of critical thinking and problem-solving" while 4.2%

disagreed. With the highest number of agreement and strong agreement (88.2%) , helping students have experiments thanks to recording and handmade videos and increasing students' interest in learning are the significant benefits of using IT in RP however there was still 12.6 % showing the disagreement. In short, most of participants admitted that benefits of IT in RP are apparent and not many showed the disagreement.

**Theme 4: Frequency of Using IT in RP**

In order to answer the question "How often do you use technology to support reflection in your teaching? Please describe how", the writer collected the data and showed them in table 3 and figure 2.
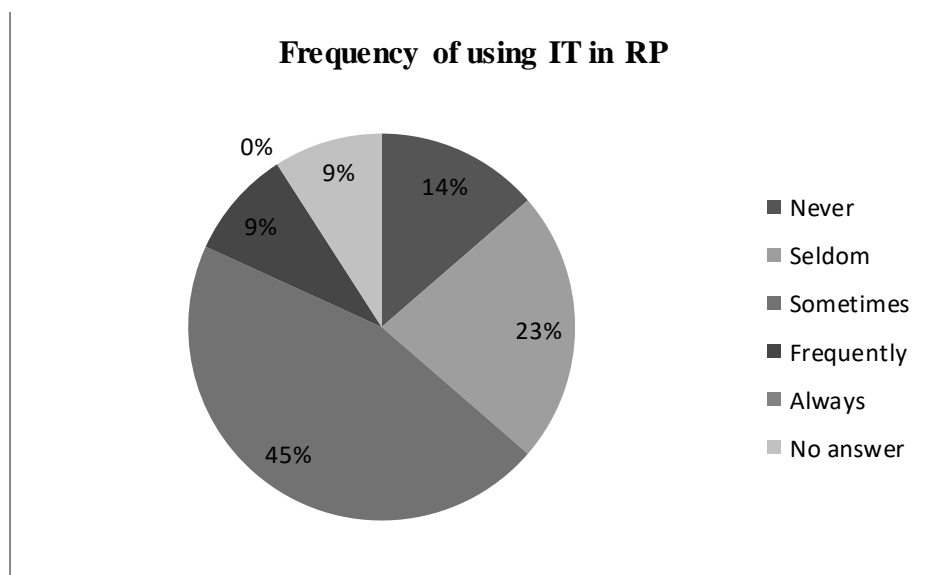


*Fig.2: Frequency of Using IT in RP*

The table 2 describes the frequency of using IT in RP from participants. 14% respondents replied that they do not use technology tools for reflection. 23% responded "seldom," while 45% teachers said that IT is sometimes used in RP and they tried to apply as often as possible. 9% considered IT as a frequent teaching tool in classroom for RP. Two

people didn't give any answer. The 10 respondents indicated that they sometimes use technology for reflection and two members considered IT as a frequent teaching technique.

**Theme 5: IT- assisted Strategies to Support RP in**

**Teaching and Learning English**

The following specific sub-themes were analyzed from the statements of the respondents to the open question "How do the teachers use IT to support RP in teaching and learning English?"

*Item 1: How to Use IT to Help Students Self-assess their Progress in Learning and Self-study*

Respondents gave their opinions on the ways to use IT in RP effectively in which they mentioned e-portfolio, blogs, Face book and other social network as the best tools supporting students to self-study and self-assess. These tools supplied more ability for students to look back to the knowledge to revise, think more new ideas. In addition, the e-portfolios students did every week, would make them know how well they progressed, know what they should continue and what should change. Respondent examples included how technology facilitated recording of personal notes to oneself, using electronic journals, blogging about experiences, blogging to reflect publicly for the class, reflecting by keeping ongoing logs, recording musings, and twittering about their experiences for review and providing information and insights for improving teaching.

*Item 2:  How to Use Soft wares to Enhance Experiments, Experiences and Critical thinking*

Some respondents said that they took advantage of recording images and sound of some media to create the clips in order to ask students to make videos or short films of scenarios about the content of the subject with introductory remarks such as playing role, talk shows, telling story…. After completing the clips, students will post them on YouTube, Face book, Blog for other people to watch and give comments. This will make the content of the lesson more interesting, enhance the experiments and experiences for students when they themselves take part in the authentic activities. They could perform the roles, boost the interaction between the learners and develop the capacity of critical thinking when students have to solve the situation. The soft wares are extremely useful for making video including Adobe Premier, Filmora 8.2.2, Youtube, iMovie or photo-to-video as Proshow Producer, Window Movie Maker, Sony Vegas Pro, Proshow Gold, PhotoStage Slideshow.

*Item 3: How to Use a Variety of Technologies to Monitor Student Progress*

Some participants indicated that IT is very suitable and effective in monitoring student progress and reviewing student understanding through participation, exercises,

contributions to discussions, and grades. This included scoring quizzes games, calculating grades automatically, participation in online group, uploading materials and assignments onto webs, monitoring quality of student work, using self-quizzes to identify muddiest points, and providing web assignments for review. As one respondent said, "When I use Kahoot game for reviewing knowledge, I can see the first runner and the what student are bad at." Another respondent said, "I based on the number of views, comments, downloads to consider the participation and contribution of students."

*Item 4: How to Use IT to Support Feedbacks together*

The strategies that respondents can use to give evaluation included providing feedback to students via emails, reflecting before responding to students, using communication tools, and using blogs to reflect publicly for the class, gathering feedback from colleagues, and using online surveys…In addition, students can incorporate to give online feedback together in RP by clicking "like" and commenting immediately on Blogs, Wikis, face books, twitter or peer correcting on Google drive. One teacher said, "Students' assessment partly make a contribute to the last evaluation of the subject. I analyzed all student comments and integrated them with my own ideas to give score".

*Item 5.  How to Use IT to Self- evaluate Teaching Activities Making Adjustments*

This is one of the best way of reflective practice for both teachers and students.  For teachers, they can record the lessons and reflect what they teach to make the suitable changes in the future. Especially it can be made for each subject with many teachers teaching the same subject. They will create a group Facebook for the same subject with some teachers, in which they will upload their own materials, lectures and information. As a result, teachers will rely on the amount of students' comments and "like" to improve themselves and constantly create more lectures to their students.

*Item 6: How to Use Networks such as Blog, Face book Twitter, Wiki to Build a Online Community of Learning*

Using Skype and Zoom in teaching to offer unlimited interaction in the world. Learning online facilitates students to have interaction with a lot of peers and teachers from variety of nations thanks to Skype and Zoom. The teacher will take students too many new destinations around the world with a variety of experiences, crossing the four classroom walls. One experienced teacher stated "After having an account to use, the teachers need to connect with

teachers of English in the Skype user community. After identifying the time, teachers and students in two classes will connect online through Zoom or Skype. Teachers can ask students to make an introduction about a topic for the others to gain knowledge and then inquire to get more information. During the lesson, students of two classes can be provided with the same situations, then discuss in groups to find the solutions and present them." One other said that students can ask any questions or respond the answers through messages on the screen. Students and teachers also can answer and talk to the other class.

*Item 7. How to Use Soft wares and Online Systems to Archive and Organize Curricular Information*
Respondents indicated how they used technology to archive and organize curricular information for reflection. This

included calculating and reviewing grades, using computer to score tests, storing course materials so they could compare materials and grades from previous years to today, using curriculum mapping software, using Learning Management System reports of student progress and course refinement, lesson planning, managing data, updating teaching portfolios, and using websites for housing teaching materials and student projects.

*Theme 5: Challenges in Using IT in RP*
When the respondents were also asked about the challenges of computer-mediated interaction in Intercultural Communication pedagogy, all teachers agreed that they have a lot of difficulties in using IT in which some take majority. The figure 3 illustrates the teachers' specific opinions on the challenges of using IT in RP.
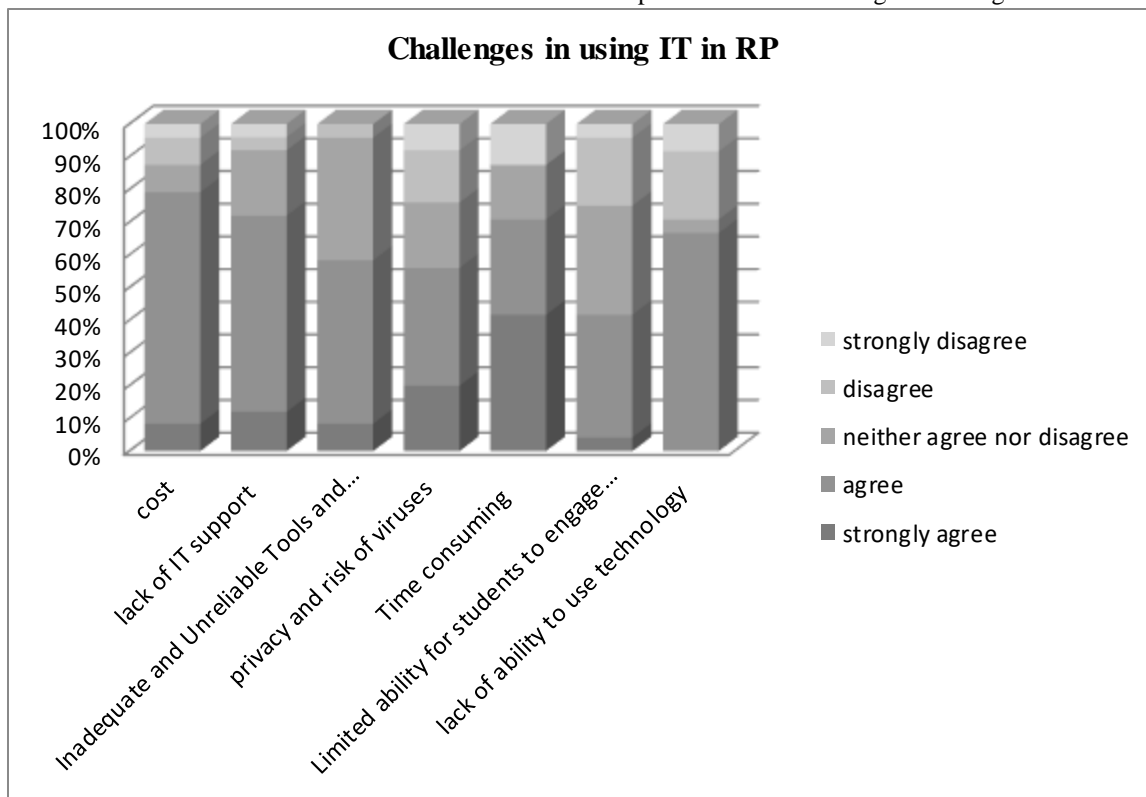


*Fig.3: Challenges in Using IT in RP*

It is clear from the figure that most of teachers agreed that technical difficulties are considered as the biggest challenges the teachers had to face. The exchanges between two classrooms connected with each other through Skype or zoom will run smoothly if the quality of the technology conditions are reliable. If not, there will be a lot of paces interrupted, which causes a lot of problems about the time, proceeding, content of the lesson. One respondent complained that it was too time-consuming. The language

barrier has also been cited as a challenge for online because not all the guests are invited to the classroom directly come from the English speaking countries. Time differences in class times is also an issue. Other challenges included students' lack of willingness to communicate and previous experience with the use of new media, availability of international partners, and lack of sufficient time to make arrangements.

## V.    DISCUSSION AND IMPLICATIONS

It can be seen from the study, majority of teachers are aware of incorporating IT in teaching and a lot of teachers have applied Internet -based technologies for RP in class. More significantly, students will be motivated with the interesting creative activities and real projects in the online community. According to these lecturers, it is not difficult for them to organize the activities in online classroom, they still, however in addition to the challenges mentioned above, have some certain problems about how to manage and draw attention and participation of the whole class. So, teachers should have both the strict compulsory policy and suitable encouragement to built an effective learning environment.

As clearly stated in the findings of the study, there are a variety of IT tools and technology-based strategies teachers use to enhance the effectiveness of reflection. A variety of smart classroom systems could be used in learning language in order to create an active and modern learning environment and enhance reflective practice. The devices were shown in Table 3.

*Table.3: Technologies for RP to be used in teaching language*

| No | Scope | Technology items |
|---|---|---|
| 1 | Hardware | Smart boards for students to practice tasks with the automatic recognition mode |
| | | Internet enabled devices like cell phones and laptops to involve students in the group activities, discuss, interaction, exchanging, games…. |
| | | Cameras to record the performance, plays, activities, discussion students take part in |
| | | TV and student boards to display the images, clips and shows from the different areas |
| | | Projectors with a big size screen to show lectures, presentation, clips, films |
| | | Network equipment such as Wi-Fi, 3G and 4G mobile network transmitter |
| | | Types of speakers and lights |
| | | Microphones |
| | | Technology items |
| 2 | Software | Microsoft Office 365, Violet , Lecture Maker, Adobe Presenter, ISpring Presenter, V-ISpring Suit, Microsoft Produce, Google slides, Google Docs, Google Sites, to design the lectures, presentations on culture |
| | | VivaVideo, Proshow Producer, Sony Vegas Pro, Adobe Premiere Elements, Adobe After Effect, to create simple video or to make movies in which students play roles with the content related to culture |
| | | Audacity, Audio Recorder Pro, Wavosaur, Free Sound Recorder, iGetting Audio, EOP Audio Recorder to record the lectures, talks and discussion |
| | | Potatoes, Kahoot, Blackboard to design exercises and games in interaction |
| | | Oniver, FaceWork, Unica, VT eLearning, MyClass, ProofHub, Twitter, Skype, and Zoom to allow students to follow online training experts, participate in a topic discussion integrate Twitter with the learning management system to communicate with other students |
| | | Microsoft Office 365, SMAS, School Sevrer, VietSchool, SSM, Nsoft.PMS, to manage the process of processing and evaluating the gradation students, integrating many convenient functions to ensure a closed management cycle from the first enrollment stage to the end of the study program at school |
| 3 | Webs and networks | Instagram, MySpace, Tumblr, Google Plus, Twitter, Flickr, Blog, Wiki, Facebook, Youtube…to share knowledge, videos, to provide instructions, documents or films and so on in order to enhance collaboration and exchanging |

### Suggested IT-based Pedagogical Strategies for RP in Teaching Language

In pedagogical approach, there is a focus that RP in teaching language should take IT into consideration for designing learning materials, which has a strong impact on how teachers choose sources to deliver lessons to students. It is necessary to build the adaptability of lecture content to fix the technology application in

classroom. With the aid of IT, the strategies listed in Table 5 were useful for teachers to apply in teaching

language to enhance RP.

*Table.5: Suggested IT-based pedagogical strategies in teaching culture*

| No | Approaches | Pedagogical strategies |
|---|---|---|
| 1 | Collaborative Learning | Collaborating all the members from different areas via digital aids that enable learners to join the activities as a team, communicating directly from remote areas, increasing interaction |
| 2 | Experiential learning | Using the IT applications to display photos, audio clips and videos, encouraging students to be engaged in experiments and local field trips outside classroom. After the discovery, students have the experiences and apply what are learnt into practice such as playing roles to solve problems, joining competitions, making news etc. |
| 3 | Social Learning | Encouraging learners to take part in social activities via social networks to discover the cultures of different areas. Digital communications is an approach for students to develop knowledge and skills. |
| 4 | Evidence-Based Teaching | Sharing and modelling concepts on language via visual aids such as clips, advertisements, films to explain and then demonstrate how students do tasks |
| 5 | Flipped pedagogy | Asking students to watch lectures on video/ Google drive/ Google class, then to school to do the tasks instead they traditionally learn at school, then do exercises at home |
| 6 | Project-Based Learning | Having students engage in problems. Through these explorations, students develop content knowledge, in addition develop solutions to problems. |
| 7 | Inquiry-based instruction | Using the context or movies including the questions that provoke the students to think deeply and give the understanding on language |
| 8 | e-learning pedagogy | Using technology to design the lectures on language and presentations to show or teach |

## VI.   CONCLUSION

This study involved a group of 50 students and teachers at universities to look into their perspectives on using IT in RP. The results of quantitative and qualitative data indicated that although the participants appreciated the importance of IT in language reflective teaching and believed that there are suitable strategies for teaching, it is still challenging for them to integrate IT in teaching language generally and RP particularly. It cannot be deniable that the IT of 4.0 revolution make a great contribution to help teachers reach a higher level in perception of changing teaching methods. We might be able to promote interactions between learners with the assistance of information technology transformations to break the physical walls, easily bring the real world into classroom to enhance experience and boost incorporation. Thanks to the benefits of IT in teaching, every teachers should study more in order to apply IT in teaching and assessment effectively. In the impending researches, hopefully, there will be more specific investigation on implication of IT tools in education generally and in teaching language particularly.

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# Writing Competence of Senior high School Students of Cebu Technological University: Intervention for Scientific Writing Development

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*Abstract— This study described the present phenomenon of the writing skills of the senior high school students of Cebu Technological University. English Teachers and Language students responded to the alteration and implementation of the new curriculum to reach the demand of the society to be competent in communication and dealing people in various purpose of communication. As the twenty-first century approaches, the demand for high calibre of teachers got more sophisticated in the sense that the landscape of education in the global village is changed. English is a crazy language, that can give somehow to students a haze insights on its illogical structure Currently, learning in English language requires a great effort with commitment and passion and much practice in organizing ideas under the scope of writing mechanics. Hence, every school develops young people a love for learning in writing. Academics are important but they are not everything there. Currently, the use of English is more necessary because digital information is in the four corners of the world and embraces the dynamism of business-environment. Thus, this study screened the product of the students under the new curriculum in the K +12. This provided an intensive writing development programme for the remedy of the writing challenges of the learners. Other authorities claimed that the most difficult task to do in language learning is to produce a coherent, fluent, extended piece of writing which is even challenging for second language learners. Writing is primarily a person to person communication and it enhances the command of speaking and communication in other areas of discipline.*

*Keywords— writing skills, digital information, business-environment, grammatical rules and global village.*

## I. INTRODUCTION

Within the recent years in the demand for the relevance of writing competence, the learners in the 21st century magnify the core of interest in facing the global challenge in this era of digital information brought about by technology in the context of communicative competence. Learners of different schools emanate the silhouette expectations in grasping the wisdom through writing. It is very empirical that majority of the learners at this moment have difficulties in writing and communication. This is supported by Alfaki (2015) that writing allows students to see their progress and get feedback from the teacher, and also allows teachers to monitor students and diagnose problems encountered. Indeed, it is very important to guide them and provide a glimpse of knowledge and skills in order to alleviate these academic ailments. More than ever before, students have indicated a greater need for more practical courses than for theoretical ones (Alcantara et al., 2003).

According to Espina 2003 as cited in Arapoff (1975) stated, that writing is a thinking process which is characterized by a purposeful selection and organization of experience. Hence, learners go through a writing experience or activity that does not apply grammatical rules. By implication, learning to write, therefore, means selecting and organizing experience in accordance with a certain purpose. Based on the concept of writing as a thought process, the teacher of writing is concerned with developing in the learner ability to marshal his ideas in such away the topic should be relevant to his purpose, at the same time to present them in a coherent and logical order. Writing is primarily a person to person communication and it enhances the command of speaking and communication in other areas of discipline. According to Vikash (2016) scientific writing is a demanding task and many students need more time than expected to finish their research articles. The assessment of writing competence of the students can contribute.

One of the major purposes of writing assessment is to provide feedback to students. Hence, feedback is crucial in writing. The 2004 Harvard Study of Writing concluded, "Feedback emerged as the hero and the anti-hero of our study–powerful enough to convince students that they could or couldn't do the work in a given field, to push them

toward or away from selecting their majors, and contributed, more than any other single factor, to students' sense of academic belonging or alienation".

**Objectives of the Study**

This study determined the effectiveness of writing competence of the Cebu Technological University Senior High School Students. Specifically, it aims to:

1. determine the learners' writing competence in terms of :
   1.1.    Syntactic structures
   1.2.    Lexicon
   1.3.    Spelling;
   1.4.    Capitalization and punctuations
2. create an intervention to develop the writing competency of CTU Senior High Schools Students

## II.    CONCEPTUAL FRAMEWORK

This study adopted the Linguistic Composition Theory which played an important role in providing empirical research into the writing process and serving composition pedagogy. As composition theories, there is some dispute concerning the appropriateness of tying these two schools of thought together into one theory composition. It is now the common problems in the writing competency in which the learners had have a poor performance in the third macro skills in English which is writing.    Learning and developing writing skills are considered a difficult task (Younes, 2015). Academic writing requires conscious effort and much practice in organization, language use and writing mechanics. According to Bahloul (2007) as cited by Albalawi that the main cause of spelling errors and one that seems to cause most learners of English a big problem in developing their spelling proficiency is the irregularity of the English writing system. The irregularity appears to confuse learners from different language backgrounds, including native speakers. The main cause of this irregularity is that, as Henderson as cited in Bani (2015) indicates, there is no one-to-one correspondence between the written word and its pronunciation. Hildreth (1962) also attributes many of the spelling difficulties that most learners of English have to the "inconsistencies in English word structure".
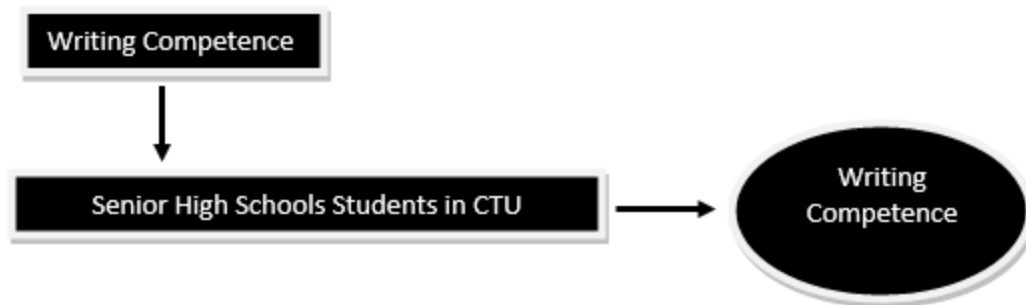


*Fig.1: Conceptual Framework of the Study*

**Significance of the Study**

The result of this study is beneficial to the entrepreneurs of writing to wit: English teachers, senior high school students, researcher, and researchers.

**English Teachers.** The teachers would be benefited from the findings and output of this study as these would be used as basis for teaching the writing skills in simple manner. The findings would pave the way for in-depth study of the process of writing in order to facilitate a great writing product. The output of this study would allow the English teachers to create awareness on some ways in the development of writing skills through a creative methodology and techniques in dealing the delivery of the instructions in facilitating the writing competence to the 21st century learners. The teachers through the guidelines, would hopefully develop their own techniques and procedures in teaching writing with emphasis on the organization of ideas.

**Senior High School Students.** The output of this research would benefit the students in the writing a course, making the learning in the writing skills is fulfilling, thus, ultimately attaining comprehension on the development of writing. The findings of this study would develop and reawaken the interest and sense of enjoyment of every student towards what Galdon (2009) as cited in Arias 2012 identified as a significant human experience. This study would rekindle the inner chamber and cubicle of interest of every student's heart to understand the concept of writing as a means to combat any uncertainties they may encounter in their educational endeavour.

**Researcher.** in general, this study would be better appreciated, understood, and practiced by scholars. This study would simplify the most challenging skills in English, the writing. Writing skills are the foundation of expressing ideas through the organization of thoughts, unity of ideas and coherence of the paragraph in which students can see

the real meaning of the semantic pattern of every selection they wish to decode. This gives a wide range of skills in which the researcher can guide the students on how to develop the writing proficiency of the learner's in the 21st century.

**Future Researchers.** This study will serve as an introductory reference for those English teachers that are aspiring to teach writing courses to students.

## III.     METHODOLOGY

### Research Design

This study used descriptive quantitative type of research to determine the writing competence of Cebu Technological University Senior High School Students. This study conducted in the different campuses focusing the area of writing competence. The gathered data was analyzed and interpreted

### Sampling Technique

The participants of this study were the Senior High School Students of Cebu Technological University. The participants were identified through a purposive- random sampling technique on all senior high school students in Cebu Technological University. This guarantees that all possible samples that were taken from the population have the same probability of being chosen, which means, all the elements of the population have the same probability of being chosen.

### Data Gathering Procedures

The researcher presented a letter of transmittal to the campus director of CTU external campuses. Thereafter, the researcher submitted a letter to the respective advisers asking assistance regarding the study. The respondents of this study were the senior high school in the respective campuses. After that, the researcher gathered the profile of the respondents used in the study. The researcher explained to the respondents the significance of the study, its purpose, effects and its confidentiality. The students were instructed to write a composition of about 150-200 words. They were told to describe the student's greatest responsibility. This composition was craft from the idea of the 17 Goals in Education in Sustainable Development by 2030 (ESD).The written outputs were assessed using the levels of assessment and proficiency in K+12 curriculum The levels of assessment and competency were **B-Beginning**- struggling or have not acquired; **D-Developing**- minimum and needs help; **AP-Approaching Proficiency**-Fundamental-with little guidance from the teacher; **P-Proficient**- Fundamental- Independent; and **A-Advanced**- Exceeding-Automatic and Flexible. (Dep.Ed. Order No. 31, S.2012). The output of this study is a monograph that would help the learners to develop and enhance their writings skills.

The writing was done inside the classroom. Thus, after knowing the purpose, the researcher secured a written consent and distributes the criteria in measuring the written output of the students (WAM) Writing Assessment Measure.

### Research Instrument

This study used the WAM (Writing Assessment Measurement) as criteria to assess the written output of the participants. The WAM is based on the structure and format of the Wechesler Objective Language Dimensions Written Expression subset (WOLD, Psychological Corporation, 1996), with modified dimensions that incorporate descriptors from the National Curriculum writing attainment. This is designed to assess narrative writing in response to a written prompt.

**Writing Assessment Measure (WAM)**

**Elements and Making Criteria**

| Writing Assessment Measure (WAM) | |
|---|---|
| TIME GUIDELINE: Prompt 1:15 minutes  Prompt 2:15 minutes  DISCONTINUE RULE: Stop the student after 15 minutes of writing | |
| Elements and Criteria | Circle Score |
| Handwriting <ul><li>Writing is consistent fluent and cursive</li><li>Clear, neat and legible and may show evidence of joining handwriting.</li><li>Handwriting may vary in shape and size and is beginning to develop consistency.</li><li>Handwriting is indecipherable or difficult to read.</li></ul> | 4 3 2 1 |

| | |
|---|---|
| Spelling <br> • Evidence of correct spelling of complex words containing <br> • prefixes/ suffixes or irregular words e.g. souvenir, destruction, and conscious. <br> • Attempts to spell some complex or polysyllabic words using visual or <br> • phonetic strategies, e.g. `safariye' for safari, `adventerous' for adventurous. <br> • Spells the majority of high frequency common words correctly e.g. inside, because, while. <br> • Spells some common monosyllabic words correctly (e.g. mum, cat, bird). Uses phonic strategies to attempt to spell high frequency common words e.g. `grat' for great, `fhun' for fun. | 4 <br><br><br> 3 <br><br><br> 2 <br><br><br> 1 |
| Punctuation <br> • Uses a range of punctuation to clarity structure and create effect (e.g. speech marks, dashes, brackets, apostrophes, commas to demarcate sentences.) <br> • Secure use of full stops and capital letters. Uses punctuation in addition to capital letters and full stops, the majority are used correctly (e.g. question mark, exclamations marks, commas in lists). <br> • Evidence of accurate use of capital letters and full stops, however few there are (e.g. Sentence finishes with a full stop and next sentence begins with a capital letter). <br> • Shows awareness of how full stops are used in writing. | 4 <br><br> 3 <br><br> 2 <br><br> 1 |
| Sentence Structure and Grammar <br> • Secure control of complex sentences. Understands how clauses can be manipulated for effect. Able to use conditional and passive voice (e.g. having watched him eat a dog biscuit, she felt sick) <br> • Beginning to write extended sentences including subordinators (e.g. if, so, while, when, after). The basic grammatical structure of sentences usually correct (e.g. usually consistent and correct use of tenses and nouns and verbs agree). <br> • Beginning to use other conjunction to create compound sentences (e.g. because, but, so, then) and may be using multiple clauses (still mixing up tenses). <br> • Writes simple sentences which include the conjunction `and' | 4 <br><br> 3 <br><br> 2 <br><br> 1 |
| Vocabulary <br> • Demonstrates use of well-chosen vivid & powerful vocabulary to create effect (e.g. verbs, adjectives, adverbs) <br> • Varied use of adjectives, verbs and specific nouns (e.g. delicious for nice `sauntered for went/poodle for dog) <br> • Some selection of interesting and varied verbs e.g. jumped, compare, guess. <br> • Uses simple vocabulary, appropriate to content. Writing is composed of simple nouns and verbs e.g. look, went, go, play, see | 4 <br><br> 3 <br><br> 2 <br><br> 1 |

| | |
|---|---|
| Organization and Overall Structure <br> • Paragraphs are well organized, based on themes and provides a cohesive text for the readier (e.g. paragraphs, subheadings, logically organized events). <br> • Uses paragraphs to organize writing, showing an identifiable structure. May be short sections. <br> • Themes are expanded upon and linked together in a series of sentences <br> • Communicates meaning but may fit from idea to idea and any themes that are expanded are done so in sentence. | 4 <br><br><br> 3 <br><br> 2 <br><br> 1 |

| Ideas | |
|---|---|
| • Ideas are creative and interesting in a way that engages the reader. Uses a range of strategies and techniques such as asides, comment, observation, anticipation, suspense, tension. | 4 |
| • Ideas are imaginative and varied evidence of description detail about characters, settings, feelings, emotions, & actions. | 3 |
| • Ideas are developed to adding detail (e.g. is beginning to provide additional information or description beyond and simple list.) | 2 |
| • Produces short sections of ideas which may be repetitive and limited in nature. | 1 |

**Research Participants**

The research participants of this study were the senior high school students of the different campuses of Cebu Technological University.

**Research Environment**

This study conducted in the following campuses, to wit: DaanBantayan, Tuburan, Carmen, Main Campus, Argao, Barili, and Moalbo-al.

**Results and Discussion**

*Table.1: Scores and Level of Competence*

| Intellectual Composition: The Student's Greatest Responsibility | | |
|---|---|---|
| School: Cebu Technological University | | |
| **Campus** | **Scores** | **Level of Competence** |
| 1 | 79 | D-Developing |
| 2 | 83 | AP-Approaching Proficiency |
| 3 | 78 | D-Developing |
| 4 | 79 | D-Developing |
| 5 | 80 | AP-Approaching Proficiency |
| 6 | 80 | AP-Approaching Proficiency |
| 7 | 81 | AP-Approaching Proficiency |

The table shows that three campuses, the level of competence of the writing competence of senior high school students were **D-Developing-minimum** and it needs help and four campuses, the level of competence of the writing competence of senior high school students were **AP- Approaching Proficiency – Fundamental**; this needs little guidance of the teacher.

*Table.2: Significant Statements and Types of Error*

| Significant Statements/Common Errors in Writing | Types of Error |
|---|---|
| 1. One of the greatest *responsibility are* to help the country maintained its beauty. | 1. Responsibility to responsibilities; verb: is |
| 2. My ambition in *these* life is to have a great job. | 2. These: demonstrative pronoun |
| 3. It *had* a beautiful impact if students will take a great responsibility. | 3. Tense: has |
| 4. In *student life* now a day it is impossible not to read some article on the internet. | 4. Possessive case of noun: Students life and spelling |
| 5. The students *is* busy in researching. | 5. Verb: is |
| 6. *The purpose of taking responsibility in the study of STEM can affect the future of the students.* | 6. Syntactic and semantic Error (Vague Sentence) |
| 7. As *a students*, I do not know how to see the beauty of taking those responsibilities. | 7. Article: a and students: number in nouns |

| | |
|---|---|
| 8. *In today's generation* the parents are also teaching their siblings on how to take responsibility. | 8. Comma after "In today's generation" |
| 9. The students should *reed* books. | 9. Spelling: read |
| 10. Every student has *there* own perception of what is responsibility. | 10. Word choice/pronoun: their |
| 11. The students must know the value the greet responsibility It is not easy to have a *greet* responsibility and most of the time we always have research. | 11. Spelling: greet, Punctuation Mark, & Overloaded Sentences |
| 12. My mother *is* told me that responsibility is important. | 12. Verb: is and semantic and syntactic trouble |
| 13. In my school, my teacher always telling me that learning is our *greetest* responsibility. | 13. Spelling: greetest |
| 14. We are *for* in the classroom that studies our lesson. | 14. Spelling: for |
| 15. *Our responsibility is not easy they call it great tasks.* | 15. run-on sentences |
| 16. My classmates were very *dilegen*t and he *begun* to take a great responsibility in the community. | 16. Spelling: dilegent and tense : begun |
| 17. **Although** my friends are not so intelligent *but* they are responsible. | 17. Grammar: connectives |
| 18.The students in my school always try to improve their learning, skills in reporting and *responsible.* | 18. responsibility: Faulty parallelism |
| 19. *Many students visit the library of our school, where important books are placed only from 8:00 A.M to 7:00 PM.* | 19. Misplaced and Dangling Modifiers (Syntax and Semantic Trouble) |
| 20. *When it comes to the presentation of the environment student have their own style in embracing responsibility.* | 20. omitted comma |
| 21. Bad students *has* a bad *affect* in our country. | 21. word choice: affect; Verb: has |
| 22. Students are *more clearer* in their life's perception. | 22. redundant: more clearer |
| 23. *coz* my classmates are poor, they have reasons to escape responsibility. | 23. Informality |

The table shows the various errors of the senior high school students. These errors are the correct use of the verb, the spelling, the article, the redundancy, the word choice, the punctuations, the parallelism, the misplaced modifiers, and the syntax and semantic troubles. These error of the students will be corrected if the language teachers would provide an instructional materials that could help the students to develop the writing competence.

*Table.3: Teacher's Comments*

| Teacher's Comment | Types of Error |
|---|---|
| 1. Students had difficulties in generating ideas. | Cognitive Problem |
| 2. Students had difficulties in organizing thoughts. | Cognitive Problem |
| 3. Students had lacked a sense of audience. | Cognitive Problem |
| 4. Students wrote very short sentences. | Graphomotor Problem |
| 5. Students wrote slowly with great effort. | Graphomotor Problem |
| 6. There are cohesion and coherence problems in their output and it lacks a sense of unity. | Paragraph Unity |

The table shows the comments of the teachers from the written output of the students. The paragraph unity, graphomotor , and cognitive writing problems can be found on the monograph as a learning guide in writing of the students.

**Summary**

This study determined the effectiveness of writing competence of the Cebu Technological University Senior High School Students. Specifically, it aims to:

1.  determine the learners' writing competence in terms of :

1.1.    Syntactic structures

1.2.    Lexicon

1.3.    Spelling;

1.4.    Capitalization and punctuations

**Findings**

The findings are presented according to the sequence of the sub-problems.

| CTU Campuses | Language Features | Writing Competence |
|---|---|---|
| 1 | Syntax, Lexicon, Spelling, Capitalization and Punctuations | Developing |
| 2 | Syntax, Lexicon, Spelling, Capitalization and Punctuations | Approaching Proficiency |
| 3 | Syntax, Lexicon, Spelling, Capitalization and Punctuations | Developing |
| 4 | Syntax, Lexicon, Spelling, Capitalization and Punctuations | Developing |
| 5 | Syntax, Lexicon, Spelling, Capitalization and Punctuations | Approaching Proficiency |
| 6 | Syntax, Lexicon, Spelling, Capitalization and Punctuations | Approaching Proficiency |
| 7 | Syntax, Lexicon, Spelling, Capitalization and Punctuations | Approaching Proficiency |

## IV.    CONCLUSION

This study proved that the writing competence of Senior High School Students of Cebu Technological University showed that there are varieties of writing problems that classifies the competencies of the students' output., these are:. Writing problems and its mechanism, Syntactic problems, Paragraph development problems, and Cognitive problems.

**Recommendations**

In the icon of these results, the following recommendations are hereby presented, to wit:

1. The senior high school students should develop a good reading habit. Reading is a basic tool of learning that helps them increase their knowledge.

2. Essay writing practices are good exercise in the development and expansion of the students' writing ability.

3. Writing is a skill and students can acquired it through gradual practice.

4. Taking down notes and details may also be very helpful in developing the way the writers generate ideas.

5. Learners should not be apprehensive. They should be encouraged to go through writer's block and break it. This will guide them to be more open and imaginative and creative writers.

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# Typology of Female Characters and Feminine Culture in Kate Chopin's and Saida Zunnunova's "New Woman" Novels

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*Abstract— Catherine O'Flaherty, the American writer, who is most known as Kate (1850 –1904), was born in St. Louis on February 8, 1850. The book that brought Kate fame and fortune was the novel entitled "The Awakening" which was written and completed in 1899. For her works, Kate Chopin observed women and their roles in the contemporary society and became friends with many women.*

*Saida Zunnunova (1926-1977), the prominent poetess and writer devoted her life to express female bliss, female liberty and equality in her works as well as to develop a productive literary career. Born in 1926, in the city of Andijan of Uzbekistan, Saida proved herself to be a diligent, energetic, determined, individual and affectionate woman since her childhood. The writer was able to raise women's problems as the essential part of social life in most of her stories such as "Gulxan" ("Bonfire"), "Olov" ("Fire"), "Odamlar Orasida" ("Among people"), "Mashaqqatli Bir Kun" ("One Gruelling Day"), "Ko'chalar charog'on" ("Bright Streets"), "Yangi Direktor" ("New Director") and others.*

*The main focus of the research is on the analysis of female individuality and individualism in Kate Chopin's and Saida Zunnunova's fiction. This paper aims to explore and analyze women characters and their roles in the nineteenth century American life and twentieth century Uzbek social life with the help of Kate Chopin and Saida Zunnunova's works. Besides, it reflects and proves how "New Woman" characters have been developed in literature, society and culture. The methods used in the research are historical, comparative-descriptive, cross-cultural, psycho-analytical methods in terms of comparison and description of the women's role in Kate Chopin's and Saida Zunnunova's novels.*

*Keywords — Female, Feminine, Individual, Mother Women, Self-determination, Self-realization, Approach.*

Perusing Kate Chopin and Saida Zunnunova's works, both novels and short stories, one can suppose that the writers seem to have lived in harmony with the heroines of their works in their writings. K. Chopin and S. Zunnunova had the ability to masterfully describe women's feelings, experiences and psychology in the works they devoted to women.

Women's free actions and individual decisions were restricted in the late nineteenth century America and early twentieth century Turkistan (Uzbekistan). Their lifestyle was to be completely bound to the family and community. Women were often married unwantedly, without the willing to be a mother and a man's property. Both writers aptly presented their novels using thought-provoking and irresistible female writing approaches, which was untypical of other women writers.

As a prominent representative of feminism, Kate Chopin touched several female-related critical and controversial issues. Her individual approach shows that most of her arguments are based on her thorough observation of females' activities in social life.

During the period K. Chopin lived, most women started realizing their individualism and sensed the feeling of unrestricted life they wanted to live. Despite the restrictions, many tried to escape husbands and evade motherly responsibilities. The writer was evident of such events in many areas of America, where she lived and created her works. One of such places was New Orleans and Grand Isle, which K. Chopin makes the main point of events in her novel, *"The Awakening"*.

In the novel, K. Chopin used the parrot as the symbol of Edna, a woman captured in her husband's cage. It is evident from the parrot's words that the heroine wants to be free and does not want to belong to her husband, Leonce, any longer like the parrot. We can consider both Edna and the parrot as Leonce's property. He takes control over them and wants them to serve him. Leonce needs Edna as a wife, who takes the responsibility of caring for him and his children. The parrot is needed because Leonce wants the house to be entertaining. As an individual, Edna has few rights to demand from Leonce. She does not dare to tell him to make her free from the

responsibilities and live an individual life since she is a mother.

The Creoles accepted that women should be devoted to their husbands and children. However, they have set some rules that could let women and men have warm, close talks with each other. The society allowed women to talk to men and walk with them only in a friendly manner. If one sees Edna walking with a man, people do not think that they are lovers. Edna and Mr. Pontellier, a young married couple has two children, Raoul and Etienne. Mr. Pontellier allowed Edna to talk to any person she wished. According to the Creole rules, people should care for each other. That is why, no one, even Mr. Pontellier may not consider Edna's bathing and swimming with another man, Robert, on the Grand Isle beach to be strange and immoral. However, the relations must not turn to love affairs. Within the following paragraphs from Chapter I of the novel, we can see Leonce's permitting his wife to stay with Robert on the beach as the appropriate fixedness of certain kind of humanly relationships. That is, people have to care for each other and listen to each other's stories if it helps them relax. We can consider Edna a woman who needs a close friend's intimate talk that makes her life bright and hopeful. Robert is one of such friends, who never makes Edna tired of listening to his stories and talks with her.

*"But Robert admitted quite frankly that he preferred to stay where he was and talk to Mrs. Pontellier"..."Robert talked a good deal about himself. He was very young, and did not know any better. Each was interested in what the other said. Robert spoke of his intention to go to Mexico in the autumn, where fortune awaited him.* (K. Chopin 19)

Robert did not want to be only a friend to Edna, but also a lover, who could spend his time talking and walking with the "*handsome*" woman as Edna, depicted in such a way by the author in the novel. Consequently, he liked asking questions about her private life, her background and her interests:

*"Robert was interested, and wanted to know what manner of girls the sisters were, what the father was like, and how long the mother had been dead".*(K. Chopin 20)

The young fellow loved not only Edna, but also her children. Robert could attract both Edna and her children with his manner of speech and talent of entertaining. Unlike other men, Robert was able to build a very close and considerate relationship with Edna:

*"When Mrs. Pontellier left him to enter to her room, the young man descended the steps and strolled over toward the croquet players, where, during the half-hour before dinner, he amused himself with the little Pontellier children, who were very fond of him".* (K. Chopin 21)

In the novel, Edna appears to be an inconsiderate woman, who has insufficient affection for her husband and children. She does not like Leonce as a man because he often mentions her motherly and womanly responsibilities. One can consider Leonce's demands appropriate as the Creole social rules required women to be affectionate and considerate to men. However, Edna likes to be free of her charges and duties. She often tries to ignore both husband and children since she does not want to depend on anyone. She prefers a considerably freer and more individual life to a communal life.

Within the following paragraphs from Chapter III of the novel, we may realize that Edna wants to be devoid of her motherly duties too. She is neglecting children. At the same time, she is protesting against Leonce's requirements and intentions:

*"Mr. Pontellier returned to his wife with the information that Raoul had a high fever and need looking after. He assured her child was consuming at that moment in the next room. He reproached his wife with her inattention, her habitual neglect of children. If it was not a mother's place to look after children, whose on earth was it? He could not be in two places at once.* (K. Chopin 21)

Edna was very tired of the family matters and started crying in bed. In the following statements from the novel, it is observable that anguish penetrated into Edna's soul, which made her cry without knowing why. Edna could have felt unhappy and uncomfortable in the family, where she lived. She wants another kind of life that is different from which the Creoles find right.

*"An indescribable oppression, which seemed to generate in some unfamiliar part of her consciousness, filled her whole being with a vague anguish. It was like a mist passing across her soul's summer day. It was strange and unfamiliar; it was a mood"* (K. Chopin 22)

The Creole society considered women as affectionate beings for children. Mrs. Ratignolle is a positive example of such mother-women. However, Edna never wanted to be a mother-woman because she did not find it right to live all her life in relation to children. K. Chopin provided the vivid description of real mother-women, whom the society needed in the century she lived. Unlike other mother-women in the society, Edna failed to accomplish her motherly duties and never had a desire to live perpetually in a motherly state:

*"In short, Mrs. Pontellier was not a mother-woman. The mother-women seemed to prevail that summer at Grand Isle. It was easy to know them. They were women who idolized their children, worshipped their husbands, and esteemed it a holy privilege to efface themselves as individuals and grow wings as ministering angels".* (K. Chopin 24)

Motherly status meant many things. Caring for children was one of the most vital ones. Thus, granted that in the nineteenth century a patriarchal society dominated,

K. Chopin implies that mother-women as the most kind individuals were much more responsible for their children by using metonymic "wings" in reference to children.

Kathleen M. Streater in her article *"Adele Ratignolle: Kate Chopin's Feminist at Home in "The Awakening"* states the following views about the mother-woman, Adele Ratignolle:

"Adele is a great performer, overdoing her mother role while at the same time allowing glimpses of her true self to emerge from that role, and that self is confident, powerful, and sexual. For example, a pregnant Adele is with Edna and Robert (the acknowledged boy-toy for the island's matrons), and Adele suddenly feels faint. After Robert and Edna quickly attend to her, Edna wonders if there were not a little imagination responsible for its origin, for the rose tint had never faded from her friend's face; the selfless expectant mother role has provided Adele with a little selfish attention. Later on the beach, Adele, in motherly fashion, feels protective of Edna's vulnerability to Robert and wants to warn him to stay away from Edna, so she pretends to be overcome with weakness and in need of an escort home."

One more character, who is the right description of an affectionate woman in the novel is Mrs. Merriman. Mrs. Merriman is also a woman who likes socializing with both men and women round the city. She often attends horse races together with Edna and Arobin, a man in the habit of enjoying entertaining women in New Orleans, where the main heroes of the novel live. However, she is a clever and considerate woman, who can prudently decide on her actions. Mrs. Merriman attends parties in neighboring houses too. However, the news of the illness of her child made the card party postponed. People were to attend this party, but they intelligently decided on the postponement. We may realize that the Creoles based their life on family. Family ties are so fixed that parents could sacrifice themselves for the sake of children.

No matter how Edna tries to learn sewing and help Adele cut out patterns, she does not think of her children's winter wear like her. She sees no use of learning sewing because children are well provided with the garments they need in all seasons. The Pontelliers have servants who are in charge of doing not only housework but also caring for the children. Edna pretends to help Madame Ratignolle with her sewing when she asks her to do so. She does not want to discomfort Adele, so she agrees to do what Adele instructs her:

*"Mrs. Pontellier's mind was quite at rest concerning the present material needs of her children, and she could not see the use of anticipating and making winter garments the subject of her summer meditations. But she did not*

*want to appear unamiable and uninterested."* (K. Chopin 25)

In this extract, it becomes obvious that limitation on Kate Chopin's daring and autonomous protagonist – Edna's personal choices is prevailing. To defy this limit, Edna would seem impolite and unkind in the talk with the Creole mother-woman, Adele. However, her inner feelings and thoughts make it clear that things about domestic life and Creole conventions are of no great importance to her. From this point of view, we see a big contrast between a mother-woman Adele and individual woman, Edna.

Edna is a woman who considers her individuality to be superior to all the activities of the community, where she lives. She is not satisfied with the life she is living among the Creoles. She feels as if she could never belong to this society. Edna prefers a freer life devoid of any big social gatherings and talks to a life based on friendly communal relations:

*"Mrs. Pontellier, though she had married a Creole, was not thoroughly at home in the society of Creoles; never before had she been thrown so intimately among them. There were only Creoles that summer at Lebrun's. They all knew each other, and felt like one large family, among whom existed the most amicable relations".* (K. Chopin 25)

It is easy to recognize in the novel that Edna expresses no will to the social gatherings and talks which Mr. Pontellier and other families organize any more. That is why, she feels unrelated to that community at the party organized at Lebrun's. When it is Edna's turn to read the book, she evades the responsibility of reading the book aloud. She prefers more reading the book on her own to sharing her opinion on the story she reads with others. In this scene of the novel, it is clear that Edna wants to be individual in every aspect of her life. Even reading the book by herself gives her the feeling of freedom and independence of the community. She is living inside this community; however, she does not consider it to be the community basing life on the beliefs of freer, more independent life. Everything people do should be for the sake of family and community. In Edna's view, the society seemed to have neglected to consider a person as an individual having the right to choose the lifestyle he/she likes. Edna is the adherent of an individual life, where individual thoughts and ideas are dominating not depending on the choice of everyone's opinion.

Reading the novel, one may reflect Edna's inappropriate actions, which are not typical of the rules of the society she is living in. She tries to be isolated from the groups, who swim together and have hot talks with each other on the Grand Isle. Edna is regarded more as an outsider, who cannot feel any relation to that society. She

fails even to learn swimming from other people. In general, her self-centered behavior hinders her from socializing with the other people on the island. That is, she cannot accept the behavior, lifestyle and even way of swimming, which are important in reflecting the Creoles' attitudes to each other.

In the novel Edna's inclination for limitless desire, passion, freedom and her wish to become powerful, strong and determined are portrayed with the image of water. Every time she swims in the sea, she stays more adamant and physically and sensually stronger. In this respect, it is worth mentioning Domhnall Mitchell and Louise Rennemo's views on the role of water in Edna's realizing herself.

"In *The Awakening*, water is a symbol of alternative space that seems to be inviting and offers greater independence and freedom to Edna, right from the beginning of the novel when she first learns how to swim, up until the very last swim of her life. Chopin introduces the idea of the sea as a comforting and tempting pathway to escapism at the start of the novel, when Edna changes her mind and decides to take a swim with Robert":

*The voice of the sea is seductive; never ceasing, whispering, clamoring, murmuring, inviting the soul to wander for a spell in abysses of solitude; to lose itself in mazes of inward contemplation…… The voice of the sea speaks to the soul. The touch of the sea is sensuous, enfolding the body in its soft, close embrace.* (K. Chopin 14)

The depiction of women's individual features in every aspect of social female life is comprehensively illustrated in the Uzbek story writer, Saida Zunnunova's thought-proving and deep novel "Bonfire" ("Gulxan") too. "Bonfire" ("Gulxan") covers many problems concerning female role, female autonomy and female individuality.

Saida Zunnunova having her own individual way of describing Muslim women's life and the problems they ran into, endeavored to provide a wide access and freedom to raising women's awareness of sufficient education, intellectual and other necessary life and art-related abilities, self-determination, self-confidence, self-defense, purposefulness and pro-activeness in every aspect of life and others.

The writer's enormous and compelling novel "Bonfire" ("Gulxan", later renamed "Och yuzingni" – "Open your face") also illustrates the hardest times in the lives of Muslim (Uzbek) women and the social ills they suffered from. In other words, a period in which Uzbek women's socio-economic, political and psychological roles were underestimated, is reflected in the novel. However, Saida Zunnunova does not condemn only the period – the twentieth of the 20th century for women's

unhappy and miserable state on the grounds that most women submitted to their husbands or males, or they might have been weak in dealing with matters concerning their own life and fate.

In the novel, the protagonist Adolat turns from a docile and obedient girl into a determined, self-confident, courageous and proactive woman. As an ordinary Uzbek woman abiding by the social and family conventions and rules, she feels weak and unprotected. Her parents obtruded old national and cultural beliefs about the destiny of a woman and her traditional role upon her so much that it is too difficult and disrespectful for her to deny these beliefs and customs at a time when old-fashioned mullahs were regarded as rescuers of Muslim (Uzbek) people. That was, most people depended on mullahs in tackling problems regarding relationship, friendship, marriage and law. Men were the followers and adherents of these religious groups of people while women were the followers of men.

Taking into account such a socio-politically important matter of equality concerning women's life, Saida Zunnunova intrepidly reveals all the troubles, worries, sorrows and ambitions of Uzbek women in the novel. Her all female characters turn to be ambitious, anxious and valiant women who could struggle against ills preventing them from living a happy and peaceful life in the end.

Despite the fact that S. Zunnunova belonged to the Oriental culture, she could bravely disapprove of the existing old beliefs and remains of old customs in the work. For example, she contradicts the matter of Muslim male-female relationship or friendship with the Russian one which derives from Russian beliefs of interdependence and independence in relationships.

- *Qimirlamang, yarangiz og'riydi. Aytmoqchi, otingiz nima?*
- *Adolat, - dedi u holsizlik bilan boshini yostiqqa qo'yar ekan. – Ayamlar qidirib yurishgandir ……*
- *Usmonjon kelsin, xabar beramiz.*
- *Yo'q, yo'q. Erkak kishi borsa ….. Yo'q, dadam meni o'ldiradi……*
  (S. Zunnunova 5)
- *Don't stir! Your wound will hurt you. By the way, what is your name? -Adolat, - she said, and she slowly placed her head on the pillow. My mom might be searching for me…. – First, let Usmonjon come. – No, no. If a man goes to my place, father will slay me………. (Our translation)*

The main protagonist, Adolat attacked by rascals in the street, suddenly happens to be in the Russian neighbors' – the Petrovich's house with the help of Usmonjon and

Sergey Petrovich. Like other conventionally-restricted and obedient Muslim women, Adolat was wearing "paranji" (**paranji** is a long cloth worn on the Muslim women's head to hide their face from unknown people, especially, from unknown men in the period of soviet government, 20th of the 20th centuries) when she was found unconscious. The Russian man, Sergey Petrovich and his local well-educated friend Usmonjon try to see Adolat's face so as to know if she feels well. No matter how ashamed she is to open her face, the men persuade her to do so. They explain to her that she does not need to feel uncomfortable since they can be regarded as the father and brother to her.

- *E, qizim, yuzingni allaqachon ko'rib olganmiz. Uyalayotgan bo'lsang, uyalmay qo'ya qol. Men dadang tengi odamman. Mana, Usmonjon bo'lsa, akangday gap.*

- *Sergey Petrovich, choy quyib qo'ydim, - dedi Usmonjon. Lekin, Sergey Petrovich ketmadi. Hazil-kulgi bilan Adolatnini yuzini ochib, jilmaydi.*

- *Ana, bo'ldi, nimadan uyalasan, - dedi erkalab, - qalay yarang og'rimayaptimi?* (S. Zunnunova 6)

- *Oh, my daughter, we have already seen your face. If you are shy, you don't need to feel uncomfortable. I am at the same age as your father's. Usmonjon can be considered your brother. Smiling, Sergey Petrovich opened Adolat's face (took off Adolat's "paranji") (Our translation)*

Saida Zunnunova cleverly endeavors to explain to readers that the people living in the twentieth of the 20th century did not understand well that human values and relationships were superior to any old beliefs and religious conventions. That is, her humanistic points encourage us to revere people and support them in any condition.

- *Mana uch kechadan beri, To'tibuvi ham, Tojiboy akada ham uyqu yo'q. U, xudoning sodiq qullaridan bo'lgani uchun ham qizining yo'qolishidan ko'ra, odamlar o'rtasida isnodga qolishdan qo'rqardi.* (S. Zunnunova 8)

- *For three days, Tutibuvi and Tojiboy aka haven't slept a wink. Since Tojiboy is a loyal slave to God, he is worried more about losing his reputation in the public because of his daughter's disappearing than about her safety. (Our translation)*

Instead of worrying about their daughter's health, Adolat's parents are afraid of being ashamed of the public because of Adolat's suddenly disappearing. If something bad happened to their daughter, it would tarnish their reputation and they would be even ready to deny her existence.

The writer emphasizes the strict regime of fathers and males over women's rights and freedom at that time. Fathers even prevented their daughters from reading or learning something useful that could train them as educated, wise and talented people. If women were clever and gifted enough to do whatever they found useful, necessary or right, males could not stand such disobedient or female-dominating behavior. They always objected to women's doing something on their own without men's involvement. In other words, men took it for granted that women would be determined and even obscene enough to gainsay men, and they were likely to be debauched. These can be observed in the following excerpts from the novel:

- *"Adolatni allaqaysi otinga berishib o'qitishdi. Lekin, Adolat bayt-g'azal o'qishga shunchalik berilib ketdi-ki, Tojiboy shubhaga tushib qoldi. Bu ishqiy bayt-g'azallar qizning ko'nglini buzishi mumkinligini o'ylab, Adolatga kitob o'qishni taqiqlab qo'ydi. Uning qo'lida kitob ko'rsa, Tojiboy baqirib berardi.*
(S. Zunnunova 8)

- *"Adolat has been taught by a female teacher. But, Adolat was so immersed in reading gazelles that Tojiboy doubted his daughter's education. It seemed to him that the books she read might have been spoiling her, so he prohibited her reading and studying. Whenever he saw her reading books, he roared at Adolat. (Our translation)*

Saida Zunnunova portrays Adolat as an intrepid and highly motivated woman who can withdraw from anything hindering her ways to freedom, equality, sufficient education and care, professional development. Of course, a girl raised in the Oriental mode is unable to give up family and culture-related matters easily without anyone's assistance. Adolat is motivated to leadership in fighting for female equality, freedom and proper status by a literate and hardworking person, Usmonjon. His statement which says *"Even insects fight for a better life"* overly motivates Adolat to struggle against the male-dominating society and its conventional beliefs about constrained female life and destiny. That is, she feels so determined that she is ready to sacrifice her life for the sake of all women's equality and happiness. It should be mentioned that "insects" in the abovementioned sentence symbolize hardworking, laborious, self-defensive and active beings. By referring to this, Saida Zunnunova seems to call her main protagonist Adolat to fight against ills, difficulties and even harms to achieve self-realization and self-fulfillment despite any situation.

Unlike other Muslim women, Adolat realizes her role in society and tries to improve her social state. To do

so, she is encouraged by Usmonjon and her close friend, Zumrad. Zumrad is also deemed an ambitious girl who knows her own value and role in life. Thus, she is intelligent enough to advise Adolat not to marry an eighty year old man and not to succumb to destiny like other submissive women. Adolat follows her advice and runs away with Usmonjon. However, despite being an astute and talented girl, Zumrad is murdered by her parents for refusing the engagement offered by a rich old man. Many women in this period sacrificed their lives and had to follow men and their committed rulers, mullahs. Seeing such violence and manslaughter, Adolat becomes indignant at the way people behave, and takes a leading role in fighting for female freedom and independence. In doing so, Usmonjon supports Adolat and encourages her to follow a number of educated women endeavoring to rescue women from a forced marriage, betrayal and abuse.

Usmonjon even provides Adolat with accommodation, food and independent female life although an unknown male's dwelling with a female in one house is strictly prohibited according to the Oriental beliefs. More significantly, Usmonjon brings her up in a sufficiently educated manner and arouses enthusiasm and desire on her. These intense feelings lead Adolat to dare to pursue new educational and humanistic ideas of a woman's real role in life and her professional development.

Even when Adolat hears any rumour about her leaving parents and ruining their reputation, she goes ahead and strives for the destined goal. In the Oriental cultures, parents consider children's behavior wrong or immoral if it may cause them discomfort, discontent or shame. Adolat disregards even such culturally vital beliefs for she wants to see women free and happy.

> *Adolxon qochib ketdi,*
> *Chachvonin ochib ketdi.*
> *Isnodga chidolmay*
> *Dadasi ko'chib ketdi (A little girl singing in the streets)* (S. Zunnunova 30)
> - *Adolxon took off her shawl and ran away*
> - *Her dad couldn't stand her shame and went away (Our translation)*

Adolat is valued as a patient and determined woman who stands even any blemished reputation and redeems it. That is, she is not afraid to walk past houses and urge women to give up wearing paranji even though this can be a hazardous and risky action. Paranji is described by the writer as the barrier to Muslim women's freedom and prosperity. However, as the Oriental beliefs were deeply rooted in the Muslims' minds, women's opening face would break the human limits and as a result, they would behave freely and extravagantly without realizing long-lasting family-nation values.

Unlike Adolat and Zumrad, Shirmonxon and other Muslim mother-women in the novel are described as weak and socially inactive individuals submissive to men and family traditions. Whenever family or traditional beliefs are contrasted by individual and educated women, such mother-women would support the mullahs and husbands. In their opinion, the society should be ruled only by males, which was an ill-founded eastern stereotype. In the novel, mother-women valued family and family-related conventions. If girls spoke to men curtly and freely, mother-women considered them to be obscene and immoral. Women's each complaint or shout gave people unpleasant impressions about their social graces and chastity.

Despite being attacked and stoned several times in the streets, Adolat keeps realizing her dream about female freedom and female rights. With an eye to encouraging other Muslim women to take off paranji and live a free and prosperous life, she keeps expanding the group of female equality-motivated women.

Adolat joins literate and goal-oriented careful and astute local women such as Muttixon, Zebixon, Sanabarxon, Roxila and others. They set a place to gather a number of Muslim women to conduct educational and political talks about women and their problems. Different types of women visit this place and have a round-table discussion. Many talks concerned access to female education, freedom and equality. Most of the women were partial to such talks and some disliked. Among the local women, Tursun xola (Aunt Tursun) disfavored women's talks about learning and reading. The writer shows that it is hard for literate people to fight against the oldest principles of old-fashioned people and explain to them the right and convenient ways of living and working. However, she points that it is too important to fight and make strenuous efforts to achieve a goal despite any hardships, pains or abuses.

> - *Ha to'g'ri, - dedi Zebixon, biroz taraddud bilan. – Xat tanimagandan ko'ra, o'qib savod chiqargan yaxshimasmi?*
> - *Yaxshi bo'lmay qurib ketsin! O'zi ulug' kitoblarda, oxir zamona bo'lganda xotinlarda sharm-hayo qolmaydi, erkagu xotin baravar bo'lib ketadi, deb yozilgan.* (S. Zunnunova 38)
> - *Yes, You are right, - Zebixon spoke hesitantly. – Would I rather study than be illiterate? – It is no good studying! Actually, the holiest books truly say when the world is going to end, women will be shameless and both men and women will be equal. (Our translation)*

No matter how risky their actions are, Adolat, Zebixon and others hope for the best even when they are in trouble. Saida Zunnunova, supposes that any fear or harm should not bar women from achieving long-awaited goals of Muslim (Uzbek) women, and hopes that they will save each other from the gloom and mishap. This way, she explains that women should not be shocked to see unrest, disorder or even tragedy. On the contrary, she stimulates her characters' feelings and actions.

Adolat and Zebixon take the leading roles in fighting against the tyranny, abuse and forced behavior which hurt the Muslim women all the time. These heroines have already realized their identity and roles; thus, they are described in

Like other Uzbek mother-women, Adolat's mother worries about her plans and actions. Though Adolat perceives her mother's worries and fear, she is willing to make a big and meaningful change in women's life. Thus, she expresses her hatred to the climate and consequences of the patriarchal society by means of sharply expressive phrases mentioned above – *"Do you think we, poor women are to blame? For what? …..they keep silence even when they are treated not even like dogs and killed"* and questions. By using simile "treated not even like dogs", Saida Zunnunova shows and places strong emphasis on traditional men's inattentiveness and inconsiderate attitude toward their wives and daughters.

Saida Zunnunova reckons that women's happiness entails equality of rights and treatment, freedom, respect, education, motivation to further personal and working skills, cooperation, individual manner and peace. Thus, she creates the character of Adolat as a right-motivated, ambitious and doughty heroine.

- *Adolat bir oz taraddudda qoldi.*
- *Xotin-qizlarning erkaklardan nima kamligi bor?*

*- Ular ham odam-ku, axir. O'qisa, ishlasa, o'zining haqini taniydigan bo'ladi. Erkaklar ham odam, xotinlar ham odam, erkaklar ham ishlasin, xotinlar ham ishlasin, bolani ham ikkisi teng boqsin.* (S. Zunnunova 47)

- *Adolat prepared for the talk and said "Why should women be weak and unequal? They are individuals too. Both men and women are first of all individuals. Let both men and women work and care for children equally. (Our translation)*

Adolat makes the abovementioned speech to persuade the Muslim women gathered at the party to help them realize their identity, rights and roles in life and in society. A few women ponder over what Adolat says and finally decide to discuss their troubles and sympathize with others.

Adolat and her staunchest friends discover a way of identifying women's problems, weaknesses and feelings. They often organize backroom dance, song and discussion parties in various villages in order not to be noticed by cruel and dishonest mullahs and their adherents.

Being well aware of the song that could inspire women to withdraw from paranji and participate in social meetings, Adolat believes that a vivifying and emotional song can arouse the spirit of open talk and desire for a fair future life on women. This way, she recites the song of a renowned autonomous Uzbek poet and writer, Hamza Hakimzada Niyaziy each time to galvanize women into action.

*It is time to open your face (take off paranji, shawl), so present yourself,*
*Break the handicuffs and throw them away,*
*Go to school, receive education and develop your thinking there,*
*With science and knowledge, defeat the ills*
*The mullahs forbade you to learn, dear poors,*
*Come on! Today, overcome all of these with education*

Muttixon, Roxilaxon and others are also confident and determined to inspire women to keep fighting for freedom and fathom their values. The writer elucidates that a woman's role should not be measured only by her domestic and wifely responsibilities, but, on top of that, her individual needs and prospects should also be considered.

## CONCLUSION

Having analyzed Kate Chopin's *"The Awakening"* and Saida Zunnunova's *"Bonfire" ("Gulxan")* within the presented textual paragraphs though they were the representatives of different cultures, American and Oriental societies, we distinguish a number of similarities and differences in the writers' approaches to the depiction of individual women and mother-women. However, based on our research, we can ensure that both Kate Chopin and Saida Zunnunova intended to create an individual female character or "New Woman" characters devoid of any male-dominated social rules and ill-founded cultural habits and false religious views.

Among any other American and Uzbek women, the main characters of the writers' novels, Edna and Adolat were the first determined, intrepid and astute women to go on a hard and successful female strike and rouse other women's interests in the female fight for female freedom, socio-economic female equality, female education and female personal, professional development. This shows both writers' similar ability to individually express contrasting views and freely depict women's

contextual and personal-social, economic, psychological states.

Edna and Madame Reisz build their individual female life on the basis of their own principles of superior individual interests and preferences whereas Adolat, Zumrad, Muttixan and others follow each other's views about female freedom actions and prosperous independent female life. This gives us the impression of the importance of female collaboration and mutual female interdependence in realizing female individuality. Our research findings bring us to the conclusion that women can attain appreciated choice, equality and individual mode and style if they can realize their own feminine identity, culture and power and apply them in different aspects of life purposefully and appropriately.

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# River: A Boon or a Bane

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*Abstract— Rivers are the back bone of human civilization. History says that various prominent civilizations like the Nile River valley, the Indus River valley, the Yellow River valley etc, formed around rivers. That is why every culture, civilization, folk and literature has a strong bonding to the rivers. In India, rivers are venerated as Goddesses. Indians worship River as a mother. Like a mother, each river has a pleasant (saumya) and an unpleasant (urga) forms. Considerably good amount of literature is available related to rivers explaining its beauty but only hand full of poets have seen the other side of the coin where it is devastating many lives. The objective of this paper is to focus on the two different versions of the river in literature.*

*Keywords— River, Boon, Bane.*

## INTRODUCTION

Rivers are an integral part of Indian culture, civilization, religion and literature. Rivers served as rich source of inspiration to writers of every genre. Right from the Vedas and epics like the Ramayana and the Mahabharata, Indian literature has found ample references to rivers. Rivers were not only the medium to improve the life but also the means to maintain the heavenly life. This coexistence and bonding have been expressed in very emotional, realistic, strong and artistic manner during all the stages of literature. It is hard to find classics devoid of river motifs in Indian English Literature also. It is very important to keep a good bonding else it can show its fierce face and destroy everything. Floods are an example of the fiery face of rivers. It takes away a large number of lives with it.

Writers from every part of India have created abundant literature centered on rivers. The tradition of praise of rivers continues but many poets have also visualized the rivers differently as destructive force. This paper discusses how poets like A. K. Ramanujan were sensitive to the havoc caused by rivers in his poem 'A River'. The poet raises the question of an artistic commitment to the society. Whereas poets like A. N. Dwivedi sings both the glorious and ferocious nature of rivers.

## A.K.Ramanujan's 'A River':

Attipat Krishnaswami Ramanujan was a poet, translator and scholar of Southern Indian Literature. He was born in Mysore, India and spent the second half of his life in the United States. Because of his cross cultural ties he says he was "the hyphen in Indo- American".

R. Parthasarathy in his introductory note on Ramanujan in 'Ten Twentieth Century Indian Poets', reads ' A River' as a poem that exposes the callousness of the old and the new poets to the human sufferings. He concludes that both the groups of the poets are indifferent to human sorrow and suffering.

The poem is about the river, Vaigai which flows through Madurai city. Madurai is the nerve-centre of Tamil culture and in his poem 'A River' Ramanujan writes thus

> "In Madurai,
> City of temples and poets
> Who sang of cities and temples."

The poet presents two alternative perceptions of river: a vivid picture of the river in the summer season and the river in its full flow when the floods arrive with devastating fury. The river which is the symbol of life and fertility becomes a destructive force. Both old and new poets write about the beauty of river in full flood completely ignoring the wreckage and human tragedy caused by rivers.

Ramanujan in his much applauded poem 'A River' voices his concern over the deteriorating state of people in India. The traditional symbol of river as the nourisher and preserver is turned upside down when it is dried in summer and gives a picture of malnourished and uncared humanity during floods.

> ----every summer
> A river dries to trickle
> In the sand….

The poet gives a vivid picture of the river during summer. The river is almost barren and arid. Only a very thin stream of water flows revealing the sand ribs on the bed of the river. The stones that lie on the bed could be seen. Water cannot pass through the water gates because of the piles of straw and woman's hair that obstruct its flow. The

dry stones are all like the sleeping crocodiles. The dry stones look like 'shaven buffaloes'. Such scenes are not described by the poets. 'Sleeping crocodile', 'shaven buffaloes' symbolize the degeneration of human nature. The impression of the stones in the rivers has been successfully conveyed thus-

> "---- the wet stones glistening
> Like  sleepy crocodiles the dry ones
> shaven water buffaloes-----"

Ramanujan records the response of the people to the flood. During the rainy season when the floods hit, the people observe it anxiously. They see the stones of bathing place being submerged one by one. The village houses, a pregnant woman and a couple of cows are washed away.

> "---- it carried off the village houses,
>                 one pregnant woman
>                 and a couple of  cows named
>                 Gopi and Brinda-----"

The image of the pregnant woman is significant for it involves two generations, the present and the future .Again there is a mention of names of cows but there is no mention of the names of the pregnant woman which reflects the callous nature of human beings.

Ramanujan satirizes both the old and new poets who celebrate the beauty of rivers. Even the new poets blindly followed the old poets and they did not notice the pain and suffering of the people. Ramanujan  writes:

> "The new poets, still quoted
> The old poets, but no one spoke
> In verse of the pregnant woman----"

Ramanujan differs from the poets as he sees no richness, he sees only death and sorrow  in the symbolism of un born twins and cows. The old and new poets deemed it enough to versify and exalt the river only when it is flooded once a year.

> "The river has water enough
> to be poetic about
> only once a year'.

While the poets sang of a river as a creative force giving birth to new life, the paradox of the pregnant woman who drowned with twins in her eludes them.The poet has ironically exposed the heartless attitude of both the old and new poets.

## A.N. Dwivedi's  *'The Grandeur of the Ganges'*:

Amar NathDwivedi is a well-known critic and poet in English. He is a senior professor of English who retired from the University of Allahabad. Now Dwivedi is engaged in his multiple writing projects.

A.N.Dwivedi's poem '*The Grandeur of the Ganges'* refers to the grandeur of the river not only to the religious people but also to the boats men, fisherman and farmers. The second stanza draws on the myth associated with the river Ganges.

According to Hindu Mythology, there was a powerful  king  named  Sagar.  He  performed Ashawamedhayaga to declare his supremacy. The king of HeavenIndra grew jealous of king,Sagar and decided to steal the horse. Indra abducted the horse and tied the horse in the ashram of sage Kapil, who was meditating from so many years. King Sagar ordered his 60,000 sons to search for the horse. After a long search they found the horse in the ashram and began assaulting the sage thinking that he has stolen the horse. The sage opened his eyes and at one glance all the 60,000 sons turned to ashes. When king Sagar pleaded the sage, the sage told king Sagar that only way for the souls of dead sons to rise to ascension in heaven is to wash their bodies with sacred Ganges. King Bhagirath, grandson of King Sagar performed penance for one thousand years to please Brahma. The poet very beautifully explains the myth associated with  the river Ganges in the following  lines.

> 'The herculean efforts
> of the illustrious Bhagirath
> n her consent to come down'

In the next few lines the poet explains howBrahma was pleased and agreed to send the Ganges down to the earth. Brahma advices Bhagirath to propitiate Lord Siva, so that Siva would agree to let the Ganges fall on his head, since its force would otherwise destroy the earth.

' her proud descent from the heavens

> Sustained by Lord Siva
> in whose dark tresses
> she lost her track;
> her release from there
> on the devout prayers
> of anxious men n gods;

After one year of penance Lord Siva assured Bhagirath that he would hold Ganga's fall on his matted locks. Lord Siva let Ganges free after crushing her vanity.

> ' her impetuous sweep forward
> over the snowy peaks
> of the high Himalayas
> thus the gurgling gorges
> n deep green forests
> to the cursed site
> where lay the ashes n bones
> of sixty thousand sons of Sagar.

Then the poet says ;

'the great river is enveloped

In multiple myths and legends.

The third stanza portrays the grandeur of the river in the month of magh when a new township springs up at the sangam where millions of men and women came trooping along, chanting glory of the mother to have a holly dip. The poet is not swept of his feet by his religious current flowing in the city. He sees how religious and irreligious, real devotes and imposters, pious and profane are mixed together in the confluence festival in the city of Allahabad.

'All kinds of business thrives here

in a sacrosanct atmosphere

imposters n thieves not excludes"

The last stanza takes up the grandeur of violence of the river in spate, destroying all kinds of life "as though power-drunk", she works as a good cleaner of dirt, refuge and garbage. Despite the havoc caused by the river in its rudra form is seen by the poet as a boon to all living creatures.

' The rarefied air is a gift

of the swollen Ganges

to living creatures of all kinds.

It is clear that in Dwivedi's poem myth, folk lore and ritual mingle with the image of chaos, destruction and violence which questions the role and existence of the river. There are enough suggestion that modern civilization is trying to undo the efforts of Bhagirath by chocking the rivers flow and inviting death without knowing it.

## CONCLUSION

The river is perhaps one of the richest topics in literature and arts. From the ancient times, the river has been seen as a very meaningful image: change, purification, enlightenment, separation, peace. The river is also a beautiful image of adventures and unending joys but, at the same time, it may be an image of melancholy and agony. Literature is the best tool to create awareness to the readers in presenting not only the beauty of the river but also the pathetic angle.

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# Media Literacy: An Analysis of Social Media Usage among Millennials

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**Abstract—** *Fast technological development has impact to smartphone technology. The smartphone users unconsciously become dependent to the technology. Media literacy to adolescents is important and it will give critical analysis in the access of media messages and create messages by using the media. This research aims at knowing media literacy to the uses of social media (Facebook and Instagram) among adolescents in South Tangerang. Theory of Media Literacy from James Potter was used as the main concept in the research. It used quantitative approach with positivism paradigm and survey research method. The data collection was used through questionnaire with purposive sampling technique which was defined as the sampling method. The research findings indicate that media literacy level among adolescents bases on the Individual Competence Framework that consists of three indicators: media literacy level on the basis of Use Skill, and it gets average value of 36.38 for 60.93% of the respondents. It includes the medium category in the Critical Understanding indicators and it has average value of 47.85 from 51.72% of the respondents and it includes the medium category in the indicators of Communicative Abilities it gets average value of 27.34 from 59.77% of the respondents and it includes the medium category.*

**Keywords—** *media literacy, social media, adolescents, Individual Competence*

## I. INTRODUCTION

Technology changes fast in the world, and it has a significant impact to human life. A fast technological development particularly relates to smartphones. Many smartphone companies are competing each other in product innovation with sophisticated features and technology. These competing companies are Samsung from Korea, iPhone from United States of America, Sony from Japan, Oppo and Lenovo from China and others [1].

As an electronic media, smartphones can have great influence to the life of individuals, families and society [2]. If compared to other media in this time, smartphone uses dominantly have a great attraction to millennial teenagers. Besides having many features, smartphones can be easily carried to anywhere. With the existence of smartphones that are equipped with internet facilities, people easily obtain the intended information online.

Therefore, the need for entertainment, information and education can be fulfilled with the presence of internet media [3].

Smartphones are a media device and these are more popular among adolescents today. Based on the results of a survey conducted by the Ministry of Communication and Information of the Republic of Indonesia, it shows that adolescents are the age group with the highest internet access. For adolescents, smartphones become a part of their lives. With the support of internet access from certain providers, they can access the required information and communicate in various directions with different destinations; therefore, it gets some of them addicted to smartphones [4]. Almost every adolescent has had a smartphone communication tool. A few of them can have more than one smartphone [5]. All this relates to globalization. Globalization makes the world of technology fastest growing. With the development of technology and all the sophistication that a smartphone has, it makes many adolescents amazing and they want to have it [6].

Dogruel, Joeckel, & Bowman (2015) shows that the Internet use behavior among adolescents in urban area is more directerd to leisure/fun activities than other interests, such as information utility, communication and transactions. Moreover, according to Giles (2010), excessive Internet uses excessively lead to the interest of social relationship than information collection. It becomes the power of attraction for the Internet uses and it gives a very high influence to the life of individuals, families and communities.

Recently, Internet media particularly the uses of social media closely relate to daily social activities. Socities compete each other to get sensation so that they can get the intended attention. It is undeniable that advances in technology make change, technology changes, human changes, time changes and the world changes [9]. Social media is an online media that the users can communicate and interact each other for information exchange and networking.

There are many popular social media used in Indonesia. Social Network is a social interaction because websites have facilities to make interaction and exchange of opinions and comments. It also includes blogs, online

forums, chat applications such as email, chat, short message. It can refer to websites or applications such as Facebook, Twitter, Path, Tumbler, Pinterest, Instagram [10].

The old social media that remain exist until the present day among adolescents are Facebook and Instagram, for example. Almost every adolescent have Facebook and Instagram accounts right now (Adiarsi et al., 2015). Facebook and Instagram provide some great facilities. For example, on Facebook we can make messenger, group services, Photo Albums, selling and buying groups, Special Event Services, Update Status Service, Facebook Gift for sending gift to your friends, Facebook friends. Moreover, on Instagram we can update on timeline fast, unlimited friendship, photo and video uploading. Many noblemen have social media accounts as well [11].

Facebook and Instagram provide, there are negative effects particularly for adolescents who spend a lof of their time to use the Internet on social media networks such as Facebook and Instagram than learning [2]. For easy to make communication and get information required in fast, it gives addiction's effect so that adolescents will access Internet with an unrestricted time limit. From the assumption, education and understandings on media uses have to be definitely considered [7]. Particularly in this research they are adolescents who frequently access Internet to make relationship, look for information and fulfill their curiosity. Understanding on the media uses are called media literacy.

Media literacy can be stated as a process to access, analyze media messages critically and make messages that use media tools. Hobbs (2017) explains that the meaning of media literacy is to understand sources, communication technology, codes that are used in the process, messages that come from selection, interpretation and effects of the messages. Therefore, it can be stated that Internet or new media make communication patterns and lifestyle change. Individuals are not only in the position as media customers but also as producers.

The skill of media literary particularly Internet media is a must that adolescents should have if they will not be left behind and become strange in an environment that have been hit with the flow of digital information [9]. It is expected that media literacy among adolescents particularly in the uses of Internet media can wisely use Internet media to increase and expand their vision and reduce negative effects from the uses and information so that it is avoidable with negative things, such as consumerism, violence culture, peep culture towards others' privacy, faster sexual maturity that occurs for children age.

Based on the above description, ideas on the media literacy of Internet among adolescents as social media users becomes an interesting thing to be studied. Those who become the research respondents are adolescents or students who remain studying in some vocational high schools, i.e. SMK Negeri I, SMK Negeri 2 and SMK Negeri 3 in Tangerang. The justification of selecting these vocational high schools will refer to the data of Ministry of Education and Culture, these schools have achieved the status of the integrating school, i.e. the schools that successfully have gotten high score in the national achievement test and the student's education achievements. The research describes how the media literacy among adolescents as the Internet users particularly those who have access through smartphones when they criticize media content to be read or consumed.

## II. CONCEPTUAL FRAMEWORK OF THE STUDY

### Internet Media Communication

Internet is a new medium that converges all media characteristics from earlier forms [1]. What makes communication forms different to each other is not actual implementation but change in communication process such as communication speed, communication prices, perception to the parties who make communication, storage capacity and facilities to access information, the amount of functionality or intelligence that can be transferred.

Computer mediated communication is the concept and study area that relatively remain new and few parties do not discuss a lot [12]. Some Internet media explorations contributes to the terminology of the computer mediated communication. Pixy Ferris generally defines Internet mediated communication as "interpersonal interaction connected by computer networks covers asynchronous and synchronous communcation through facilities on Internet". In the application terminology, finally the Internet mediated communication is the uses of computers that include facilities and its abilities to be utilized as the tools of mass and personal messengers [12].

### New Media

New media is the media that offers digitization, convergence, interactivity and the development of network in relation to the making and sending of messages [13]. The ability to provide interactivity makes new media users capable to have information choices to be consumed as well as control information outputs and carry out the intended choices. The ability to offer an interactivity is the central concept of understanding the new media [14].

McQuail in Ardianto (2011) describes that the main characteristics that present the differences between new media and old/conventional media based on the perspective of users are, i.e. (1) Interactivity; It indicates on the ratio of response or initiative from the users against "offer" from source/sender (message), (2) Social presence (sociability); It indicates what the users experience, the sense of personal contacts with others that can be created through the use of a medium. Media richness: the new media can bridge any different frame of reference, reduce ambiguity, give signs, more sensitive and personal, (3) Autonomy; Users feel that they can control the content and how to use it and have independence to source, (4) Playfulness; It is used for entertainment and enjoyment, (5) Privacy; It is associated with the uses of medium and or the chosen content, (6) Personalization; The level where the content and media uses are sensitive and personal [15].

## Media Literacy

Basically the media literacy is the effort of learning for media audience so that they become audience who have vitality in the world called the media saturated people [16]. The media literacy is an education that aims at increasing students' understanding on the way of media work, the way of media production, the way of organizing media and the way of media to construct reality [17]. It also aims at providing skills among adolescents to create media products.

According to Hobbs (2010), the media literacy is the process of accessing, critically analyzing media messages and creating messages using media tools and explains that what we mean the media literacy is understanding resources, communication technology, codes that we have used, messages that we have produced, selection, interpretation and effects of the messages.

The media literacy is a perspective from which we expose ourselves to the media and interpret the meaning of the messages we encounter" [13]. From the above definition, according to Potter's (2018) definition media literacy is a perspective from where we can actively expose ourselves ability to be exposed to media so that it will interpret the meaning of the messages we meet. The media literacy is simply an ability to filter in sorting out and selecting the contents of messages found in printed and electronic media.

In the notes of Potter (2018) there are more than 20 definitions on media literacy. The definitions on media literacy that thinkers have put forward indicate some important statements on media literacy. Firstly, the media literacy encourages the emergence of critical thinking from the public towards the programs that have been presented by the media. Secondly, the media literacy may create the ability to make communication competently in all kinds of media, have a more active attitude than reactive one in understanding media programs [20]. The definition having been formulated by the Alliance for Media Literate America states that the media literacy relates to more critically questioning, learning and developing skills rather than simply blaming media. Another definition having been formulated by Children Now states that the literacy of media is a way to bring watching skills to young audiences critically. The term media is used as the synonym for / or being part of media education [21].

Digital literacy or called digital information literacy is a concept that explains the literacy concept in the digital era (Bawden, 2018). The concept of digital literacy has emerged since 1990. According to Potter (2018), the digital literacy is explained as the ability to understand and use information from various formats. Gilster explains that the literacy concept is not only about the ability to read but also to read with meaning and understanding. The digital literacy includes mastering ideas and not just keystrokes.

Anderson & Jiang (2018) mentions several reasons for the importance of media education / media literacy. The reasons to hold the media education / media literacy are:

1. We have to be well-informed about media, and why and how information is communicated. Humans have to have the ability to assess reliable information

2. Mass media is an important part of many people's experience so that instead other forms of information and entertainment such as books, we have to study mass media.

3. It is considered important to provide learning on the experiences of children how to consume media.

4. Mass media is the main source of information and become part of our culture, and therefore, learners should understand how mass media shape meaning

## Individual Competence

Individual Competence is the ability of individuals to use and utilize media. It is among other the skills to use, produce, analyze and communicate messages through media. The Individual Competence is divided into two categories:

1. Personal Competence, i.e. the ability of individuals to use media and analyze media contents.

2. Social Competence, i.e. the ability of individuals to communicate and build social relationship through media and be able to produce media contents.

Personal Competence consists of two criterias: [23]

1. Use skills, i.e. the technique skills to use media. It means that individuals are able to operate media and understand all kinds of instruction in the media.

2.  Critical Understanding, i.e. the cognitive skills to use media such as understanding, analyzing and evaluating media contents.

Social competence consists of Communicative Abilities, i.e. the ability to make communication and participation through media. The Communicative abilities cover the ability to build social relationship and participation in public through media. Moreover, these also include the ability to make and produce media content [23].

The ability of Internet media literacy among adolescents, i.e. the students of the vocational high school (SMKN 1, SMKN 2, SMKN 3) in Tangerang will be measured by using Individual Competence Framework in the Final Report Study on Assessment Criteria for Media Literacy Levels carried out by the European Commission. In the past the framework was used to measure media literacy levels in European Union countries. The measurement that is used in this research bases on Individual Competence. The indicators of the Internet Media Literacy Instrument that have been reviewed by Individual Competence refer to the framework from the European Commission Directorate General Information Society and Media; Media Literacy Unit. The framework as the guidance for the core questions can be applied as the basis of survey to measure the media literacy levels. The researchers apply the framework as the indicators in the survey but make adaptation with the existing circumstances in Indonesia in general and South Tangerang City in specific. Three dimensions used in the research are as follows:

*Fig.1: Level Competence*

| Level | Definition |
|---|---|
| Basic | The individual has a set of abilities that allows basic use of the media. There is a limited use of media. The user knows its basic function, deciphers its basic codes and uses it for specific ends and to determine the tool. The user's capacity to critically analyse the information received is limited. Its communicative capability through media is also limited. |
| Medium | The individual is fluent in media use, knowing their functions and able to carry out certain, more complex operations. The use of media is extended. The user knows how to obtain and assess the information he/she requires, as well as evaluating (and improving) the information search strategies. |
| Advaned | The individual is very active in media use, being aware of and interested in the legal conditions that affect its use. The |

user has an in-depth knowledge of the techniques and languages and can analyse (and, eventually) transform the conditions affecting his/her communicative relations and the creation of messages. In the social sphere, the user is capable of activating cooperation groups that allow him/her to solve problems.

**Source :** *European Commission Directorate General Information Society and Media; Media Literacy Unit,* 2009.

To answer three formulas of the research problems at above, the questions or statements that are made in the three parts, i.e. the statement on the Understanding of New Media Function, Media Literacy and Individual Competence that consists of Use Skills, Critical Understanding and Communicative Abilities.

## III. METHODOLOGY

Research method that used in this research is survey. In this context, the researchers could describe some characteristics of a population whether those related to attitudes, behavior or other social aspects [24].

In the survey, data collecting process and social data analysis were definitely structured and in detail through questionnaire as major instrument to get information from some respondents who were assummed to represent a population specifically [25] .

The researchers applied survey as the instrument of collecting data by submitting questionnaire to the respondents, i.e. the adolescents/students of some vocational high schools in South Tangerang, i.e. SMK Negeri 1, SMK Negeri 2 and SMK Negeri 3 concerning the media literacy on the uses of social media (Facebook and Instagram) among adolescents. Total population of the adolescents/students of SMK Negeri 1, SMK Negeri 2 and SMK Negeri 3 amounted to 368 people. The sampling technique in this research was purposive sampling. The technique covered those who were selected in the criteria and those who did not have the criteria would be excluded from the sample [25]. The technique of Purposive Sampling was usually used in the qualitative research because it gave priority to the depth of data. However, the researchers used the technique because we intended to take sample with the criteria of the adolescents/students of SMK Negeri 1, SMK Negeri 2 and SMK Negeri 3 Tangerang who had accessed Internet/Social Media with total amount of over 8 hours per day.

**Sampling Technique**
The measures of sampling technique were the stipulation of population characteristics that became the target and would

be represented by the research sample for the adolescents/ students of some vocational high schools in South Tangerang, i.e. SMK Negeri 1, SMK Negeri 2 and SMK Negeri 3.

The researchers used Slovin's formula because total population was less than 1,000 respondents. Slovin's formula was used to determine sample size of the population in which total number of the respondents had been known.

**Slovin's Formula**

To determine the sample size of the population that is known from the total respondents, we use Slovin's Formula:

$$n = \frac{N}{1 + Ne^2}$$

$$n = \frac{368}{1 + 368(0.05)^2}$$

$$n = \frac{368}{1 + 0.92}$$

$$n = \frac{368}{1.92} =$$

$191.666 \approx 192$ respondents

Notes:

n = sample size

N = population size

e = allowance for inaccuracy due to tolerable sampling errors, for example 5% and then the e squared.

The tolerable sampling errors cannot be the same in each population. There is 1%, 2%, 3%, 4%,5% or 10% [25]. Of the description, total samples in the population amount to 192 adolescents who had used social media (Facebook and Instagram).

**Operationalization of Concept**

"The research variables are basically all kinds of form that the researchers have decided to study so that they can get information on the research data, and therefore, they can make conclusion" [24]. In this research, there is one variable, i.e. independent variable for which the variable is measurable, it should be defined in its operationalization as follows.

*Fig.2: Operationalization of Concepts*

| Variables | Subvariables | Indicators |
|---|---|---|
| Literacy of Media | Use Skill | a. reading books (print or e book);<br>b. reading newspapers (print or online);<br>c. playing computer or games;<br>d. using internet;<br>e. sending data |
| | Critical Understanding | a. trust of information that is presented by different media sources (newspapers, television, radio, internet);<br>b. awareness of information that is presented by different media sources (different television channels, different news programs, different search engines);<br>c. awareness of the influence of advertising;<br>d. knowledge of media regulations;<br>e. ability to identify options for gathering information<br>f. comparison of information across sources;<br>g. skills in managing privacy anda protecting self from unwanted messages. |
| | Communicative Abilities | a. content creation across a variety of media, including written texts, video, audio, and visual;<br>b. engagement with public debate (commenting on blog post, writing a letter to newspaper editor, posting a blog);<br>c. social networking online (whether privately or profesionally);<br>d. collaborating online on a joint project (including contributing to a wiki). |

(continued at top: f. using the internet for social media; g. using file sharing;)

## IV. FINDINGS AND DISCUSSION

Based on the data it can be concluded that the Media Literacy Levels on the uses of social media among adolescents/ students is quite good. Quite good means that it bases on the statistical data processing results of frequency distribution, it indicates that media literacy level among adolescents in the uses of social media is in the medium category.

*Fig.3: Distribution Frequency of Media Literacy Levels Among Adolescents in South Tangerang*

| Interval | Categories | F | (%) |
|----------|------------|-----|--------|
| 95 – 106 | Basic | 57 | 31.03% |
| 107– 118 | Medium | 92 | 48.28% |
| 119– 130 | Advanced | 43 | 20.69% |
| Total | | 192 | 100% |

*Source: Results of Processed Primary Data, 2018*

Based on Table 2, it is known that of 192 respondents in the research sample, 27 respondents (31.03%) were in the low level with the value range between 95-106. Moreover, 42 respondents (48.28%) were in the middle level with the value range between 107-118. Finally 18 respondents (20.69%) were in the high level with the value range between 119-130. From the above data, it can be concluded that the media literacy level for adolescents/ students in majority in the middle level with total value between 107-118, and 92 respondents of total 192 respondents could reach 48.28%.

In relation to the media literacy model having been classified in the *Individual Competence Framework* oleh *European Commission* in *Final Report Testing and Refining Criteria to Assess Media Literacy Levels in Europe* 2009, there are three indicators related to the measurement of the media literacy levels, i.e. Use Skills, Critical Understanding and Communicative Abilities.

From the data presentation at above, the basis of the media literacy levels that has been stated in the European Commission Directorate General Information Society and Media; Media Literacy Unit, 2009, i.e. Basic, Medium and Advanced Level indicates that the media literacy level for the users of social media in adolescents / students in the medium category. As stated in European Commission Directorate General Information Society and Media; Media Literacy Unit 2009, individuals are clever to use media, know their functions and are able to carry out more complex oepration (Use Skills). The users know how to get and value information they need and evaluate (and increase the strategy of information searching) (Critical Understanding) and actively produce media content and participation socially (Communicative Abilities).

There are some characteristics of each indicators in making the media literacy levels on the uses of social media as follows:

**1. Use Skill**

Of three indicators of making the media literacy level in this research, the highest score came from the indicators of the Use Skill with average value of 36.38 and the highest value is 45 with total percentage of 60.92%. Therefore, it entered the medium category. The Use Skill was the technique skill to use media. It meant that individuals were able to operate media and understand all kinds of instructions in the media.

The Use Skill itself had two sub-indicators, i.e. the Ability to use media technically and the Understand Instructions and the purposes of media uses. When we saw the Sub-Indicators of the ability to use media technically, the respondents had the medium level with total value of 70.1% and the value achievement between 19-23 and the highest value of 29. The number showed that the ability level to use social media in a kind of operating social media was quite good. It meant that the media literacy that the respondents had in operating and use media with the medium category was not too basic or too advanced.

In the category of literacy ability having stated by Rianto (2018), it covered alphabetical, representational and tool literacy, and therefore, it could explain that the respondents had had good tool literacy ability. As having been stated in the theory, Rianto (2018) stated that the tool literary was the technical literary and it related to the uses of technology and computer so that they knew what knowledge (declarative), how (procedural) and when, where, why and in what condition (conditional).

Considering the above condition, the respondents procedurally had a relatively good ability. It meant that with the skill in this matter they operated the uses of social media or consumed social media. They had carried out selectivity process particularly the setting of corect place and way so that they could retrieve the media content they consumed in relation to how to deveop their skill as a clever user in media, such as the media uses operationally.

In relation to the uses of social media, based on the above analysis, it can be concluded that the respondents are relatively able to choose, select and send as well as understand the uses of social media. In other words, they can select accurate media content to be consumed so that they can avoid the consumption of negative content.

In the sub-indicators of understanding Instructions and the purposes of media uses as shown in the condition of the respondents, the position of understanding the purposes of media uses indicate the basic category with total value of 20.7, the medium one of 52.9% and the advanced one of 26.4%. Of the data findings, it means that as the users of social media they have a relatively good consciousness of understanding instruction in the media and access social media only for the purpose. It is quite good and it indicates that they understand the purposes of using social media in the medium level, so that the value is not too high or not too low. Therefore, it can encourage them to control themselves in taking everything they consume through

social media. It can be shown in the ability to understand media uses, the majority is only in the medium level or quite good. This bases on their awareness of using social media which automatically gives control to filter messages and provide meaning in the context.

The above statements will correct the theory that has been stated by Potter (2018) that media literacy is a skill to make screen in selecting and choosing the content of message in media whether it is print or electronic media.

## 2. Critical Understanding

If compared to the indicators of Use Skill, the indicators of Critical Understanding were not too different. These had average score of 47.85 with the percentage of 51.72%. Therefore, it was in the medium category. It meant that the difference between the indicators of Use Skill and the Critical Understanding was only 9.2%. The Critical Understanding itself was the main indicators to know the media literacy level. The indicators tried to measure the users' ability to use social media cognitively, to start understanding, analyzing and evaluating the media content they consume. Based on the acquisition of total score or categorization of the media literacy level from the Critical Understanding indicators itself, the ability the respondents have to understand, analyze and evaluate the use of social media is quite good or in the medium level.

From the category of media literacy ability as stated by Rianto (2018), the indicators of the Critical Understanding became the type of the representational literacy, i.e. the information analysis ability so as to understand the meaning of the content. The ability to understand and analyze the media content from the respondents was quite good and it was closely related to the position of the students who were focused on the field related to media and communication. In this matter, they provide more provisions to get to know the performance of the media industry. Different from outside of the similar field, it does not have relations with such provisions, their critical level of the media content is not necessarily quite good.

In the Critical Understanding indicator itself has four sub indicators including Ability to provide trust in information presented by various media sources, Awareness of media use in understanding information presented by various media sources, Ability to identify options for gathering information and Skills in managing privacy and protecting yourself from unwanted messages.

From the sub-indicators of ability to have trust to the information presented in various media sources, it was in the medium level of 60%. Moreover, the awareness level of media uses to understand information presented

in various media sourcess reached 51% or it was in the medium category. It showed that the characteristics of the media literacy level were high, the respondents were able to identify options for gathering information from various media sources. The research findings showed the achivment score at 51% or the advanced category. Concerning the research findings on the ability to identify options for gathering information, the basic category of the sub-indicators was only 8% and the majority was only in in the advanced or medium level. This based on the awareness of social media uses and otherwise it would give control to filter messages and provide meaning in the media uses.

Furthermore, it related to the sub-indicators of skill to manage privacy and protect themselves from unwanted messages. In fact the respondents included in the medium level or quite good in this matter. For example, they stated that Facebook and Twitter provided access settings for account users to block unwanted messages and provided communication services privately. Around 82% of the respondents said "not infrequently" when they set to block notifications or other users when they found unwanted messages or users.

From the achievement score for the indicators of the Critical Understanding at above, it can be concluded that the respondents have media literacy skill in the ability to criticize media analytically, reflexively and ethically. As revealed by Christ & Potter (1998), the ability to criticize media is divided into three categories of behavior, i.e. the analytical category from which the respondents understand problems in social processes such as the concentration of media ownership, reflexive ability to apply knowledge analytically for themselves or actionally and ethically, i.e. the dimensions of combined analytical and reflexive thinking that show social awareness in which as the users of social media whose scope includes social community, the respondents' awareness to manage digital information is easily disseminated through social media.

## 3. Communicative Abilities

The indicators of Communicative Abilities were directed to see the ability of audiences to make socialization and media participation. From the results of data analysis, it showed that average value for Communicative Abilities reached medium media literacy level. It meant that the respondents in the ability of socialization and participation or their active ability to use social media in media were quite good or not too advanced or too basic.

Besides the two indicators at above, if compared to the indicators of Use Skills and Critical Understanding, the indicators of Communicative Abilites were in the

lowest value if compared to the others. The value achievement from the indicators of communicative abilites reached average value of 27.34 with percentage of 59.77%. It meant that their abilities of producing media content and social participation were less able to create positive content in social media.

The communicative abilities themselves in this research have three sub-indicators, i.e. understanding in participation in the content making of various media such as written text, video, audio and visual. The involvement in public debate in a media and Involvement in social network relationships.

Concerning the indicators of Communicative Abilities, the highest score the respondents get when they involve in social network relationships amounts 68%. In relation to the uses of social media, some respondents not only have relatively adequate information and follow the information but also they are involved in social media relationship whether it is personally or not. The attitude indicates that the respondents are classified into adolescence. As stated by Gourlay et al., (2014), adolescence starts growing the self of adolescents to stimulate their life, the need of friends who can understand and support them, friends who can sympatize with their happiness and sadness. This period partly looks for something that can be considered valuable, deserve to be held in high esteem and adored so that it can be called the period of longing for adoring (deification), i.e. the instability of adolescents.

Moreover, the second score for the indicators of Communicative Abilities, i.e. the involvement in public debate of a media is in the medium level with total value of 64%. It can be concluded that the respondents consciously make interaction, communication or public debate as the response to some messages through social media.

Moreover, for the indicators of understanding in participation on the content making in various media including written text, video, audio and visual if compared to other sub-indicators, the sub-indicators are smaller in the achievement value, i.e. between 7-8 for 59%. However, it remains in the medium level or it is quite good. It means that they are able to create positive content to be exposed through social media.

As stated by Potter (2018), the media literacy is a perspective where we can actively show our self ability to expose in media and interpret the meaning of messages we find.

## V. CONCLUSION

According to the research findings and analysis, it indicates that media literacy rate in social media uses (Facebook and Twitter) among adolescents in Tangerang

is in the middle category with the achievement score of 107-118 from 48.28% of the respondents or 92 of total 192 respondents. The achievement score comes from three indicators as follows:

1. The indicators of Use Skill. These includes sub-indicators of skills in media uses (reading information online, sharing files/sending data, the uses of Internet in social media) and understanding the goal of media uses with average value of 36.38 that comes from 60.92% and it enters into the middle category.

2. The indicators of Critical Understanding that measure the cognitive skills of adolescents in media uses such as skills of understanding, analyzing and evaluating media content with average value of 47.85 that comes from 51.72% of the respondents and it enters into the middle category.

3. The indicators of Communicative Abilities are directed to measure adolescents' skills to make socialization and participation in social media. In these indicators it reaches media literacy rate in the middle category. Out of the previous two indicators if compared to the indicators of Use Skills and Critical Understanding, the indicators of Communicative Abilities become the lowest ones. The achievement score that the indicators of Communicative Abilities only reaches 27.34 of 59.77% in average. It means that with their skills they could not produce media content and social participation when they create positive content in social media.

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# Local Wisdom of Bajo Tribe in Utilizing Marine Resources

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*Abstract*— Bajo ethnic communities have a set of local wisdom in their social and cultural system which is then implemented into a religious beliefs and emotional ties in their transcendental relationship with supernatural powers, concept, and expression about life and its meaning, aim, orientation, knowledge, and interpretation framework of the world. This paper focused on three main issues; the form of local wisdom, the development of local wisdom as sociocultural resource in empowering coastal community of bajo ethnic, factors that can support and hinder the development of local wisdom and the way to reduce poverty in Bajo's community at Tumora village Poso district, Poso. The objective of this study was to understand and describe sociocultural phenomenon existing in the culture-supporting society and gain a deep understanding of other cultural influences on the Bajo local wisdom.

*Keywords — Local Wisdom, Socio-cultural resource, empowerment, the Bajo people.*

## I. INTRODUCTION

The Bajo tribe is one of ethnic groups in Indonesia that lives around coastal area. Historically, the Bajo tribe is communities who live on the boat and therefore are commonly referred as "boat people". (Pakaya, 2014) The Bajo people are also recognized as sea people as they depend on the sea to fulfil their daily needs. The names "Bajo"," Bajo tribe", or "Bajo people" are mostly used by residents dwelling in the Eastern Indonesia to refer to these sea nomads that live in several regions. Bajo people are nomadic and depend their lives on the nature by gathering food from the sea and therefore they are categorized as nomad community (Suliyati, 2017; Wani & Ariana, 2018).

The nomadic group of people, in addition to their nomadic lives which move from one to another place to fulfil their daily needs, are also characterized by the way they fulfil their life needs by hunting, gathering and fishing. Various types of livelihoods are interrelated, which in anthropology is known as food gatherer (Obie, Soetarto, Soemarti, & Saharuddin, 2015; Suryanegara, Suprajaka, & Nahib, 2015).

In Tumora Village, Northern coast of Poso District, there is a Bajo tribal community. Based on preliminary observations, the Bajo people have lived in or lived in the village for a long time. This can be seen from a number of people who are elderly, and the number of their communities is quite large, which is around 60% of the total population in Tumora Tasman Village.

The local wisdom that they possessed in utilizing the marine resources obtained for generations, is still in use in their profession, such as their toughness diving without using aids, spears, and fishing rods. But some of their famous customs are very unique, many have been abandoned. Even like marriage customs, goes down to the sea culture, and their traditional ceremonies are rarely done. (Basri et al., 2017; Cahyaningrum, 2017; Fausayana, Sirajuddin, Salman, Ali, & Darma, 2015)

Understanding this phenomenon, therefore, this paper aimed to explain the Local Wisdom of Bajo in Utilizing Marine Resources in the Village in Tumora Village, Northern coast of Poso District, Poso, Central Sulawesi Province, Indonesia.

## II. LITERATURE REVIEW

This paper is still correlated with previous studies which were carried out as comparison and study material. The results of previous studies which then included as comparison of this research topic were about the local wisdom of Bajo tribe and the problem of other culture penetration into Bajo tribe.

Based on the study by Ahda Mulyati which was carried out in Kabalutan island about the architecture of Bajo ethnic settlement, Bajo people in Kabalutan island, Central Sulawesi have sociocultural wisdom and local knowledge about establishing settlement in the coastal area. As many as 72% of Bajo people lived on the sea and built their home right facing the sea. The settlement pattern was not linear but curved following the topography of the coral hill to protect their homes from the threat of storms and tsunami waves, the development of their settlements tended to develop towards the sea rather than to land. Ahda Mulyati stated that the Bajo ethnic settlement architecture was based on the same philosophy in which symbolized by Lao space or as a center of settlements. "The same concept in lao" enriches the meaning and insights of residential architecture, especially vernacular waters that are built on local knowledge.

According to the socio-economic and resource analysis, the researchers stated that the education level of the Bajo people was very low, which subsequently affected people's income. So the author recommends that the Government should pay attention to the local wisdom of the local community, especially in development planning and spatial planning around the coastal areas and to improve the education level of the Bajo tribe community. (Suryanegara et al., 2015)

A study by Mukti Ali entitled " to communicate education and preserve local wisdom of Bajo tribe" concluded that Bajo ethnic is a community which cannot be separated from waves and white foams which is reinforced by the sound of fish-eating birds (Ali, 2017). A society that has rules of behavior, and has a mindset that is based on natural phenomena that surround it. Their character and attitude are not much different from those in the coastal areas throughout the archipelago. Except for a small number of them who make them seen as unique or different from other communities.(Maru et al., 2018; Obie, 2018) Their housing system was built with the technique of plugging the poles above the ocean. This is a common and main characteristic of the Bajo people. Part of the house must always be related to the sea. Although there are a number of houses that combine land and sea. Kinship and family system is another characteristic that distinguishes it from other groups or tribes. (Obie, 2016; Rahim, Basri, & Fauzi, 2019) Generally their kinship is very strong so that grace and mutual help are maintained. Therefore the impression of individuality is subtle. Simple, there are no signs of establishment even though they can and are able to realize it by living a little frugally and not wastefully, managing the pattern of life, keeping

what is the main factor supporting their lives, and seeing the future to be followed. (Obie, 2018)

Another study concluded that the knowledge system owned by Bajo tribesmen is an adaptation of their environment in coastal and marine areas.(Maru et al., 2018) The coastal area where they live and the sea as the place for them to rely their lives on need cultural system which is reflected in fishing knowledge system both in daily lives and during fishing. The traditional knowledge of the Bajo people is still used as a guideline in conducting tourism activities. Although the development of science is progressing, traditional knowledge about natural phenomena, capture areas, and fish species is still a reference for them in their activities at sea.(Gobang, Antariksa, & Nugroho, 2019)

The Bajo people consider that the sea is everything, as a land of livelihood, the environment of residence and various actions and behavior of the Bajo are always related to the sea. With traditional knowledge possessed by the Bajo people, they are able to understand the marine ecosystem in exploiting various sources of marine life for their survival.(Marjanto, Syaifuddin, 2018)

The Bajo people obtained their knowledge by self-education and fishing experience, as well as stories from parents that are the knowledge they have acquired for generations. Bajo people have outstanding knowledge about maritime affairs but, are not deceived, so they still live under the poverty. The knowledge possessed is traditional, but it contains local wisdom in managing marine resources, hence this traditional knowledge system needs to be maintained.(Rahim, Basri, & Fauzi, 2018)

## III. OBJECTIVE, APPROACH AND METHODOLOGY

This paper aimed to understand and describe sociocultural phenomenon existing in the culture-supporting society and gain a deep understanding of other cultural influences on the Bajo local wisdom. The secondary data were obtained by collecting previously related studies. Previous studies found that almost all informants in addition to speaking Bajo language, they also speak Kaili and Bugis, and some of them speak Bahasa.

This paper also observed various activities of Bajo people to understand the meaning of those activities. The Observations included, how the Bajo do the work of fishermen or other work and their daily activities, how to carry out worship, how their home is, how the system of division of labor, how children go to school, do traditional ceremonies, burial locations and how the

interactions in market, and in dealing with other community members.

## IV. CONCLUSION

Bajo people have their own way to worship God who has given them gifts in form of diverse marine potential, thus they can fill their needs. The Bajo also always preserve the marine potential, maintain marine biota, species of fish and coral reefs. The local wisdoms of Bajo ethnic teach us that humans and nature are a harmony of the masterpiece of God Almighty. Where humans are a symbol of the continuity and harmony of the universe as a companion of a living place that is always filled with a light smile without burden, living with nature without difficulty which makes a barometer of their love for nature. That is a learning from the Local Wisdom of the Bajo Tribe.

The Bajo people as a group of people living on the boat, that continuously live together with their families need a free movement on the sea. They naturally unite themselves with marine life in harmony with their natural resources and become part of the sea in all aspects both natural, social and cultural which are not easily separated from their survival.(Rahim et al., 2019)

Sea people or Bajo people, in addition to making the sea as a place to obtain life, also as a place of inheritance and the transfer of socio-cultural values to family members. The Bajo people make the sea an educational environment that they can observe, felt through all the five senses and their instincts as humans who want to know every movement of life around them.

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# Deconstruction: A Cornucopia of Esoteric Meanings

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*Abstract— This paper sets out to explore Deconstruction with view at clarifying its role in the field of literary criticism. As such, the paper traces the philosophical roots of deconstruction in the works of Frederick Nietzsche up to Jacque Derrida, among other contributors. The paper also dwells on the mechanism of deconstructive reading of text, especially its deviation from the structuralist approach. A particular emphasis is placed on the employment of deconstruction in the feminist canon, through paying attention to the deconstructive feminist views of notable feminist critics like Helen Cixous, Luce Irigary, among others. Finally, the paper surveys some of the critique made against the deconstructive approach and the defence made in return.*
*Keywords— Critical Theory, Feminist Deconstruction, Literary Criticism Literary Deconstruction, Philosophical Deconstruction.*

## I. INTRODUCTION

Deconstruction is basically a theory about language and literature that developed in the 1970s. It is the most significant of all poststructuralist developments in literary critical thought. Deconstruction subscribes to the poststructuralist view of language in which signifiers do not give rise to definite signified but rather result in new signifiers. As one critic put it "for poststructuralists and for Deconstructionists texts do not say "A" and not "B", but rather "A" and not "A" "(Latimer 249).

It was Frederick Neitzche who radically questioned the validity of basic philosophical concepts such as " knowledge" and "truth". Neitzche undermined the idea that truth is a spiritual quality that rises above language. He saw all the Western ideals as a projection of power, a will to establish a defined truth that is originally in flux and has no stable identity (Ryan 69).

Deconstruction was actually a reaction against the primacy of structuralism in literary criticism. It launched a poignant attack against many of the ironclad assumptions held by structuralism and promulgated a wholesale rejection of them. Deconstruction denies the existence of order and meaning in the text. Actually as its name implies, Deconstruction finds disorder and a constant tendency of the language to deconstruct its apparent sense.

## II. DISCUSSION

Like structuralism, Deconstruction recognises the textual significance of the text. However, it concentrates on the rhetorical rather than the grammatical aspect of the text. As one critic observed, for Deconstruction the contest between the grammatical and the rhetorical is inherent in language. Grammar is the syntagmatic meaning, meaning as created by placement. Rhetoric is the intertextual system of signs which makes what the grammar means mean something else. Irony and metaphor are principal examples on the rhetoric (Guerin et.al 254).

The structuralists claim that there is a kinship between meaning and structuralist theory itself. However, since there is no possibility of absolute truth, Deconstruction seeks to undermine this pretence. Deconstruction declines the fact that the textual meaning is authenticated with a certain methodological discipline. In Deconstruction, knowledge is viewed as embedded in the text, not authenticated with a certain literary approach (Guerin et.al 257).

One of the poignant attacks launched against structuralism is that it is a- historical. Deconstruction argues that life and thought are historical; they change different relations with different elements at different times. In addition, Deconstruction declines the structuralist assumption that there are universal structural principles of meanings that exist before language. Structures are historical, temporary, contingent, operating through differentiation and displacement (Latimer 256).

The structuralists view meaning as a matter of difference. The sign "boat" gives us the signified boat because it is different from "moat" "goat" "coat"…etc. Deconstruction argues that if the meaning of the sign is a matter of what it is not, its meaning is in a sense absent from it. If the meaning of the sign "boat'" is recognised because it is not "moat " or "coat", one does not know where to stop. Accordingly, Deconstruction believes that there is no distinction between the signifier and the signified. The meaning of a signified in a dictionary may yield another signifier and so on. In this sense if structuralism derives the signified from the signifier, Deconstruction derives the signifier from the signified (Eagleton 127-129).

## III.    LITERARY DECONSTRUCTION

The original premises of Deconstruction were first formulated by the French philosopher Jacques Derrida. Derrida's books, including *Speech and Phenomena, Writing and Difference* and *Of Grammatology* made the major turn in the evolution of Deconstruction. They were important to deconstructionists like Harold Bloom, Hillis Miller, and Barbara Johnson.

Derrida's most influential term is "difference." The Deconstructionists believe that difference pre-exists being as a trace comes before the presence of a thing. Similarly, writing, which is for Derrida another name for difference precedes speech. For Derrida a system of difference precedes any location of meaning in the text. As Jonathan Culler notes, Deconstruction looks for any thing in the text that counters an authoritative interpretation, including interpretations that the work itself appears to encourage (Rivkin and Ryan 341)

The Derridean concept of difference links up with the Freudian and Marxist ideas. Freud and Marx highlight the concepts of displacement and substitution. What is meant is different from what appears to be meant. All texts are recognized through their difference from other texts, and therefore similar to them. Any text includes that which it excludes, and exists in its difference from or affiliation with other texts. This does not mean that there is no meaning. Rather it means that what we take to be a meaning is textually modulated in an interweaving play of texts. This meaning draws on affiliations that are historical in some sense.

Derrida's Deconstruction attacks what he calls "logocentrism." Logocentrism is belief in some ultimate essence or truth that acts as the foundation of all thoughts and beliefs. Under the umbrella of logocentrism is the term " Transcendental Signifier." This term indicates "the sign which will give meaning to all other signs". Equally important is the " Transcendental Signified" which denotes "the unquestionable meaning to which all signs can be seen to point, such as "God"," idea", " meaning"…. etc"(Eagleton 131).

Derrida finds logocentrism depends on a framework of two- term oppositions such as being/ nonbeing, male /female and presence/ absence. In the logocentric system, the first term of each pair is the stronger. Derrida is critical of these hierarchical polarities, and seeks to reverse the order of each pair. This comes through putting them in a slightly different position within a word group, or by substituting words in other languages that look and sound alike.

This attack against logocentrism springs from the deconstructionist's belief that any transcendental meaning is a fiction. There is no concept that is not prone to open-ended play of signification. As Terry Eagleton says, logos are actually elevated by social ideologies. These logos speak not only truth, but also authority (Egleton 131).

Derrida believes that all meaning is textual and intertextual. There is nothing outside the text. Every text exists only in relation to other texts through affiliation, allusion, and repetition. This does not mean that there is nothing outside of language. Intertextuality refers to the realm of human knowledge, not to the realm of concrete existence. Deconstruction does not deny the existence of an independent, physical world.

Deconstruction views literature as an institution, brought into being by the legal, social and political processes. In spite of the diversity in the deconstructive mood, there is for most deconstructionists a general way of approaching the literary text. Reading literary texts in a deconstructive mode is not a matter of decoding the meaning, it is a matter of entering into the constant play of contradictions.

Culler says that the practical strategy of deconstructive reading is to work on the fissures, reversals, oppositions and exclusions. The text is examined for ways in which it suggests a difference from itself, interpretations that undermine the apparently primary interpretation.    To achieve this end, deconstrucion focuses on the marginal and the supplementary. Actually, in Deconstruction, the margin can be read as the centre of the text (Latimer 260-261).

As Raman Selden observes, the deconstructionist begins by disclosing the hierarchical order of the text, such as the pair of terms soul/body, and masculine/feminine. The deconstructionist aims at reversing this hierarchy by discerning a chink in the symmetry that allows this reversal. However this newly asserted hierarchy is not allowed to install another truth, and that is why indeterminacy prevails (89).

The deconstructive method of reading marks a radical departure from the traditional formalist criticism. Formalist criticism is based on the belief that a careful study of a text will yield the meaning of the work. For Deconstruction, the possibility of the production of meaning is limitless, for no one meaning exists, but rather a cornucopia of esoteric meanings are embedded within the texture of the text. Just as the consideration of one signifier leads to the production of more signifiers, the consideration of one meaning in the text leads to other possible meanings.

Accordingly, It is a common misconception that deconstructing a text means taking it apart and showing its limitations. Actually, in the activity of Deconstruction, one is not dismantling the text, but rather is showing the

means by which the text has already dismantled itself. A deconstructive reading aims to illustrate that the conflicting forces within a text undermine the apparent definiteness of its meaning.

The most important school of Anglo-American Deconstruction is the Yale School of Deconstruction. Actually, the Yale School was the original name of Deconstruction. It included critics like Hillis Miller, Geoffrey Hartman and Harold Bloom. However, the most influential critic was Paul de Man.

All language for de Man is inherently metaphorical. Philosophy, law and politics employ metaphors just as fiction does. The only difference is that literary works acknowledge their metaphorical status, whereas the other genres pass themselves off as ineluctable truth. De Man's pivotal belief was that literary language subverts its own meaning. That is why he saw that literature does not have to be deconstructed; it can be shown to deconstruct itself (145).

## IV. FEMINIST DECONSTRUCTION

As a system that undermines binary oppositions, Deconstruction has been adopted by feminism. Extending the work of Derrida, feminist critics have deconstructed the phallocentric pair male/female. They view phallocentrism as an offshoot of logocentrism, and they combine them in the term "phallogocentrism". Deconstructive feminists have attacked the patriarchal society that has given women secondary sexual, economic, and social roles.

In this aspect, Helen Cixous and Lewis Irigaary deploy a deconstructive approach in the question of feminism and gender identity. They argue that the oppositions of the patriarchal culture have linked men with truth and reason, while women have been associated with falsity and irrationality. Irigary argues that women should escape these oppositions and locate their own identities, while Cixous calls for developing a mood of writing which will transcend all these oppositions. She calls this mood "feminine writing" (Ryan 75).

In her *This Sex Which Is Not One* Irigary elaborates deconstructive theory of feminist separatism. Women have been portrayed as body, physicality or irrationality, and thus as the opposite of all positive values in society. Irigary argues for decanonising this opposition. She proposes that women step outside the system of male hegemony. They must fall back on themselves and value their own bodies instead of despising them as the male tradition has argued (Irigary 178 - 185).

Moreover, Helen Cixous, in her *The Newly Born Woman* offers a similar argument. Women must abandon the male phallocentric tradition of the opposition between active and passive, nature and culture and man and

woman. They must write the transverse tradition that underlies all of these oppositions. She argues that only through the *ecritice feminine* or feminine writing can women achieve this end (Cixous and Clement 246- 251).

Julia Kristeva has used the work of Freud to launch one of the most daring theories in this aspect. What Kristeva does is to rewrite the Lacanian theory of the Symbolic Order. She opposes to the symbolic what she calls the "semiotic." This term indicates "a pattern or play of forces which we can detect inside language." The semiotic is the other of the language. It is associated with femininity whereas the symbolic is a form of writing that is associated with the "Law of the father." However the semiotic is not a language exclusive for women. It arises from the pre-Oedipal period which recognises no distinctions of gender and so it might be called as a "a bisexual form of writing."

Kristeva views the semiotic as a means of decanonizing the symbolic order. The semiotic is opposed to all transcendental signifiers in the phallogocentric society. It destroys and negates the signs of this order. It disrupts the secure meaning of the ordinary language and splits apart the socially accepted values. Most importantly, and as a bisexual form of writing, the semiotic undermines the distinction between the masculine and the feminine, and then deconstructs all the binary oppositions connected with this distinction like male/ female, and authority/ obedience (Eagleton 187-189).

## V. CRITQUE OF DECONSTRUCTION

Deconstruction has been the object of attack of many critics. Deconstruction has been attacked not only because of its denial of meaning to any work of literature or any literary approach, but also because of its set of descriptive terms which describe the inimical relationship between the reader and the text. Examples on Deconstruction's neologism include terms like "self destruction", "overturning", "attacking" or "undermining" of texts.

The major attack on Deconstruction has been because of its lack of seriousness bout reading literature. Critics of Deconstruction pointed out that it reads all works of literature in a similar way. In this sense it makes its readers start with a set of conclusions and forces them to arrive at the same point lacking any kind of suspense during reading. In addition, those critics feel that Deconstruction is responsible for the heavy emphasis on theoretical rather than practical criticism in recent years (Guerin et. al 258). All of these defects in Deconstruction allowed some critics to describe Deconstruction as non-human.

However proponents of Deconstruction have pointed out that it is intrinsically and deeply human. The most compelling evidence on this is that it is affirmative of the paradoxes and multiplicity of our life as signifying beings. If Deconstruction opposes humanism, it is because Deconstruction wants to clarify the instability upon which such a concept is grounded. (Latimer 299).

The most trenchant attack comes from the critic Jurgan Habermas. In his *The philosophical Discourse of Modernity*, Habermas takes a very strong case against Deconstruction. He views that Deconstruction tends to collapse all genre distinction, especially that between literature and philosophy. He says that the main fault of Derrida's work is that he links literature with philosophy and that he treats them as purely rhetorical constructs (Norris 49-53).

However, Derrida rejects the distinction between the literary and the non-literary. He argues that Deconstruction is not a literary theory per se. Rather it is a theory of reading. For Derrida there is always a flickering and diffusing of meaning in the text. This " *aporia* of meaning" is evident in all writings. Therefore, a deconstructive reading might be applied to any text. The more universal the text, the more powerfully it can provoke deconstructive reading.

Accordingly, Habermas was mistaken in condemning Deconstruction because it groups philosophy with other kinds of writing. It is true that Derrida considers philosophy as a certain "kind of writing". However, what Derrida does is not giving us philosophy undermined at the hand of literature but a literature that is a challenge for philosophy in every aspect of its argument. Actually, as one critic put it, it is the sense of pursuing the play of meaning in the text and not attending to certain author or discipline that makes Deconstruction an attractive literary theory. That is why Deconstruction has been the leading literary theory over the last twenty years (Guerin et. al 258).

A final word concerning Deconstruction is the remark of a commentator who pointed out that

> "Deconstruction is not a technique or a method, and hence there is no question of applying it. It is a moment of deepest concern with limits. It is not a hymn of indeterminacy or a life imprisonment within language or a denial of history. Context and historicity are among the most emphasised topics in Derrida's writings. The ethical and the political are not avoided by Deconstruction but are implicated at every step" (Latimer 277).

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# Symbolic Communication and the Notion of "Pachamama" in the "Quechua" and "Aimara" Cultures

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*Abstract—The objective of this research is to interpret and understand the symbolic communication and the ritual manifestations of the earthly and aquatic incidence of the descendants of the Inca Empire. The research approach is qualitative, and the method is observation and in-depth interview, to analyze the underlying meanings and patterns of social relationships from the data obtained in field observation and the selection of key informants. The results of the communication and culture are manifested in the ceremony of the offering to the "Pachamama" Mother Earth in the main festivals of the agricultural calendar. As for the aquatic motivation, the water cult ceremony is associated with the symbolic figure of the aquatic beings, such as: the observation of the behavior of the toads, the fish and the birds, in the different months of the year.*
*Keywords—Aymara, Andean, Cosmic, Spirit, Quechua, Mother Earth, rituals, symbol.*

## I. INTRODUCTION

Studies on communication and culture have always tried to synchronize themselves in theoretical terms, from the abstract vision and not through the interpretation of the meaning and meaning of social and cultural construction. Therefore, to face the problem of communication in theoretical terms, it is necessary, in principle, to understand culture as an asymmetric "social" construction, or better, as a complex articulation of symbolic networks (Cassirer, E. 1997), the author explains that Man can not confront reality immediately, he treats physical reality only through the symbolic constructions of language, myth, heart, magic and science. In the same perspective (Clifford Geertz, 1997, cited in Bech, J. 2006), considers that "man is an animal inserted in plots of importance that he has woven himself" and that "culture is that warp, the analysis of culture must be, therefore, not an experimental science in search of

laws, but an interpretative science in search of meanings "(Bech, J. 2006)

In different cultures conceptions are built on communication systems and behavior of nature's phenomena, people weave myths that refer to the origins of life, individuals observe the movement of stars, human groups elaborate stories that motivate the states of water in the process of climate change, societies build spiritual conceptions about death and some cultures animate the things of the world, through informal communication and education. In this way, "the Andean culture conceives nature as a living and highly sensitive being capable of responding positively or negatively" (Llanque, 1993). The objectives of this article seek to explore the communication systems and the symbolic representation of the terrestrial and aquatic space of the Andean "Quechua" and "Aymara" man culture of the high plateau of Puno, Peru. The importance lies in understanding the current communication systems and the harmonious planning between man and nature. In the processing of frozen and dried potatoes, "the days destined to raise the Chuño are usually on Mondays, Wednesdays, Saturdays and Sundays, they are never carried out on Tuesdays and Fridays, because it is believed that these days the Pope, like Chuño , receives the disease "(Condori, 1992, p.17). In this case, the process of the methodology to obtain information was of the existence and visit to the peasant communities.

The most common instruments in the collection of data were the recording of the narration of the testimonies, the recordings of interviews, the dialogue with the native sages and the lifting of the Andean agricultural calendar. The assumptions raised attribute, firstly, to the sensory impulse of the individual who is associated with the motivation of earthly space; and second, the memory of the experienced process is related to climate and weather changes. In this sense, "the

Andean man lives in constant relation with the Mother Earth," Pachamama ", which comprises the mountains, the rivers and the lagoons. On the other hand, the phenomena of nature, such as lightning, the Wind and the Rainbow "(Choquemaqui, 2003, p. 30), which indicates the continuity or suspension of rain.

The review of documents about the so-called "Pacha" in relation to symbolic time and the paratopian space was made; the sacred ritual directed to the Pachamama 'Mother Earth', the plants and the stars; the reading of the ashes of the incineration of the offering; the cyclical time; the divinization of the spirit of the ancestors; the observation of the image of the celestial mirror, where the movement of the sun is perceived, the phases of the moon and the disposition of the stars that have the shape of animals, instruments and things used by the native populations of the Andean south of the Puno highlands. The data collection corresponds to the peasant communities of the Quechua-speaking district of Capachica and Chucuito of Aymara speech, which corresponds to the area of Lake Titicaca. Afterwards, a visit was made to the altipampa area of the Arapa and Pucará districts, the alpaqueras communities of the Khunurana and Allin Qhapaq mountains of the province of Ayaviri and Macusani for the purpose of linking the categories' meaningful links.

## II. THEORETICAL PERSPECTIVES OF SYMBOLIC COMMUNICATION IN ANDEAN CULTURE

### 2.1. Symbolic communication in the Andean culture

Says Ricoeur, J. (1999: 41) in his article, "Philosophy and language" "philosophy has the task of opening the path of language to reality, to the extent that language sciences tend to relax, if not to abolish, the link between the sign and the thing. To this main task are added two complementary ones: to reopen the path of language towards the living subject, towards the concrete person, insofar as the language sciences privilege, at the expense of living speech, the systems, structures and the codes disconnected from any speaker and, finally, re-open the path of language towards the human community, insofar as the loss of the speaker is linked to that of the intersubjective dimension of language ".

The virtual communication systems and the processes of globalization are converting the world, and therefore, the Andean culture into a network of social relationships where symbols, images, goods and people circulate fluidly (Castells M. 1996). At present, most of the goods and messages received in each locality have not been produced within the same territory. On the other hand (García C. 1995), he argues, that in this process they arise from peculiar relations of production, neither carry

in them the exclusive signs that link them to the national community, but other signs that rather indicate their belonging to transnational systems . In the same line of thinking is (Hannerz, U. 1993), for the author, the process of construction of identities of the subject is in permanent negotiation between the local and the global, ours and the alien, recreating in the middle of the growing interaction between different cultures without often having a clear anchoring in a given territory. Then, the result of all this would be cultural hybridization or transculturation (García C. 1992), the possibility of expressing themselves more and more in different languages and contexts, of moving to a scenario in which old cultural borders have been diluted among the new folds and margins produced by globalization.

In the study carried out by (Ávila, J. 2004), it is argued that many authors point out that it would be complex processes of simultaneous "globalization" and "localization", denominated under the neologisms of "glocalization" as well, with "c" ( Robertson 1992), "creolization" (Hannerz U. 1992), "indigenization" (Appadurai 1996), or "hybridity" (García N. 1992), all concepts that, in short, aim to account for agency capacity and cultural plasticity of the subalterns to reappropriate and redefine for their own benefit originally foreign cultural elements. The development of hybrid cultures is related to the process of de-anchoring of space and time (Giddens 1994, cited by Ávila, J. 2004).

In the case of the notion of space, its redefinition generates increasingly deterritorialized logics, where the diaspora of previously "traditional" groups, shows us that what we believed were culturally and geographically delimited societies reveal themselves more and more "structurally" mobile and delocalized (Ávila, J. 2004). In this sense, now also the natives inhabit the "non-places", called spaces of anonymity in supermodernity (Augé 1993). In the case of the notion of time, many analysts speak of a growing "explosion" of memory (Huyssen 2000 cited by Ávila, J. 2004), which coexists and is reinforced by the assessment of the ephemeral, the fast pace, the fragility and transience of the facts of life.

For Avila, J. (2004) people, family groups, communities and nations narrate their pasts for themselves and for others, who seem willing to visit those pasts, to listen and look at their icons and traces, to ask and inquire. These memories of the culture and cultures of memory would be a response or reaction to rapid change and a life without anchors or roots. Memory would then have a highly significant role, as a cultural mechanism to strengthen the sense of belonging and anchoring in groups or communities. Often, especially in the case of oppressed, silenced and discriminated groups, the reference to a common past allows one to build

feelings of self-worth and greater confidence in oneself and in the group (Yelin 2002). The redefinition of space and time places us in front of new communities of the culture and cultures of the community. These are presented increasingly "deterritorialized" by the world. However, the paradox is that at the same time that cultures and identities are deterritorialized, they are also reterritorialized with unusual vitality. Fundamentally, through the (re) construction of new senses of "localism" (Parker 1998) and "locality" (Appadurai 1996). One of the elements that contributes the most to the construction of localism and locality is the religious sphere. Faced with the vertigo generated by the rapidity of change, for many the sacred makes it possible to build a sense of cosmos that orders the chaos produced in their worlds of life by globalization (Ávila, J. 2004).

## 2.2. The space ritual of the "Mother Earth" form of symbolic communication with the other

In any circumstance of the critical point of life, such as travel, change of address, distribution of inheritance and treatment of a disease, people turn to an expert called yachaq 'wise' who vents, unravels and reads coca leaves . In case of a condition, this character announces the treatment of the discomfort through an offering to the place of residence or tutelary hill. If someone dreams of an old woman, then it is interpreted as the presence of Mother Earth, Pachamama. In this case, the family makes a small ritual with the coca leaves in the place of residence. Referring to the beings of the inner world, "manqha pacha, they have their share of supernatural power and we must count on their support, because they generate life, they own the minerals called tiyu and source of wealth" (Mallea, 1998, p.35 ), which flows from the underground world.

Once, while at home, a call is heard from a woman and when they go out to see no person appears; then, it is assumed that this phenomenon is the expression of the "Pachamama". In this case, a member of the family makes an invocation to the place of residence of their ancestors. In some times someone has seen a woman walking and suddenly in a blink disappears. Which means that it is a manifestation of the place that becomes a woman. When someone dreams of an old woman who asks for something to eat or water; then, the family performs a small ritual act of offering using the coca leaves and sacred grass, q'uwa. Then it is incinerated in the hearth at night. The next day the ash of the offering is read. The white ash means that Mother Earth, Pachamama, received the offering and the black ash indicates that something is missing; therefore, the place where a family is located has not received the entire offering. In addition, "the Pachamama, the one that sustains life, is already old. We have put ten llama fetuses; ten fetuses of sheep; herbs, q'uwa; Coke; sweets; and q'aytu or thread of colors " (Van den Berg, 1989, p.8), are visible figures of the offering.

For Grebe, M. (1983) the cognitive and symbolic patterns persist even after four centuries of conquest and colonization in spite of geographic, historical, social and linguistic factors that influence the generation of contrary influences, which could have weakened or destroyed them . These patterns would have survived beyond the weakening, hybridization or extinction of their own indigenous languages: they would be supraligüísticos.

In a study conducted by Vivian G. et. to the. (2011), Reflect on the practices of ancestral knowledge on health and disease in the Andean culture, in this framework maintain that a point of articulation between Andean Tarapaquean medicine and biomedicine is the equivalence that would exist of the body as a set of organs related to each other that fulfill certain functions. In both cases, the materiality of the human body and its functioning are always present in the diagnoses and forecasts. In this sense, the classifications made in terms of magic-religious diseases exclusively referring to supernatural causes simplify some of the medical practices identified here. Although religiosity invades the health field in most social groups as a way to alleviate uncertainty, we observe that among the less secular Aymaras, unlike Christianity in its hegemonic form, they assign materiality to metaphysical forces.

## 2.3. Expression of the "Pachamama"

In case of a disease, the coca leaves are read. Then the ceremony of the offering to Mother Earth, ("Pachamama") where the fetus called, coca leaves, incense, wine, alcohol, ritual water called ch'uwa and sweets is performed. Diseases have different denominations in the Aymara language, such as "he is seized by the earth, uraqin katjata, seized by the chullpa, hintilin katjata, seized by bad air, ayri pachawa and seized by the spirit of the devil, ñankhan katjata" (Mendoza , 1978, p.46). In this way, the earth manifests itself in different diseases that attack people, (rune in Quechua and jaqi in Aymara), as well as disease from the earth, also attacks the cattle.

When the call of a female voice is heard at some time of the night, but upon noticing there is no person; then, that voice is interpreted as the call of the "Pachamama". In this case, six coca leaves are chosen and Mother Earth is invoked. It is believed that "the forces of good are in the upper world, alax pacha, men are in this world, aka pacha and the forces of evil are in the inner world, manqha pacha" (Ochoa, 1978, p.13 ). However,

the voice of Mother Earth gives notice in advance so as not to be involved in the world of ills, such as diseases.

In the dream an old woman appears asking for some food and water; then, a ritual activity is performed invoking the sacred places, such as: the mountains, the springs of water and the place where the family lives. In this case, the Andean medical experts, who "offer rites, luktiri and the curanderos, qulliri" (Marca, 1979, p.33), are expert people who many of them survived the fall of lightning.

When the raising of the cattle is born with two heads, some pups die, they appear limping, the sheep eat their wool and frequently abort. In this case, from the ceremony of the offering to the Pachamama, using "medicines like sulphate, qullpa or millu; red earth, taku; bait as rub, llamp'u; and the flower of the earth, uraqi t'ika "(Mamani, B., Mendoza, 1981, p.26), that is, the attachments used in the rituals are the things that come from the mountains, the jungle and the coast , like the seashell.

The residence space where the house is built becomes part of Mother Earth, Pacha Mama, which is a place of connection with the life of the family, because there they live, raise the cattle and make the farm, together with the people of the community; for this reason, "the religious rite and the offering to the earth are made to give a good harvest" (Blanco, 1981, p.5), the procreation of the cattle and the welfare of the family.

The grazing field is considered a part of Mother Earth, Pacha Mama, because cattle feed there. "And what is expected of it is fertility and the gift of new life, vegetable and animal" (Aguiló, 1987, p.46). On the days of the festival the cattle are taken to places that are called "uqhu", where there is abundant natural grass and water from the spring.

The field destined to agriculture constitutes an extraordinary place, where all kinds of rituals of gratitude to Mother Earth are done, because the crops are forms of expression of the life that springs from the earth. "Andean technology also has, from the empirical-economic dimension, a second dimension, which we will call symbolic or religious" (Van Kessel, 1989, p.34), which allows the balance of nature between man and nature

The terrestrial dimension, as a geographic and variable category of the ethnic toponymy of the Quechua or Aymara people, corresponds to the so-called pacha, which is equivalent to land, time and space. The invocation and offering to Mother Earth extends to sacred places, mountains, snowy mountains, hills, and residences. The ritual act is performed directed to caverns, rocks, gorges and tunnels.

The symbolic figure called "qillqasqa qaqa" refers to a space of rocky cliffs, where there is a large

amount of cave paintings, as in the alpaca area of the province of Macusani, which extends from the top of the snowy "Allin Qhapaq" "And" Chichi Qhapaq "to the waterfalls of" llaqta mayu "'river of the town' of the district of Coasa, which borders the jungle.

In the pictographs of ideographic representation, circular shapes, astromorphic pigment rings and parallel lines of textile reference appear. The geometric lines correspond to circles, squares, rhombuses, arcs, disks, rectangles and spiral designs. The most frequent color printing is the pigmentation of green, red, yellow, black, gray and white. The zoomorphic manifestations incorporate the animals of the area such as the llama, the alpaca, the "suri" bird runner, the condor, the snake, the fox, the puma, the "taruka" deer and other cervids. The anthropomorphic manifestations show a group of people who carry sticks and pretend to be ancient warriors, we observe the hunting, the domestication and the grazing of the Andean camelids; the dress has correlates in various forms of textile art, the tocapus, the costumes, the handicrafts and the fabrics with the colors of rainbows; the case of the most notable infrastructure is the chullpa "aya wasi" house of the dead that lasts until now as a sacred place of the ancestors, where they perform rites and give offerings.

## III.    STUDY METHODOLOGY

The study is based on an ethnographic - qualitative methodological perspective, using the "Face to face" interview technique and participant observation. The sampling for the selection of cases was based on the type of "avalanche sampling or snowball", which consisted of asking key informants (communal authorities) to recommend potential participants. The mechanisms adopted in the selection of participants in the interviews made it easier for us to establish a relationship of trust with the new participants, it also made it easier for us to access people who are difficult to identify. Finally, in the study, the cultural and educational dimensions were prioritized. Having as a unit of observation adults who since childhood have had experiences and as an adult practice communication with their natural environment through rituals and beliefs.

## IV.    RESULTS AND DISCUSSION

### 4.1. Symbolic communication in the Andean culture

One of the elements used in communication in any culture is language, but in the Andean culture, language becomes a symbolic element in the communication process with its environment (nature). Language corresponds to the set of signs that serve as a means of understanding between members of the same linguistic community, the set of entities among which is chosen in the free combinations

of discourse (Bech, J. 2006). In the formal structural perspective we have the proposal of (Roman, J. 1958), emphasizes that communication process through a structural model, derived from computing, and had as its components an issuer, a message, a means to transmit it, a receiver, the code and the referent, therefore, does not take into account the intersubjective elements implied by Andean symbolic communication.

In this regard Don Faustino, tells the ritual of the offering to the land in the construction of a family home, it uses cultural artifacts for an affective and harmonious communication with the "Pachamama" Mother Earth, as follows:

> *[...] To talk with our Pachamama is much respect, for example, to ask permission to build a house to prepare an offering, the offering consists of "iskay llama sullu" two llama fetuses, "kuka k'intu" whole leaves of coca, incense, "wira q'uya" ritual herb, "kuka mukllu" coca seed, pallar, chickpea and beans. All that, is incinerated in a luminary, which was built in advance for midnight. Then, the next day, the paqu 'wise' is responsible for interpreting the characteristics of the ash. The white, like cotton, means that the Pachamama 'Mother Earth has received very well, ch'iqchi' the gray 'means that something is missing, "yana" black reveals that something was forgotten and mana "ruphasqa" without burning announces that this product was not received by the place (Faustino Condori).*



*Fig.1: Preparation of offering to build a house. Recovered from:*
https://www.google.com/search?tbm=isch&sa=1&ei

The autopoietic system has a sufficient degree of autonomy to make changes in its structure that are appropriate for the conservation of its organization, its identity and viability. The reaction of the system at a given moment to a disturbance in its environment is determined by the state of its structure at that moment and by the history of its previous structural changes (Earls, J. 1998). It is important to emphasize that the interactions of the environment with the self-organizing system do not

determine the actions that occur in the system or its components. All change is determined by the structure. Autonomy does not mean that the system is isolated from other systems or its environment. In general, the maintenance of self-organization and autonomy depends on the input of energy from external sources.

Therefore, in the Andean culture communication systems are more affective and harmonious with nature, therefore, it is not only worldview, but "cosmovivencia"; that goes beyond the sphere of seeing, observing, interpreting the world. It is a matter of living in a respectful and harmonious relationship, not only with nature but with oneself and with others, interculturality process as Walsh, K. (2012) would say.

Don Leonidas Mamani, summarizes the artifacts used in communication with Mother Nature (Pachamama) in the Andean culture:

> *[...] We Andeans can not understand ourselves as separate beings from our Mother Earth; nor can we think that the Earth is like the inert planet, without life. ... We are sons and daughters of the Earth "Pachamama", that is why our coexistence is harmonious and of great respect, as our ancestors said the Earth thinks, speaks, feels and also loves as a mother her children. That is why we have learned to communicate with Mother Earth, through "pagachis" - offerings for every occasion. We know when she asks and what offerings, through coca leaves (Leonidas Mamani)*

In the Andean culture communication systems are centered on the harmony with the life of all natural and supernatural beings, therefore, it turns out to be an interdependent group transformed from always, in the millennia of human development, of institutions and rituals imbricated with it , knowledge and knowledge "stored" both in the transformed nature and in the social institutions and ritualized forms of interaction between men and nature.

Mejía, J. (2007) by contextualizing the global processes of communication coined the concept of globalization, for the author it is likely that the image most accepted by different authors is what defines it as two complex, contradictory, differentiated, parallel tendencies and complementary between the expansion of globalism and the development of local networks. The first trend is global integration "that creates transnational social networks and spaces", society gradually advances to cultural unity. The second trend is the revaluation of local cultures, the division of social existence, the development of identities based on ethnic, religious, national, family and other belongings. Today's society is

increasingly dominated by the relationship between global integration and cultural identity.

Don Remigio comments on the effects of globalization on the communication systems of the Andean culture with Mother Earth:

> *[...] The great media nowadays is affecting the respectful and harmonious communication that we had before with our Mother Earth. When we do not obey and respect the "Pachamama" she sends us punishments, reacts catastrophically to the attitude of the Runa (man), who does not respect the mandates of nature (Remigio Choquehuanca).*

Nowadays, communication systems and global cultural integration mean the development of a Eurocentric vision, that is, cultural globalization is the dominant form that establishes certain tendencies: First, it is the internationalization of life forms; development of media throughout the world (television, film, cable, internet, etc.) The media, especially in the most developed countries, have the ability to influence the culture of countries and threaten his own independence, particularly from Latin America. At present, not only almost everybody participates, in some way, of the global culture irradiated by the world powers, but the same powers appropriate native products and cultural images, to make it part of the world capitalist system. Therefore, a global order of information is configured, that is, an international system of production, distribution and consumption of information (Mejía, J. 2007). Second, the use and access to digital technology and cyber space has become the raison d'être of young people at the beginning of the 21st century. In Latin America, the great cultural leap is the sacralization of technology that replaces old trusts, informs powerfully, mobilizes mentalities, introduces, despite everything, very extensive notions of tolerance and translates, of course, into a system same time of inclusion and exclusion. In concrete terms, it is expressed in the mass of Internet access in Peru, we are part of the countries that have the most connection to the Internet in Latin America, mainly due to the development of public booths (Mejía, J. 2007).

Doña Clara tells how children, young people and adults in her community have changed the ways of communication, through the use and access to certain technological devices:

> *[...] Today, everyone uses a cell phone to call relatives and other people, my grandson says that he has friends in other countries and he tells me that they speak through the Internet. I think that this has changed their behavior, now young people are very cold, they no longer have feelings or values, they no longer respect their*

> *parents, the are no longer discussed. In addition, they no longer want to practice our customs, I think, because of the facilities that exist today (Clara Apaza).*

### 4.2. The offering as a symbol of communication with Mother Earth

Currently, the process of building a new house begins with a ritual led by a native paqu 'wise', who invokes the Pachamama 'Mother Earth' to the wilanchu 'offering to the earth', which consists of sprinkling with blood of cattle on the wall of the house and the incineration of the bones of alpaca, llama, sheep or pig at midnight. On the other hand, the one of August is the ritual of a new productive cycle; January twenty, ritual of the first maturation; two February, ritual to the cattle, trees, farms and agricultural products; May fifteenth, harvest ritual; and June twenty-fourth, ritual of the packing of the cattle.

Clara recounts the ritual of the offering to the Pachamama, in which cultural artifacts are used for an affective and harmonious communication with Mother Earth, in the following way:

> *[...] In the morning, houses and different spaces are purified with incense, the "smoke of the cosmic space". The residues that can be found in the home are removed and burned next to aromatic plants or with medicinal properties: laurel, coca, rosemary, yerba, rue. The burned incense rises to the sky and is a form of offering to the Jananpacha or "world of above", they also burn vegetable resins and palo santo for the Pachamama (Clara Apaza).*



*Fig.2: Payment to Mother Earth "Pachamama" in Azangaro. Recovered from:https://www.google.com/search?q=imagen+de+pago+a+la+tierra+en+azangaro*

The lightning ritual ceremony is performed when it falls to the houses, animals, trees and lands of some

family. Then, the people who have survived the spark of lightning become part of the healers, that is, they become an Andean doctor selected by nature. Meanwhile, the spaces where the lightning struck are considered sacred places that need a ritual on the part of the affected family. The summits of the road known as apachita are reserved, there the travelers rest and pile stones in order that their sorrows remain retained in the rock. Some walkers carry the lizard's precious stone as a symbol of strength.

On the other hand, the ancestral practice of the use of medicinal herbs for the treatment of diseases continues. In the dictionary of Aymara Castilian (Condori, 2011), plants called wira-wira (Gnaphaium vira vira sp.) And "sunila or misiku" (Bidens pilosa andicola) are hot; in the work of native medicinal flora (Cáceda, D; Rossel, 1993), plants called "allqu khichka" dog spine (Xanthium catharticum Humbolgt, Bonpland et Kunth) and mustasa or wild turnip (Brassica rapa L. Sin. campestris L.), which are cold or fresh; and the plants as "chhuqu-chhuqu" (Gentiana scarlatina Gilg Fabris) and in the book of medicinal plants (Pahlow, 1981), the borage (Borago officinalis L. Borragináceas). These plants, in the Andean world, are, in themselves, fresh and hot. The fever produced by the heat of the sun is treated with fresh herbs and the fever produced by the cold is treated with hot herbs. Two types of fever are known: fever produced by the heat of the sun and fever produced by the cold.

### 4.3. The aquatic phenomena

In case of inflammation, swelling of the throat and tonsils because of the cold, then the patient is made to sweat all night until the hot sweat comes out. In this process, "the sages, yatiris and healers, paqunaka, are responsible for performing these rites of atonement in due time and remember the moral laws" (Llanqui Chana, 1985, p.20), which were practiced by generations in the life of ancestral peoples. In addition, there are several natural and animal phenomena as indicators of the presence or absence of rainfall, such as: variety of fish, water bubbles, and the flow of springs, waterfowl and batrachians.

Referred to the fish, such a 'variety of fish' sometimes appears in a lagoon or spring; then, it is an extraordinary being called anchanchu and other people associate with the siren; in these conditions, fishing does not proceed. However, "we must be aware that much of that knowledge is no longer possible to recover from the unwritten science of the peasants" (Enriquez, 1987, p.15). But the wisdom of the technology of the management of platforms and water rituals still persistent.

When water bubbles form in rainy weather it indicates the highest amount of rainfall in the following days. In this case, "the reading and interpretation of the

greatest number of indicators of the Andean ecology translates into concrete technological strategies" (Enríquez, 1987, p.9), in order to avoid floods and overflow of rivers.

At the end of the winter season, the increase in the flow of water from the springs and rivers indicates the early presence of rain. Then, "you start to prepare the seed, to throw the furrows. Once the seed is ready, an official yuntero is named and this begins to open the furrows "(Blanco, 1981, p.5) and suddenly a couple of crows appear, because there are worms in the field. Then, the presence of the birds means good luck, there will be harvest of the first planting.

The transfer of birds from Lake Titicaca to the highlands near the mountain ranges is a sign of the continuation of rainfall, because temporary lagoons have formed in different parts of the Andean highlands, where there is enough food for the birds. At that time you can observe the "spirits of rainbows, kurmi, of white color, which appears during the night and is found in wet places, marshes and springs" (Ochoa, 1978, p.5). These luminous stripes indicate the entrance door to the interior world, where the subterranean beings emerge.

The toads appear in puddles of water that have formed in the winter season, that's where they place their eggs during the rainy season. However, in recent times toads have disappeared from the highlands, only in the areas near Lake Titicaca, still, you can see the toads. Thus, both in the Quechua area and "the myths of the Aymara countryside symbolize the varied aspects of the cultural reality that exists in the altiplano and make it communicable and understandable not only to the current generation but also to the future" (Cadorette, 1978, p.4). The appearance of large numbers of toads indicate the highest rainfall and the temporary disappearance of these batrachians indicate the low temperature and the risk of frost.

### 4.4. Signs of the water cycle

On the side of nature, large fish usually appear in deep lagoons and rivers; then, in this case, you should not dare to fish, because that is a charm of the siren called "anchanchu". This phenomenon of the appearance of rare fish occurs in years of greater rainfall. In some years there is a very fine kind of drizzle, in a calm and windless climate. This phenomenon is a sign of a good agricultural year. In some rivers and springs the increase in water flow is observed; then, this phenomenon is an indicator of the presence of rain as a sign of the first sowing. On the other hand, Lake Titicaca is a space for the appearance of very rare beings that impress the inhabitants.

As Pedro tells us, about the appearances of aquatic beings with the appearance of fish and other forms of animals:

*[...] In some islands of Lake Titicaca appears the so-called "xixi" 'animal' that resembles a donkey ', but without back. This figure of an unknown being usually leads people when they are alone. That's why some people get lost in the lake. Once, when we traveled at night in a motor boat, suddenly appeared a mound of stars floating in the lake. When we approached, it turns out that it was simply a bunch of giant frogs braided one on top of the other, that their eyes shone as they focused with the light. Then on being discovered they disappeared in the water (Pedro Pancca, Taquile Island).*

The aquatic dimension as a hydrographic and variable category of the water states, whose indicator is the "yaku" water, "qucha" lake and "mayu" river. Farmers forecast the rainy year, shortage of rain and year of drought, from the observation of the stars, the direction of the wind, the croaking of the birds, the observation of the egg of the wild birds, the flowering of the plants and the howling foxes.

On the twentieth of March, the autumn equinox, the ritual ceremony of the offering to Mother Lake, called "Mama Q'uta" on the Island of the Uros of Lake Titicaca, takes place. In this month the direction of the wind is interpreted in relation to rain and drought. The plants indicate the presence of frost, rain and drought, the behavior of the animals announces rain, hail and drought. The song of the women symbolizes the production of potatoes and the males represent the beans. The butterflies called "pipilintu" announce the flowering and ripening of the crops. The snowfall of the volcanoes indicates the abundance or scarcity of rainfall in the following agricultural season.

## V.    CONCLUSIONS

In the Andean culture, the way of perceiving nature and its institutions as permanent entities, beyond the time that elapses at the level of the individual life cycle, has profoundly influenced the conceptualization of the forms of communication in the Andean culture. The changes at the level of cultural artifacts used to harmonize the communication and relationship with the "Mother Earth" are interpreted the meaning of the characteristics of the artifacts caused by metaphysical forces.

The systems of communication with nature "Mother Earth" is of the triad type (nature - deities and man). Therefore, coexistence is based on "good living" and the "live well" model is questioned, the latter is a type of development that offers us the possibility that man, the

human species, manages to dominate the natural forces to live better and well. This is where the power relations between the human species and nature are established. In this field of struggle, the "Pachamama" reacts catastrophically as Don Remigio mentions, in the face of the predatory and devastating attitude of the human being, and according to the Andean cosmovision, this is not the asymmetrical relationship between the rune (man) and the Pachamama.

The aquatic symbols are represented by rain, snow, hail, frost and wind. Historically, the people of Qulla Suyu used the campfire on frosty nights, especially at dawn, in order to counteract the low temperature. The classification of ethnic rainfall is called chacra rain, mikhuy for; hail, "chikchi"; isolated rain, "chirapaku"; soft rain, and snow, "rit'i".

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# Gender Discourse in American TV Series *The Big Bang Theory*

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**Abstract—** *This study highlights the issue of gender stereotyping with emphasis on the linguistic aspect. It identifies the male and female characters' linguistic features based on Holmes' (2006) theory of masculine and feminine style of interaction and analyses whether the characters conform or challenge the gender stereotype using Eagly's (1987) Social Role Theory. The findings demonstrate that the protagonists employed the linguistic features as cited by Holmes (2006) in their interactions. The male protagonists are observed to fit the agentic role whereas the female protagonist is noted to fit the communal role, hence proving that they conform to gender stereotypes. It is also shown that social psychology factors such as normative social influence and the presence of others caused the protagonists to conform to gender stereotypes.*

**Keywords—** *gender stereotypes, masculine and feminine style of interaction, linguistic features, agentic role, communal role.*

## I. INTRODUCTION

Historically, gender stereotypes have long existed in our society. But they are perpetuated by the media which serves as a powerful socialising agent in our contemporary society. According to Carter and Steiner (2004), women are often portrayed in media based on their looks or their social roles i.e. daughter, wife and mother rather than as individuals, unlike men who are constantly observed to have high career status and they are dominant in various aspects of life such as work and family. Hence, when the audience especially young children and teenagers are presented with such representation of gender in movies and television, they internalise these ideals. As such, they restrict themselves within the boundaries of these stereotypes, hence unable to realise and expand their full potentials.

## II. BACKGROUND OF THE STUDY

Brannon (2004) explained that the current gender stereotypes are attributed to the beliefs which appeared during the 19th century. The rise of the Industrial Revolution forced men to work outside their homes while women had to stay home to manage their households and

children. This then resulted in the two common beliefs: the Doctrine of Two Spheres and the Cult of True Womanhood.

The Doctrine of Two Spheres refers to the belief that men and women have their separate areas of influence. Women's areas of influence are home and children whereas men's spheres are work and the outside world (Lewin, 1984, as cited in Brannon, 2004). As for the Cult of True Womanhood, it dictates that the combination of four virtues- piety, purity, submissiveness and domesticity- provides the promise of happiness and power to the Victorian women. Although the Cult of True Womanhood was dominant during the 19th century, its remnants still lingers in our present day culture and influence our views of femininity where women are still regarded as weak, dependent as well as timid and that the responsibility of giving birth and assuming tasks like cooking and washing in the home domain should fall upon women.

The 19th-century idealisation of women also resulted in the Victorian ideal of manhood. Masculinity, according to Pleck (1981), is viewed in four themes: "No Sissy Stuff", "The Big Wheel", "The Sturdy Oak" and "Give 'Em Hell". "No Sissy Stuff" describes the rejection towards the portrayal of traits highly associated with femininity in men's behaviour. "The Big Wheel" depicts how men should constantly strive to achieve success and high status. "The Sturdy Oak" component illustrates the notion that men should display confidence and independence during a crisis. The "Give 'Em Hell" aspect makes it acceptable for males to demonstrate violence and aggression in their behaviours. At present, these themes are still prevalent in our society, with the first theme constituting our modern views of masculinity.

## III. RESEARCH QUESTIONS

The study attempts to answer three research questions as follows:

i. What are the linguistic features identified in the discourses of the protagonists in *The Big Bang Theory* based on Holmes' (2006) theory of masculine and feminine style of interaction?

ii. How are the manifestation of the linguistic features in the discourses of the protagonists in *The Big Bang Theory* demonstrate that they conform or challenge the gender stereotypes?

iii. What are the possible factors causing the protagonists in *The Big Bang Theory* to conform or challenge the gender stereotypes in relation to the linguistic features employed by the protagonists?

## IV. LITERATURE REVIEW

### 4.1 Holmes' (2006) Theory of Masculine and Feminine Style of Interaction

Sung (2013) illustrated that males demonstrated masculine style of leadership by employing unmitigated directives, challenging questions and authoritative statements that begin with the pronoun "I" in their interactions with their team members. Females also displayed feminine style of leadership by employing pronouns (e.g. we) and passive voices in statements as well as utilising detailed and elaborate explanation to mitigate rejections and directives. Granqvist (2013) illustrated that the female protagonist in the TV show, *The Big Bang Theory* used a higher frequency of hedges, boosters and tag questions compared to the male protagonists.

Chan (2008) proved that males and females portrayed both masculine and feminine style of interaction. She revealed that female contestants used feminine style of interaction when they interacted in an indirect manner characterised by their tendency to ask questions to confirm decision. At the same time, they also employed aggressive and direct style of interaction when making decisions pertaining to the completion of the tasks in the show. The male contestants employed masculine style of interaction as they asked questions and replied in a straightforward manner but they used collaborative style of interaction by asking for help in finishing one of the challenges in the show.

### 4.2 Conformity and/or Challenge towards Gender Stereotypes

Azmi, Radzuwan, Mairas and Safawati (2016) showed that both male and female protagonists conformed to and challenged gender stereotypes. The female protagonists employed hedges and tag questions when they conversed, all of which signified expressive behaviour. They fulfilled the communal role, thus conforming to female stereotypes. The male protagonists were also found to use a large number of tag questions and hedges in their speech, hence challenging the male stereotypes.

Reutler (2013) also illustrated that that the male and female protagonists conformed to and challenged gender stereotypes. The female protagonist was observed to use more empty adjectives to express their feelings which are synonymous to expressive behaviour, hence they depicted the communal role and conformed to female stereotypes. At the same time, they used swear words while interacting. They did not fit the communal role, hence challenging the female stereotypes. The male protagonists incorporated swear words in their speech, which coincided with assertive behaviour, thus they displayed the agency role and conformed to male stereotypes. But they also asked tag questions when interacting. They did not fit the agency role, hence challenging the male stereotypes.

### 4.3 Factors Contributing to Conformity and/or Challenge towards Gender Stereotypes

Eagly, Diekman and Wood (2000) explained that social psychology factors such as *normative social influence* and *the presence of others* contribute to males and females conforming to gender stereotypes.

Yang, Chiu and Chen (2011) revealed that the need to be accepted as part of the social groups by their college friends played a significant role in influencing college students to engage heavily in online games. Eagly, Wood and Fishbaugh's (1981) experiment had shown that males demonstrated less conformity compared to females when they were required to express their opinion under surveillance of the other group members. It was elaborated that males felt the need to fill in their agentic role by demonstrating autonomy in the eyes of others. Similarly, females were driven to assume their communal role by preserving social harmony and saw conformity as a way to achieve their goal.

Feminism is also observed as the crucial factor as to why males and females challenge gender stereotypes. A study conducted by Cahyani (2009) showed that the act of the female protagonist in the movie *Mona Lisa Smile* challenging gender stereotypes was influenced by the notion of feminism. She revealed that the protagonist, Katherine Watson's feminism perspectives not only had allowed her to break gender stereotypes, but also changed her students' life as she successfully made them realise that there was more to life than marriage and motherhood.

## V. RESEARCH METHODOLOGY

### 5.1 Research Design

This study is a qualitative research which utilises textual analysis to evaluate the dialogues spoken by *The Big Bang Theory* protagonists'.

### 5.2 Sampling

The data are retrieved from the dialogues of the main characters in the TV series, *The Big Bang Theory* (Season 1) and the drama transcripts obtained at https://bigbangtrans.wordpress.com.

*The Big Bang Theory* is chosen because it has been observed to receive various reviews concerning the reinforcement of gender stereotypes in the said TV series. Gender studies conducted by McIntosh (2014) and Viscuso (2015) revealed that the portrayal of the female protagonists in the said series reinforced gender stereotypes and such stereotypes were used to achieve comedy effect. Given the popularity of the series, it is assumed that it has been seen and most likely, liked by many. Therefore it might have had a big widespread influence on the society's view towards gender stereotypes.

### 5.3 Data Collection

Preliminary viewing of the full episodes of *The Big Bang Theory* Season 1 is conducted before the data collection process. At this stage, all the episodes are viewed by the researcher for a total of three times. This is done not only to collect the relevant linguistic features but also to assist the researcher to comprehend better the context in which the dialogues are spoken, thus facilitating the pace at which the linguistic features are identified. The drama transcripts are inspected for any possible mistakes, for instance, omission of certain words spoken by the protagonists. This is to ensure that the materials crucial in answering the research questions presented in this paper are correct and reliable.

After the preliminary stage, the scenes where either or both of the male protagonists, Sheldon Cooper and Leonard Hofstadter are interacting with each other and with the female protagonist, Penny are then extracted. From the selected scenes involving the three protagonists, masculine and feminine style of interactions which match the criteria of the theoretical framework of the study are then recorded for a more in-depth analysis.

### 5.4 Data Analysis

The recorded speech features, which are the data for the present study, are analysed using Eagly's (1987) Social Role Theory to answer the second research question that are to determine whether the male protagonists do play the agentic role and to validate whether the female protagonist portrays the communal role within the TV show from the linguistic perspective. When the male protagonists are demonstrated to portray the agentic role, they are then deduced to conform to male stereotype and challenge gender stereotypes if proven otherwise. Female stereotypes are then manifested if the female protagonist depicts the communal role from the linguistic point of view. On the other hand, she is said to overcome the boundaries of gender stereotypes if she does not fit the communal role in relation to linguistic viewpoint.

Additionally, the data are also analysed and discussed to seek for possible reasons causing the protagonists in *The Big Bang Theory* to conform or challenge the gender stereotypes in relation to the linguistic aspect. At the end of the data collection and analysing process, the episodes are re- watched numerous times in order to attain data saturation as well as to ensure that the data analysed and interpreted are accurate and consistent.

### VI. RESULTS AND DISCUSSION
### 6.1 Holmes' (2006) Theory of Masculine and Feminine Style of Interaction
### 6.1.1 Masculine Style of Interaction

According to Holmes' (2006), masculine style of interaction are identified as follows: competitiveness, aggressive interruptions, confrontational, direct, autonomous, task or outcome oriented and referentially oriented. Table 1 illustrates each linguistic feature outlined by Holmes' (2006) which is exhibited in both male protagonists', Sheldon Cooper and Leonard Hofstadter, dialogues when they interact with each other as well as with the female protagonist, Penny.

*Table.1: Holmes' (2006) Masculine Style of Interaction Demonstrated by Male Protagonists, Sheldon Cooper and Leonard Hofstadter*

| Style of Interaction | Linguistic Features (Types/ Reasons) | Episode & Title | Excerpt(s) |
|---|---|---|---|
| Masculine | (i) Competitive • Verbosity | Episode 2: The Big Bran Hypothesis | Excerpt 1 • Sheldon and Leonard utilized various physics mechanism to win the argument in regards to the Superman movie scene. |
| | • Boasting | Episode 9: The Cooper-Hofstadter Polarisation | Excerpt 2: • Sheldon showed that he thought of himself as better than Leonard because he was the lead author of their research |

| | | paper. |
|---|---|---|
| (ii) Aggressive Interruptions <br> • To show disagreement | Episode 9: The Cooper-Hofstadter Polarisation | Excerpt 3: <br> • Sheldon interrupted Leonard aggressively because he was offended by Leonard's comment about his hypothesis as a lucky hunch. |
| • To show disagreement <br><br> • To dominate the floor with the intention of changing the topic of conversation | Episode 7: The Dumpling Paradox | Excerpt 4: <br> • Sheldon harshly interrupted Leonard when they were still in the midst of a discussion because he was annoyed that his daily routine was interrupted and that he wanted to dominate the floor with the intention to chase everyone out of the house. |
| • To show disagreement <br><br> • To dominate the floor without the intention of changing the topic of conversation | Episode 11: The Pancake Batter Anomaly | Excerpt 5: <br> • Sheldon interrupted Penny harshly because he wanted to dominate the floor and reasserted his question as well as showing his displeasure that Penny could not answer his question. |
| (iii) Confrontational <br><br> • Imperative sentences | Episode 3: The Fuzzy Boots Corollary | Excerpt 6: <br> • Leonard used the imperative phrase, "Give me the phone" to Sheldon. |
| • Insults | Episode 12: The Jerusalem Duality | Excerpt 7: <br> • Sheldon insulted Penny about her lack of understanding towards his predicament because she had never excelled at anything. |
| (iv) Direct | Episode 1: Pilot Episode | Excerpt 8: <br> • Leonard replied Sheldon's questions with a curt "no" and a direct "I don't care". |
| | Episode 1: Pilot Episode | Excerpt 9: <br> • Sheldon bluntly told Penny that they had "tried to masturbate for money". |
| (v) Autonomous <br> • Authoritative statements | Episode 4: The Luminous Fish Effect | Excerpt 10: <br> • Sheldon used authoritative statement, "I need eggs. Four dozen eggs should suffice". |
| • Authoritative statements | Episode 11: The Pancake Batter Anomaly | Excerpt 12: <br> • Sheldon expressed his demand, "I want soup" to Leonard. <br> • Leonard replied Sheldon with an equally authoritative statement: "Then, make soup." |
| (vi) Task or Outcome-Oriented | Episode 2: The Big Bran Hypothesis | Excerpt 13: <br> • Leonard provided efficient suggestion |

| | | | |
|---|---|---|---|
| | | | to construct Penny's furniture as seen in this sentence: "How about if we replace panels A, B and F and crossbar H with aircraft grade aluminium?" |
| | | Episode 12: The Jerusalem Duality | Excerpt 14:<br>• Sheldon discussed his problem faced while building a transporter with Leonard. |
| (vii) Referentially-Oriented<br>   • Factual, informative speech | | Episode 1: Pilot Episode | Excerpt 15:<br>• Sheldon stated aloud that Leonard was lactose-intolerant. |
| | | Episode 15: The Porkchop Indeterminacy | Excerpt 17:<br>• Sheldon explained to Penny that he and his twin sister were fraternal twins, hence they did not look like each other. |
|    • Discourse marker, *so* | | Episode 2: The Big Bran Hypothesis | Excerpt 16:<br>• Leonard used *so* when he compared Penny's waitress job to the human body's carbohydrate delivery system |

## 6.1.2 Feminine Style of Interaction

Holmes (2006) listed the following features as feminine interactional styles: facilitative, supportive feedback, conciliatory, indirect, collaborative, person or process-oriented and affectively oriented. Table 2 shows each linguistic feature outlined by Holmes' (2006) that is exhibited in the female protagonist, Penny's dialogues when she interacts with the male protagonists, Sheldon Cooper and Leonard Hofstadter.

*Table.2: Holmes' (2006) Feminine Style of Interaction Demonstrated by Female Protagonist, Penny*

| Style of Interaction | Linguistic Features (Types/Reasons) | Episode & Title | Excerpt(s) |
|---|---|---|---|
| Feminine | (i) Facilitative<br>   • Pragmatic phrases | Episode 2: The Big Bran Hypothesis | Excerpt 18:<br>• Penny used phrases such as *well* and *you know* when talking to Leonard. |
| |    • Tag questions | Episode 4: The Luminous Fish Effect | Excerpt 19:<br>• Penny used tag question, "so you got canned, huh" towards Sheldon. |
| | | Episode 7: The Dumpling Paradox | Excerpt 20:<br>• Penny directed the tag question, "he's kind of a sore loser, isn't he" towards Leonard. |
| | (ii) Supportive Feedback<br>   • Minimal response, *oh*.<br>   • Short phrase, "that's nice". | Episode 1: Pilot Episode | Excerpt 21:<br>• Penny replied Leonard and Sheldon's greetings with a minimal response, *oh* followed by a short phrase, "that's nice". |
| |    • Minimal response, *uh-huh* | Episode 9: The Cooper-Hofstadter Polarisation | Excerpt 22:<br>• Penny responded with an *uh-huh* when Leonard talked about his bottled city replica. |
| | (iii) Conciliatory<br>   • Discourse markers, *well* and *maybe* | Episode 4: The Luminous Fish Effect | Excerpt 23:<br>• Penny used *well* and *maybe* in her reply towards Sheldon's criticism. |

| | | | |
|---|---|---|---|
| | • Modal verb, *might* | Episode 17: The Tangerine Factor | Excerpt 24: <br>• Penny used the modal verb, *might*, in the sentence "What I'm saying is Leonard might be different in a good way" when she conversed with Sheldon. |
| | (iv) Indirect<br>• To avoid confrontation | Episode 1: Pilot Episode | Excerpt 25:<br>• Penny inquired Leonard's willingness to do her a favour prior expressing her request. |
| | | Episode 7: The Dumpling Paradox | Excerpt 26:<br>• Penny indirectly rejected Leonard's invitation to join video game tournament by saying that "we could just have a life". |
| | (v) Collaborative<br>• Acknowledging previous speakers | Episode 9: The Cooper-Hofstadter Polarisation | Excerpt 27:<br>• Penny acknowledged Leonard's justification regarding his Halloween outfit choice with an "okay, alright." |
| | | Episode 17: The Tangerine Factor | Excerpt 28:<br>• Penny acknowledged Sheldon's childhood trauma by replying "of course". |
| | (v) Collaborative<br>• Acknowledging previous speakers | Episode 9: The Cooper-Hofstadter Polarisation | Excerpt 27:<br>• Penny acknowledged Leonard's justification regarding his Halloween outfit choice with an "okay, alright." |
| | | Episode 17: The Tangerine Factor | Excerpt 28:<br>• Penny acknowledged Sheldon's childhood trauma by replying "of course". |
| | (vi) Person or Process-Oriented<br>• Open-ended question to create a friendly and supportive atmosphere | Episode 3: The Fuzzy Boots Corollary | Excerpt 29:<br>• Penny asked Leonard an open-ended question, "what's new in the world of physics" to ease the awkward tension between them. |
| | | Episode 9: The Cooper-Hofstadter Polarisation | Excerpt 30:<br>• Penny asked Sheldon an open-ended question, "well, how do you feel" to prompt him to reconcile with Leonard. |
| | (vii) Affectively-Oriented<br>• Linguistic filler, uh | Episode 1: Pilot Episode | Excerpt 31:<br>Penny used linguistic filler, uh, to give herself time to plan her next utterance as she didn't want to offend Sheldon and Leonard further. |
| | • Hesitations | Episode 3: The Fuzzy Boots Corollary | Excerpt 32:<br>• Penny hesitated to answer when Leonard asked about her "hallway friend" because she was afraid that her answer might not be received well by Leonard. |

## 6.2 Conformity and/or Challenge towards Gender Stereotypes

In reference to protagonists' linguistic features in *The Big Bang Theory* analysed in the previous subsection, the protagonists are found to conform to gender stereotypes.

### 6.2.1 Agentic Role

Eagly (1987) explained that men's social behaviour and personality originated from the contrasting distributions of men and women into their respective social roles- men as paid employee and women as resource provider and homemaker. When the division of labour between men and women is realised in modern societies, "women and men adjust to their sex-typical roles by acquiring the specific skills and resources linked to successful role performance and by adapting their social behaviour to role requirements" (Eagly, Wood &Diekman, 2000, p. 126). In order to accommodate their employment role, men favoragentic qualities such as self-assertion, independence and personal efficacy, all of which convey dominance, authority and control. Given men more than often occupy roles that require predominantly agentic behaviours for successful role performance, such tendencies become stereotypic of men and hence incorporated into a male gender role (Eagly, Wood &Diekman, 2000). Within the constraint of this study, both Sheldon and Leonard are noted to conform to male stereotypes because they demonstrated agentic role marked by their display of traits such as self-assertion, independence and personal efficacy.

### 6.2.1.1 Self-Assertion

Self-assertion "is the confident and forceful expression or promotion of oneself, one's views or one's desires" ("Self-assertion", 2017). It is manifested in the form of aggressiveness, ambitious and dominance.

Aggressiveness, in this context, refers to men's competitiveness to outshine people of same and different sex. Sheldon evidently expressed aggressiveness when he interrupted Leonard harshly with "Don't you ever speak to me again" in Excerpt 3 and "No more talking. Everybody go" in Excerpt 4.Ambitious is also another self-asserted trait associated with men, coinciding with what Holmes' (2006) cited as competitive and confrontational. Sheldon and Leonard demonstrated their need to possess dominance and power over others in terms of their social status as physicists. Excerpt 1 showed evidence of Leonard and Sheldon's competitiveness as noted by their need to assert dominance over the other in terms of knowledge. Leonard's competitiveness is noted by his adamant

insistence to present their research paper at a prestigious conference in Excerpt 2.

Additionally, individuals utilizing confrontational styles of interaction often speak in a manner which imposes on their listeners including explicit instructions and insults as seen in Excerpt 6 where Leonard gave Sheldon an explicit instruction to pass the phone to him and Excerpt 7 where Sheldon had insulted Penny for her inability to attain academic achievement in her life. Males' dominant behaviour in social interaction is reflected in terms of direct disagreement and interruptions. Excerpt 8 and Excerpt 9 serve as evidences that both Sheldon and Leonard exhibited dominance in their interactions with each other as Leonard disagreed with Sheldon explicitly in the former excerpt and Sheldon cut in Leonard's words in the latter excerpt.

### 6.1.1.2 Independence

Eagly (1987) highlighted that display of independent trait is expected of men if they want to succeed in a highly competitive paid employment industry. In reference to Holmes' (2006) masculine styles of interaction, males who are independent are usually confident about themselves. Hence, they have sufficient motivation to use autonomous speech style which is often manifested in the form of authoritative statements. From what were observed in Excerpt 10, Excerpt 11 and Excerpt 12, when Sheldon and Leonard enunciated their demands in the form of authoritative statements, they were said to possess a significant level of self-confidence, hence they were in fact independent males.

### 6.1.1.3 Personal Efficacy

Individuals with high levels of personal efficacy stay committed to goals and show higher levels of task engagement (Beattie, Hardy and Woodman, 2015). Males' high levels of personal efficacy correlated to the provider roles occupied by males. As men that undertake provider roles are perceived to have a higher status than women who take on the domestic role, they are regarded to make better decisions and resolve conflicts, hence boosting their beliefs about their capability to attain challenging objectives (Eagly, Wood &Diekman, 2000).This trait matches with the features listed by Holmes (2006) which is task or outcome-oriented. As observed in Excerpt 13, Sheldon and Leonard were task or outcome-oriented when they focused in assembling their friend, Penny's furniture. Similar trait was also seen in Excerpt 14 where Sheldon sought out for solutions to his problem when designing a transporter.

### 6.2.2 Communal Role

Eagly's (1987) *Social Role Theory* explained that housemaker roles are assigned almost exclusively to women in most societies. People then form their gender role expectations from observing women around them and perceive women, owing to their homemaker roles, enacting communal behaviour such as caring and nurturant, emotionally expressive and interpersonally sensitive. In the constraint of this study, Penny is said to conform to female stereotype because she exhibited traits such as caring and nurturant, emotional expressiveness and interpersonally sensitivity in her interactions with Leonard and Sheldon.

### 6.2.2.1 Caring and Nurturant

The attributes, caring and nurturant, encompass qualities such as affectionate, able to devote self completely to others, eager to soothe hurt feelings, helpful, kind and sympathetic (Eagly, 1987). It is suggested that the centrality of childrearing on women fosters women's orientation to display concern and nurturance (Canary &Dindia, 2009). Such trait is manifested in the form of facilitative, supportive, collaborative, person or process-oriented and affectively oriented.

Facilitative style of interaction which encourages the addressee's participation in conversations demonstrates the speaker's affection towards the addressee. In Excerpt 18, Penny used hedges like *well* and *you know* to signal Leonard to contribute into their conversation and her consideration for Leonard's involvement in their conversation implied her affection towards Leonard. When listeners use minimal responses while hearing the speakers talk, they not only can show social support to the speakers to continue but also to prevent misunderstanding that the listeners are not paying attention, which often can lead to conflicts. As seen in Excerpt 21, Penny responded minimally towards Leonard and Sheldon's greetings with a minimal response *oh* followed by a short comment, "that's nice". In this situation, by showing that she was listening to them, she was already conveying her positive attitude towards her neighbours. In Excerpt 22, Penny replied with *uh-huh* to Leonard's fond explanation about his replica. She wanted Leonard to know that she was paying attention to what he had said, demonstrating her apparent affection towards the latter.

Women place great interest in others, so they value cooperation in their social interactions to provide social support to their listeners. This is illustrated in Excerpt 27 when Penny acknowledged Leonard's answer to show cooperation. In Excerpt 28, Penny demonstrated her affection and sympathy towards Sheldon as she prompted him to recount his unpleasant experience of receiving an unwanted birthday gift, hoping that talking about the trauma could sooth his hurt feelings.Women are person or people-oriented in the sense that they care about their relationship with others and express their consideration by putting in efforts in creating a friendly and supportive atmosphere for others. In Excerpt 29, Penny had asked Leonard: "So, what's new in the world of physics?". The purpose of her asking such question was to ease the awkward tension between her and Leonard. By asking question relevant to Leonard's interest, she intended for Leonard to feel more comfortable to engage in conversation with her. In Excerpt 30, Penny's concern about Sheldon's friendship with Leonard was evident when she enquired the former about his feelings after his fight with his best friend as noted by her question, "Well, how do you feel?"

The term affectively oriented individuals describes those who are aware of people as well their own emotional states and they utilise these knowledge to guide themselves in social interactions (Booth-Butterfield & Booth-Butterfield, 1994, p. 331). As seen in Excerpt 31, Penny felt guilty when Sheldon and Leonard had been stripped off their pants when they attempted to retrieve her television set from her ex-boyfriend. She was aware that this had caused them both embarrassment and damaging their self-esteem, hence she used fillers such as *uh* to fill in the conversation as she thought of the appropriate words to say to her friends without injuring further their pride and also to soothe their hurt feelings. In Excerpt 32, Penny's hesitancy to talk about her "hallway friend" also attributed to the fact that she was aware that her answer might cause displeasure to Leonard.

### 6.2.2.2 Emotional Expressiveness

Emotional expressiveness is a term which describes the ability of one showing their emotions explicitly. Parsons (1964) attributed women's emotional expressiveness to their specialized role due to the division of labour in modern societies. Women were socialized to care for others within home and such a role required emotionality – the ability to display emotions. In the context of the present study, emotional expressiveness is manifested through affective oriented style of interaction.

In Excerpt 31, Penny's emotion of guilt was exhibited in her speech, "I'm so sorry, I really thought if you guys went instead of me he wouldn't be such an ass" and her promise to buy Sheldon and Leonard dinner as noted by the line, "I'll get my purse and dinner is on me, okay?" when she realised that she had caused her friends trouble for doing her a favor in retrieving her television set from her ex-boyfriend. In Excerpt 32, Penny revealed her anxiety when she was asked about her relationship with her "hallway friend" whom Leonard found she was kissing with.

### 6.2.2.3 Interpersonal Sensitivity

Interpersonal sensitivity refers to how well one 'reads' and appropriately responds to other people's behaviours which can be manifested in verbal and nonverbal (Hall &Andrzejewski, 2009). In the context of this study, interpersonal sensitivity coincides with Holmes' feminine styles of interaction: supportive feedback, conciliatory, collaborative and person or process-oriented. In the context of Excerpt 21, Penny was conscious of the importance of returning her neighbour's greetings as a form of social manner, hence her minimal reply *oh* and *that's nice* to both Sheldon and Leonard.

Women are conscious of others' thoughts and feelings, thus as an attempt to prevent from offending their listeners' feelings, they do not engage in conflicts with others including confronting them directly and giving explicit instructions. This is illustrated in Excerpt 23 where Penny used hedges, *well and maybe* to avoid from being involved in conflicts with Sheldon despite his direct criticism towards her. As for Excerpt 24, Penny also strived not to sound offensive as noted by her use of hedges, *might* when she commented about Leonard during her conversation with Sheldon.

Women's inclination to manifest selflessness and to be at one with others prescribes them to display cooperation towards their listeners. As observed in Excerpt 27, Penny's acknowledgment towards Leonard's answer as noted by her reply, "Okay, alright" signified her wish to attain mutual understanding. In Excerpt 28, despite Penny's reluctance, she was aware of the need to show cooperation so that they could reach joint comprehension, hence her prompting for Sheldon to talk about his terrible childhood experience of not being able to receive his desired birthday gift as marked in her question, "what trauma".

Speakers using person or process-oriented styles of interaction are more concerned with the receivers or the process of communication rather than attaining the goal of the communication (Liu, Volcic&Gallois, 2015). This is illustrated in Excerpt 29 when Penny used questions such as "So, what's new in the world of physics?" and "Really, nothing?" to encourage Leonard to talk, which is an evidence of Penny's accommodation towards Leonard. In Excerpt 30, Penny's question, "well how do you feel?" in reference to Sheldon and Leonard's quarrel reaffirmed that Penny was indeed concerned about Sheldon's feelings rather than wanting to know about their quarrel.

### 6.3 Factors Contributing to Protagonists Conforming/Challenging the Gender Stereotypes

In reference to *The Big Bang Theory* protagonists' conformity to gender stereotypes, it is found that the factors contributing to protagonists' conforming to gender stereotypes are *normative social influence* and *the presence of others.*

### 6.3.1 Normative social influence

Normative social influence stems from people's desire to be socially approved and accepted by others, hence they behave and speak of matters which they might not necessarily believe, agree or accept so that others' expectations are met. The occurrence of normative social influence has certainly contributed to the protagonists, Sheldon, Leonard and Penny in conforming to their gender stereotypes.

In most societies, it is expected of a male to be competitive in their interactions. Sheldon and Leonard's argument regarding a misrepresented physics mechanism in a movie in Excerpt 1 is a demonstration of them attempting to gain their friends, Howard, Raj and Penny's approval as 'real men'. Sheldon's overstatement about his intelligence in Excerpt 2 is also seen as a way of conforming to the society's expectation about males' linguistic behaviour. Sheldon also tried to portray himself as a manly man before his friends to gain their approval by interrupting aggressively as well as being confrontational and direct. This is seen in Excerpt 3 where he interrupted Leonard harshly with a "Don't you ever speak to me again", Excerpt 7 in which he outrightly insulted Penny's average life.

Most societies especially the American society expect men to be independent and this trait is highly associated with self-confidence (Cuddy, Crotty, Chong & Norton, 2010). To show his confidence, Sheldon was driven to use autonomous statements such as "I need eggs" in Excerpt 10 and "I want soup" in Excerpt 12. Furthermore, men are also commonly presumed to be competent in tasks especially those requiring intelligence and physical strength. Both Leonard and Sheldon strived to meet the expectation as noted by their task or outcome-oriented utterance, "How about if we replace panels A, B and F and crossbar H with aircraft grade aluminium?" in Excerpt 13 and referential speech style, "Fraternal twins come from two separate eggs. They are no more alike than any other siblings"in Excerpt 17.

Similarly, being the only female among her group of friends, Penny certainly felt the pressure to behave like what the society considered as 'a woman' from the linguistic perspective in order to gain approval and acceptance from her friends.Penny used features of feminine styles of interaction including facilitative, supportive feedback and collaborative so that her friends, Sheldon and Leonard would accept and approve her as

part of their group. Based on facilitative styles of interaction marked by the phrase like *you know* in Excerpt 18, Penny clearly attempted to get Leonard to look at her positively despite she was about to make a request that might impose on him. As observed in Excerpt 19, when Penny realised that Sheldon was fired from his work, she used tag question to demonstrate her concern to him. This was because she understood that she needed to demonstrate the communal role expected of her if she wanted to build mutual affinity with Sheldon.

Supportive feedback, which is manifested in the form of minimal responses, is also used as a strategy utilized by Penny so that she would be approved and accepted by Sheldon and Leonard. This is seen in Excerpt 22 where Penny answered with an *uh-huh* to signal Leonard that she was listening when the latter proudly explained about his replica model of Bottled city of Kandor based on the *Superman* movie.

Collaborative devices like acknowledging the speech of one's conversation partner is also employed in Penny's interaction with Sheldon and Leonard. These interactions also served as evidences that Penny behaved against her actual thoughts and opinions and conformed to the social norm. In Excerpt 27, although Penny evidently disagreed with Leonard's choice of outfit, she still acknowledged his reason why he had not worn the specific outfit during her Halloween party because she knew that it was necessary to do so if she wanted to gain approval from Leonard. In Excerpt 28, despite her reluctance in the beginning, Penny still encouraged Sheldon to talk about his unpleasant childhood experience to show that she cared about him because she did not want Sheldon to shun her.

Penny also knew she had to conform to what the society expected a woman to behave, hence her usage of conciliatory devices, indirect and person oriented speech styles in her interactions with Sheldon and Leonard. As observed in Excerpt 23, despite that Sheldon had made a direct confrontation by criticizing her choice of multivitamin supplements, she did not retaliate and instead used hedges such as *well* and *maybe* to avoid herself from getting into conflict with him because it is unlikely for women to be confrontational. As seen in Excerpt 24, Penny also ensured to employ modal verb like *might* to lessen the impact of her comment about Leonardbecause it was unconventional for women to criticize a person directly and performing direct criticism would not help her to acquire approval from Sheldon.

In Excerpt 25, Penny's awareness that she needed to display communal qualities so that she could gain acceptance and approval by her friend, Leonard had dictated her to use indirect features in her speech. Similarly, in Excerpt 26, Penny was able to perceive that

her direct rejection towards Leonard's suggestion might impose on his face and that such outcome would be against the societal norms, resulting in her not being able to obtain positive judgment from her friend. Thus, she utilized indirectness to convey her answer.

As women are known to be warm and communal, societies naturally perceive that women utilise person or process-oriented style of interaction (Rosette &Tost, 2010). Based on Excerpt 29 where Penny used open-ended question to accommodate Leonard' s feelings and Excerpt 30 when she asked Sheldon about his thoughts and feelings for not being in talking terms with his friend, it was evident that Penny understood that she needed to portray her communal role in order for her to be liked by her friends.

### 6.3.2 Presence of others

Eagly, Wood and Diekman (2000) highlighted that people inherently feel the need to present themselves positively in front of others. In this study, the protagonists, Sheldon, Leonard and Penny interacted in ways that conform to male and female stereotypes in the presence of each other and their friends, Raj and Howard due to their desire to make a positive impression about themselves on their friends.

Given competitiveness is often associated with one's superiority, Sheldon and Leonard were seen to compete their knowledge in physics to show that they were smarter than the other with the purpose of trying to impress their other friends. This is demonstrated in Excerpt 1 where both Sheldon and Leonard argued about the scientific accuracy of Penny's favourite*Superman* movie scene in the presence of Howard, Raj and Penny.

Moreover, Sheldon was also observed to use confrontational features of speech in Excerpt 7 when he had forthrightly insulted Penny about her being unable to achieve academically in the presence of their friends, Howard and Leonard, hence Sheldon's inclination to demonstrate that he was of higher status than Penny in order to impress his friends. Sheldon's autonomous statement, "I forbid it" in his argument with Leonard in front of Howard and Raj in Excerpt 11 also served as evidence that he indeed wanted to show that he was of higher status and thus making a good impression on his friends.

Correspondingly, Penny was also inclined to present herself positively in the eyes of her male friends. As seen in Excerpt 20, Penny directed a tag question, "Gosh, he's kind of a sore loser, isn't he?"towards Leonard in Raj's presence. Given tag question is used to encourage the other to participate in the current conversation, her use of tag question might lead Raj to think of Penny as kind and caring. In addition to that,

Penny's indirect rejection towards Leonard's proposal to take part in video game tournament in Excerpt 26 also served as proof that the former did not want to offend Leonard, hence wanting to establish a positive image in the eyes of her friend, Leonard.

## VII.    CONCLUSION

To summarise, the male protagonists in *The Big Bang Theory* demonstrated the masculine styles of interaction and feminine styles of interaction as proposed by Holmes (2006). From the manifestation of the linguistic features in the protagonists' discourses, they were found to conform to their gender stereotypes. They conformed to gender stereotypes due to two social psychology factors which are *normative social influence* and *the presence of others*.

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# Prominent Process of *Defembula Kahitela* Ritual Practice by Muna Ethnic in Barangka District

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*Abstract– The ritual practice of corn planting (defembula kahitela) is one of the agricultural traditions that have been handed down from generation to generation by Muna ethnic communities in Barangka District. The practice of the defembula kahitela ritual expresses Muna's ethical cultural conditions in the midst of the development of the modernity of agricultural patterns. The strong traditional values in the Muna ethnic community then make the ritual practice of the defembula kahitela still exist and maintained very well by Muna ethnic in Barangka District. This study aims to analyze the process in the ritual practice of the defembula kahitela on Muna ethnicity in Barangka District. The approach used in this study is a qualitative approach with a qualitative descriptive method. Data collection techniques used in this study is interviews, observation and document review. This study uses qualitative and interpretative descriptive analysis. Based on the results of the research that has been done, it was found that the ritual of defembula kahitela has 15 stages that must be passed by the farmers, namely: 1) detambori, 2) dewei, 3) tughori, 4) desula, 5) derangka, 6) dekatondo / deghala, 7) Kaago-ago, 8) detisa, 9) defenomi, 10) depasele, 11) defolimba, 12) detongka, 13) kasaraka, 14) detotowi, and 15) depanto. Each stage in the ritual practice of defembula kahitela is always followed by a ritual in its implementation which aims to ask for the safety of the farmer and the fertility of the corn planted awake, so as to obtain better results.*

*Keywords– Power, Ritual, Defembula kahitela, Muna ethnic.*

## I. INTRODUCTION

As one of the efforts in maintaining the livelihood, every ethnic group in the archipelago is always required to carry out activities that can support the fulfillment of their daily needs. For people who live in rural areas, generally have inadequate intellectual knowledge so that the efforts to be realized are shared in forms of livelihood such as farming, raising livestock, and as laborers. Seeing the condition of the Barangka District community, with a strong traditional in nature, with a low quality education, many people choose to become farmers in an effort to fulfill

their family's daily needs. For people in Barangka District, farming is not only a living support, but farming is an ancestral tradition that must always be preserved as well.

In its agricultural habit, corn plants are the main commodity of choice agriculture in Barangka District. The choice of corn as a staple plant is based on the fact that corn is the main commodity in Southeast Sulawesi. Even so, farmers in Barangka District did not fully assume that corn was a superior commodity, but farming corn as a tradition that is passed on from one generation to the next until now. That is why corn for Muna ethnicity is used as traditional food.

Along with the corn farming, as it is considered as the traditional habit, it also has a traditional ritual practice for every step in doing the farming so called defembula kahitela. The practice of the ritual of defembula kahitela has many steps that must be carried out. However, before carrying out the defembula kahitela activity, the first thing to be determined is a good day and time to start planting. The Muna ethnic community believes that there are times that are not good or unlucky in each month, and if the farmer starts the activity at that time it is believed that something bad will happen, both to the farmers' crops and to the farmers themselves. To find out the ill-fated times, there are people who were able and trusted by the Muna ethnic group in Barangka District to count and see natural phenomena such as seasons and astrology in the sky namely parika.

The process of planting corn by the people of Muna in Barangka District is always accompanied by various kinds of farming traditions and rituals. In corn farming activities there are a number of steps that must be passed starting from the pre-planting period, planting period, harvest and post-harvest period, which have various kinds of rituals. Abstinence for Muna ethnic farmers if they do not carry out ritual practice of defembula kahitela, it is believed by farmers to cause adverse effects on the plants and the farmers themselves. In practice, there are safeties rituals carried out by farmers equipped with various requirements led by Parika. In principle, the ritual carried out is based on the ethnic beliefs that there must always be harmony between humans and other forces outside of

human beings, so that in farming there is a balance with their lives (Mustaman, 2015).

## II. METHODOLOGY

The study of the process in ritual practice of defembula kahitela in Barangka District, West Muna Regency, Southeast Sulawesi Province is included in descriptive qualitative research, namely research that provides a description of the situation or symptoms that occur. Through qualitative methods, it allows researchers to organize, criticize, and clarify interesting data. Thus, this qualitative research guides researchers to obtain unexpected discoveries and build new theoretical frameworks (Endraswara, 2003: 14-15).

This study uses qualitative methods, with techniques for collecting data through observation, interviews or document review. This method is used for several reasons. First, adjusting qualitative methods is easier when dealing with multiple realities. Second, qualitative methods present directly the nature of the relationship between researchers and informants. Third, this qualitative method is more sensitive and more adaptable to many sharpening with shared influence on the patterns of value that faced by the reeracher (Maleong, 2004: 9).

The method of determining informants in this study conducted with purposive method. The consideration is that the informant is determined to have a lot of knowledge and experience about the object of research. The informants interviewed in this study were based on certain criteria. First, they are recorded as traditional leaders and community leaders, readers of prayers or mantra (parika). Secondly is the local government in Barangka District. Third is local people who live in Barangka District. This study uses qualitative and interpretative descriptive analysis. The process of data analysis is done by examining all data from various available sources. The first step is to examine data from various sources, make comparisons and illustrations, concepts, criteria, and abstractions. According to Nasution, analyzing data is a difficult job and requires hard work. Data analysis requires creative power and high intellectual abilities. There is no particular way that can be followed to conduct an analysis so that each researcher must find his own method that is felt to be suitable with the nature of his research. The same material can be classified by different researchers (Sugiyono, 2009: 244).

The data that has been collected is first selected both from the results of observations, interviews, document studies, and literature studies. Then it is classified, categorized and interpreted by looking at the relationships between the data to reveal interrelated elements.

## III. FINDINGS

Basically ritual is a series of words, acts of religion followers by using certain objects, equipment and equipment, in certain places and wearing certain clothes. Turner's explanation of ritual has actually given an idea of what he calls symbols (Turner, 1974: 19). Defembula kahitela is a ritual practice for Muna ethnic in Barangka District at the time of ccorn cultivation and has been embedded in the peasants and has become a tradition on the ethnic Muna. In the practice of the Muna ethnic defembula kahitela in Barangka District, there are various stages of land clearing until postharvest is carried out and should not be abandoned by farmers in its implementation. Of the fifteen stages, each step will be described and the cultural material used in the explanation below:

1. Detambori (Land Opening)

Detambori or opening new land is the initial activity of farmers when planting corn. But before farmers start clearing land, farmers must know when it is a good time to start land clearing activities and when it is not. Starting from determining the good day, farmers need a parika who is believed to have knowledge about the procedures and spells that are in the ritual. After a good day is determined, then with permission Parika the farmer begins to open the land. On land that has never been worked on (new land), Parika first checks whether the land can be processed or not.

2. Dewei (Clearing)

Dewei activities do not need a good day calculation anymore, but before they start, they will first recite a mantra by Parika, so that the spirits of the inhabitants of the big trees do not disturb the people who will do the activity in that place. The subtle spirit is moved from its place and the location of the spirit settlement is shown by Parika, with the hope that this treatment of evil spirits will become friends with the farmers or humans who will use the forest to make a living by farming.

3. Tughori (Cutting down)

Not much different from dewei, tughori activities such as cutting down trees on the land that will be planted with corn also requires a parika for it is the one who has the power in ritual matters. In the ritual activities of cutting down large trees, it is using five cigarettes rolled using betel leaves and five stems using dried banana leaves (finde), the use of betel is intended for female supernatural creatures, while finde or dried banana leaves rolled for male supernatural beings - because the belief of the Muna people, trees that will be cut down in the garden area have occupants so the purpose is to move the inhabitants of large trees, so that they do not live in field or land, including in the expanse, so as not to disturb.

4. Desula (Burning)

After the leaves of the trees that are felled dry, it is then come to the burning (desula) step. Before burning the tree branches that have been cut down, first conduct deliberations between farmers and parika about when a good day to burn, and again Parika who has the knowledge is given the power to determine the good day of burning. Fire is carried out if the farmer is right really sure that the branches of the trees are safe to burn, in the sense that they will not harm or cause harm to other people.

5.      Derangka (Cleaning Combustion Remnants)
After the combustion is complete, the next day the farmers begin to clean up the remnants of combustion or known as the term derangka. The remain remnants of tree branches were collected and then burned, besides being burned, the tree branches is also used as firewood in household.

6.      Dekatondo/Deghala (Fencing)
After the land has been cleared, the next activity is fencing (Dekatondo/Deghala). In the Muna ethnic community in the Barangka District, the fencing process is known as two terms, namely dekatondo and deghala. Dekatondo means sticking a log that has been prepared to the ground and lined up one by one in such a way that it is estimated that wild animals in the forest cannot enter the garden. While the deghala is that the wood is not plugged in, but the prepared logs are laid and arranged with both ends tied so as not to fall.

7.      Kaago-Ago (Welcoming the Planting Season)
The kaago-ago ritual was carried out after the community cleaned the land and the land was ready to be planted with corn. Before the Kaago-ago implemented, a meeting was held to determine the implementation day, which was led by Parika which was poured into the location of the stretch of land. In the meeting, an agreement will be reached when the implementation is adjusted to the good day. The selection of a good day is intended so that the implementation of the event does not get obstacles in the process of planting. Some equipment that must be prepared in the kaago-ago ceremony such as machetes, hoes, pieces, sickles, axes, chicken eggs that have been boiled one grain, water, wood that has been tapered, a piece of white cloth (katandai), offerings (rice, tobacco, betel leaf, areca nut).

8.      Detisa (Planting)
After passing the seven rituals, it is then the time to plant or what is called Detisa. The process of corn planting on a large area presents the farmer's relatives and neighbors to help make, but if the land is not too large they are sufficiently assisted by relatives or close relatives. The important thing is the relationship that farmers have to build with other communities in corn farming, for this activity cannot be done individually.

9.      Defenomi (Weeding)
After planting activities, the farmers do not forget to do the maintenance of corn plants or in West Muna known as defenomi. Defenomi activities are carried out when the corn plant is approximately seven days old. In this activity, the farmers check the corn that has been planted by carrying corn seeds stored in a container such as a basket or bucket. Farmers surround the garden and if corn is found that does not grow, it will be replaced by planting new seeds. Not only that, sometimes there are some holes found by the farmer not containing corn, so the corn seeds that were brought earlier will be filled into the empty hole.

10.     Depasele (Small Corn Harvest / Children of Corn)
Harvesting is the most anticipated activity by farmers, even in West Muna not only farmers, even people who do not farm look forward to the harvest. In Barangka District, West Muna Regency recognizes three harvest seasons in corn plants, one of which is depasele.

11.     Defolimba (Young Corn Harvest)
When the corn is sixty days old, another harvesting process is carried out, namely harvesting young corn or Muna ethnicity known as defolimba. At the time of defolimba, taking the first corn starts from the defematai site or the first corn plant placed by Parika, after which corn harvesting can be done by other people. When defolimba, not all corn fruits will be taken, usually on the first day of defolimba, only taking a few corns to serve as offerings to the spirits of deceased ancestors.

12.     Detongka (Old Corn Harvest)
After the defolimba activities were completed, when the age of corn reached approximately seventy days, then the old corn harvesting activities were carried out (detongka). Detongka activity is the last harvest process in the tradition of corn planting in Muna ethnic in Barangka District. Before the detachment is carried out, farmers still need parika to organize or count good days when the detachment must be carried out. Based on local knowledge possessed by a parika by looking at the natural phenomena of the moon in the sky, and calculating using the parika's calendar, it is able to know a good day to carry out harvesting.

13.     Kasaraka (Gathering Corn in the Place provided)
In the kasaraka ritual, there is no prominent difference from the previous stage. In this ritual there are several things that must be prepared as conditions and equipment in the rough rituals. Equipment in kasaraka rituals is not any ordinary good. The objects in question are; sio and leaves, small stones which are hard one seed, tulangkani, roonodadara and kariwu-riwu.

14.     Detotowi / Kantotowi (Cleanse Corn and Sort Separate Small and Medium Size Corns)

In the Muna community, especially in the Barangka District community, small corn is called kantotowi. Besides that, in the separation of large maize with this small one, there is a bhoka, which is a corn fruit whose contents are protruding from the skin. That corn must be used first compared to kantotowi corn because it is prone to attack by corn-eating insects.

15. Depanto (Saving Corn in Attic / Granary)

Depanto activities are things that must be done by farmers in Barangka, because these activities are a way for farmers to regulate their food availability. But in Depanto activities there is also a ritual that must be done so that the corn stored in the attic does not get a pest that can damage the stored corn. The farmers tend to cover their food until the next planting season, because if only relying on government program of free padi is not enough and farmers are reluctant to use it for they also have to spend money to get it.

## IV. ACKNOWLEDGEMENT

## V. CONCLUSION

In the implementation of the ritual practice of defembula kahitela, there are fifteen stages that must be passed by the farmers, namely: 1) detambori, 2) dewei, 3) tughori, 4) desula, 5) derangka, 6) dekatondo / deghala, 7) Kaago-ago, 8) detisa, 9) defenomi, 10) depasele, 11) defolimba, 12) detongka, 13) kasaraka, 14) detotowi, and 15) depanto. From the fifteen stages, each has a ritual in its implementation which aims to ask for the safety of the farmers and the fertility of the corn planted awake, so that they can get better results. The ritual implementation must be led by a traditional practitioner (parika). For the Muna ethnic group in Barangka District, Parika is believed to have deep knowledge compared to the peasants, namely he is able to communicate with supernatural beings.

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# Trauma of Love and its Betrayal of Mariam as Portrayed in Hosseini's *A Thousand Splendid Suns*

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**Abstract—** *Khaled Hosseini opened a window to world about the trauma of the Afghans. He knows that English is global language where he can let to the world of their suffering with effective reflection. All most all the characters in the novel A Thousand Splendid suns suffered a lot with their own Karma. Hosseini believes in karma it seems so he mentioned it in all his Novels which includes The Kite Runner and And in Mountain echoed.. Within A Thousand Splendid suns, Khaled Hosseini uses prejudice as a tool to inform this story of betrayal and redemption.*
**Keywords— A Thousand Splendid suns, Trauma, love, Mariam, sufferings, Betrayal, hosseini.**

## I. INTRODUCTION

Love is not just a word. The world is revolving around just because of two things Love and Hard work. Love makes the human kind and hard work makes them to move to future. Without this, the world remains same as in days of Adam and Eve. Love is an ultimate feeling where each creature can feel. It is like a shower to heart and makes the world beautiful all around. Love makes us feel confident and warm even though there is a problem. There is no poet left to praise 'Love'. Love gives meaning for life and makes life even brighter.

But when the person we Love betrays us, it makes a worst pain for ever. The saddest thing in betrayal is that it never comes from enemies. Betrayal is one of the most painful human experiences. Discovering that someone we trusted has deeply hurt us pulls the reality rug from under us.

### Trauma of Love

In *A Thousand Splendid Suns*, Love may not conquer all, but it is a stronger tie than many other social bonds, from social class to ethnic status. Love makes the novel's characters act in sometimes irrational ways, and their erratic behaviour can often be explained by the strong loyalty that stems from Love. Mariam, Harami--an illegitimate child. This word has a lasting impact on

Mariam, defining her status in Afghanistan and establishing a life-long struggle with self-worth. Raised by a sacrificing but bitter mother and neglecting father, Mariam is taught from a young age that she "would never have a legitimate claim to the things other people had, things such as Love, family, home, acceptance" (4).Nana her Mother made Mariam understand that , she was illegitimate person who would never have legitimate claim.

Mariam got betrayed by her father Jalil. It was Mariam's fifteenth birthday, she asked her father to take her to see the cinema, the carton and the puppet boy along with all her brothers and sisters. However, Jalil doesn't agree and explains to Mariam the impossibility of the idea by giving various excuses. Mariam believed that "other than Jalil, she thought there was no one in the world who understands her better" (17). Jalil a prosperous business owner is shamed by the birth of Mariam, his illegitimate child with his housekeeper. Instead of facing the consequences, he succumbs to the wishes of his wives and distances himself from Mariam as a guilty secret. Visiting once a week with gifts and affection, he assuages his guilt and wins the heart of his young daughter. As she grows older, Mariam continues to note the difference between how Jalil treats her and how he treats her legitimate half-siblings.

Mariam is betrayed by her father, who marries her off to a much older man Rasheed, in order to conceal his own shame. The ultimate betrayal of Jalil comes when he marries her off to a middle-aged man without her consent, leading her to declare: "Don't come. I don't want to hear from you. Ever" (50). And Mariam last word to Jalil is "I used to worship you... on Thursday, I sat for hours waiting for you... I thought about you all the time.. I didn't know you were ashamed of me " (54). True to her word, Mariam never sees him again. Just as she eventually forgives her mother, she also reconciles herself to her father's actions. Meanwhile, Jalil suffers as he finally realizes the consequences of his actions. He longs for the daughter he never acknowledged and realizes that he has sacrificed his

happiness for "fear of losing face" and "staining my so-called name".(405)

Rasheed who used to treat Mariam like Fairy Tale's as expecting for boy baby. Meanwhile a change had come over Rasheed ever since the day of abortion. "In the four years since the day at the bathhouse, there had been six more cycles of hopes raised then dashed, each lose, each collapse, each trip to the doctor more crushing for Mariam than the last".(98)

He terrorizes her, beating her at the smallest perceived offense and making her feel like "the goat, released in the tiger's cage, when the tiger first looks up from his paws, begins to growl" (240).  Once she loses her baby, Rasheed forces her to eat pebbles, a form of stoning. With each miscarriage, Rasheed's behaviour becomes more brutal, inhuman, and distant.

When Rasheed tries to marry Lalila for a boy bay, Mariam never offered the love to Laila. But Later when Laila gave a birth to Aziza , day by day Mariam started loving the companionship of Lalia and Aziza. Mariam soon becomes a second mother to Aziza.When Mariam carries Aziza for the time she felt that " Love had never been declared to her so guilelessly so unreservedly". And after all these years of rattling loose "She had found in this little creature the first true connection in her life of false, failed connection" .(246)

The poignant scene at the end of the novel when Laila receives a letter from Jalil meant for Mariam makes clear that his Love for her was never entirely stamped out . The Letter says about the Jalil's Love for Mariam. And it goes:

> I have dreams for you too Mariam jo. I miss the sounds of your voice, your laughter. I miss reading to you, and all those times we fished together. Do you remember all those times we fished together?? You were a good daughter, Mariam jo, and i cannot even think of you without felling shame and regret.(393)

He says regret for Mariam comes like a ocean. All the words in the letter seem a true feeling of a guilty father.

> This is just a punishment or those who have been heartless, to understanding only when nothing can be undone. Now all i can do is say that you were a good daughter, Mariam jo, and that i never deserved you. Now all i can do is ask for your forgiveness. So forgive me, Mariam jo. Forgive me. Forgive me. (394)

Jalil hoped that Mariam will forgive him once and believes that Mariam will knock on his door one more time and give him the chance to open it this time, to welcome her, to take her in his arms, his daughter, as he should have all those years ago.

## II.     CONCLUSION

The author concludes this novel by saying that Mariam, "She was leaving the world as a women who had Loved and been Loved back. She was leaving it as a friend, a companion, a guardian, a mother. A person of consequences at last"(370).

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# The Status of Woman in the plays of Vijay Tendulkar's Ghashiram Kotwal and Kamala

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**Abstract—** *Indian society divided into castes which are fairly homogenous patriarchal culture developed. Hindu society, which is a high reverence to women as mother, evolved social norms and rituals which constantly emphasis a woman's role as one of service to all male members of the family whether it be father, husband (or) son.*

*The culture and civilization of a human creates new needs which brings new roles. In their life time everyone will plays different roles, no man is completely good (or) bad. Anthropological studies Proves that criminal behavior of the people is also a product of culture. Gamst & Norbeck point of view, personality is largely a mirror of culture. One's personality is a complex product of the interaction of many roles. In this way they grow de humanized as they learn playing their games in the roles.*

**Keywords— Indian Society- patriarchal- culture-civilization.**

## I. INTRODUCTION

Tendulkar's Ghashiram Kotwal is a very good example how we lose track to obtain power. This play illustrates the oppression and exploitation of women by men in patriarchal society. The eponymous character, Ghashiram, sells his own daughter to lustful Nana in order to buy poor as the Kotwal of Poona to take his revenge on the people of Poona. Nana, the Chief Administrator of Peshva, makes use of his power to enjoy sex with the women of his choice. He exploits Lalitha Gouri, Ghashiram's daughter, and gets her killed when she becomes pregnant through crude method of abortion. As everybody is afraid of Nana's power, nobody dares to stop him and the Brahmans of Poona, like Appana of Karnad's Naga-Mandala shut their wives in and visit the Bavannakhani. The only aim of Ghashiram is to suppress Brahmans of Poona with his power, to gain that power he exploit Nana through flattery by holding his sprained foot in his hands. When Ghashiram was immensely hurt and humiliated by Poona Brahmins, he decided to take revenge on them.

In *Kamala,* Jai Singh Jadav is a brilliant and brave journalist who takes risk, exposes the scandals and feed the paper with sensational news. Because of him, the paper circulation has increased and the proprietors hikes his salary. He feels happy and encouraged and takes much more risky tasks. Made a well-furnished home. His wife Sarita takes care of all his need at home. She satisfies him in all aspects. Sarita is obedient to him while her husband is obedient to his superior. In his Sarita plays a typical wife, yet Jai Singh never tries to honor her word, then slowly Sarita realizes how she has been suppressed and exploited.

## II. MAJOR CONCEPT

Here, in this context, Ghashiram's hatred for the people of Poona overwhelms, overpowers his love for his daughter. So he suppresses his love and his affection for his daughter to suppress and exploit the people of Poona. After surrendering his daughter he acts as a persecutor. Sanik in the "Introduction" comments: "Tendulkar suggest the sexuality implicit in power in the brilliant innuendo that caps the situation. Ghanshiram exploits Nana's lust and his innocent daughter, Gouri, in acquiring power. Sex for Nana, is not only a source of enjoyment but also an effective way of displaying his power while violence serves the same purpose for Ghashiram as quoted in the epigraph, Ghashiram needs an official title, the Kotwalship, to be the persecutor, in order to feel powerful thus overcome his powerlessness.

Sanik explains how Nana exercises his power safety through Ghashiram. He uses Ghashiram as a tool in exploiting the people of Poona finally Ghashiram the persecutor of the people of Poona is ruthlessly and mercilessly humiliated by the revolted people and is also murdered by them. Sanik therefore, observes but in the shifting game of power it is temporary adjustment that Nana exploits as long as necessary and can drop unceremoniously the moment it has served its purpose. By using his power Ghashiram wants to get his daughter married. But unfortunately Gouri dies as the midwife cruds attempts to effect abortion. The revolted Ghashiram murderously approaches Nana. Nana feels frightened and

started to praise his works as the Kotwal and also reminds him of this superiority. He quotes from scriptures and advises him to forget the past. Like the people of the higher ranks of the society, Nana uses religious ideology to justify the hierarchy of power and the unjust oppression and exploitation. Nana advises Ghashiram to use his power to shut the mouths of the people trying to talk ill about his daughter. Ghashiram is convinced and accepts his daughter's death since he can continue to exercise his power. Thus, Nana cleverly manages in quientening Ghashiram.

Ghashiram uses his immense power effectively in the city of Poona. After his daughter's death the feeling of powerlessness still haunts him and in his frenzy he starts murdering people. The situation becomes grave when the matter comes to the notice of Peshwa. By understanding the grave situation, Nana issues them the order to kill Ghashiram mercilessly. So, Nana has exploited Ghashiram treacherously.

So, women are suppressed and exploited in various ways. The innocence of Rani in Naga-Mandala and the affectionate daughter Gouri has been exploited.

In *Kamala,* Jai Singh Jadav is obedient to his employer and the employer is obedient to the superiors. Sarita, the sophisticated wife is obedient to her husband just as in kamala, in the play Gharshiram Kotwal, nana is obedient to Peshva, Ghashiram is obedient to Nana and Gowri is obedient to her father they find each other mysterious and impetus to the exploitation and suppression of some people by others. Vijay Tendulkar's Kamala, elucidate this predicament of a man and women. The play Wright is inspired in writing this play by a real life incident in the Indian express by Ashwin Sarin, a journalist, who really bought a woman in a rural flesh market and presented her at a press conference to expose the inhuman flesh trade.

In the play *Kamala* also picturises the same as we see in *Ghashiram Kotwal.* Jai Singh goes to Laherdaga beyond Ranchi in Bihar and buys Kamala Rs.250/- at flesh market, even a bullock costs more than that.

The largest concentration of the world's poor lies in South Asia more than seventy percent of the poor are women, who suffer from higher than average mobility and lower levels of education. Many of them do not have access to have drinking water and proper sanitation. They are neglected, mute and desolate they are bound with a fatal chain. In this made dominated society women like kamala becomes a lifeless commodity. In our country where woman are worshipped and praised, the flesh trade is going on. Women are treated inhumanly. Society is suppressing this gender and exploiting them in various ways women are tongue tied. Such women have lost their spontaneity and yielded to adaptability. In Naga Mandala, Rani is yielded to her dominant husband, kamala is also suffered with slavery and Sarita suppress all here emotions and yielded to adaptability in this patriarchal society. Gouri is denied of individuality in Ghashiram Kotwal, Leela Benare is denied of freedom in the play, silence! The court is in session women are suppressed in many ways.

Tendulkar perceives the realities of the human society without any Pre-conceived notions. Reacts to them as a sensitive and sensible human being and writes about them in his plays as responsible writer."They contain my perceptions of society and its value & I can't write what I do not perceive "(71). He depicts the violent tendency of egotistical man & equally self centered society. Tendulkar explores the positing of women in contemporary Indian Society.

Intrinsic in the modern Indian male who believes himself to be liberal – minded like kamala. Sarita is also an object in Jadav's wife, an object that provides physical enjoyment, social companion ship and domestic comforts. Kamala's entry into the household reveals to Sarita, the selfish hypocrisy of her husband and insignificance of her own existence, yet, like most of Tendulkar's sympathetic women characters, she does not have the spirit to rebel against her present condition.

Kaka Sahib, Sarita's uncle who runs a news paper in his home town, arrest the predicament of Jai Singh. He warns him of the possible future danger. This proves later but Jai Singh ignores it. He succeeds at the press conference in exposing the inhuman flesh trade by presenting kamala as a proof. When kamala is asked certain unpleasant questions there Jai Singh fails to understand her feelings and embarrassment as he lacks intuition. In his view women are only objects without any feelings. Sarita who feels sorry for kamala and the nurturing parent in her took pity on kamala. Kamala thinks innocently that all women are slaves like her, irrespective of their social status. Even she asks to Sarita that "How much did he buy you for" (34). Sarita shocks to listen that question and realizes her real position in that house. Then she says that Jai Singh bought her for "seven hundred". Then kamala replies, it was an expensive bargain"(34) and she proposes that she will do all the house work, while Sarita can look after accounts and such sophisticated things , she also says that each of them will share their master's bed half a month each, Sarita agrees to it and realizes that is also a sophisticated slave. We can see persecution of women and the faculty of ugliness. That is suppression and exploitation. She shares her

thoughts to Kaka sahib, how her slavery is reminded by kamala.

Sarita's agony is the agony of all women. No difference is seen between a sophisticated Sarita and illiterate kamala. These two women are used by Jai Singh to obtain power. He exploits kamala's poverty and innocence and at the same time he exploits Sarita's care and concern towards him. His only aim is to get compliments. Later when the police are at his back he plans to keep kamala in orphanage. But kind hearted Sarita requests him to allow her to live with them when Jai Singh has been sacked from his job, his ego is suppressed by his proprietor, where as the proprietor's ego is suppressed by the big people in flesh trade. Tendulkar himself says that "Kamala after a time becomes a symbol, the wife of the journalist becomes" kamala, and ultimately even he (the journalist) becomes "kamala"(25). At the end of the play Sarita realizes her position in the house as a slave and she wants to revolt against her husband.

But M.Sarat Babu says that it can also be concluded that is an indictment of the business oriented capital dominate society where men like Jai Singh are victims or stepping stones in a capitalist's success women are oppressed and exploited more than man in society as it remains culturally patriarchal in spite of democracy. Ambedkar points out, "A Woman under the laws of Manu is subject to corporal punishment and Manu allows the husband the right to beat his wife"(9). Indian society which has accepted the laws of manner denies education to women and approves caporal punishment in addition to humiliating vituperative verbal attacks on them, when a gentle man objects to the beating of a woman by her husband; he says that he has a right to do this to his wife whatever he likes. In the modern era the educated women are also yielding to the domination of patriarchal society. That is how women are suppressed.

In primitive times human beings felt that they were powerless and inferior because they, having become aware of their own identity, alienated themselves from nature. They have been striving to become powerful and superior since men. As civilization progressed, the alienation entered human society and caused various division of it. Then their strong desire to become more powerful than one another, are to suppress one another and to exploit another hierarchies those divisions. This has made the society pyramidical where die few at the top usurp the great power of the males at die bottom. This has become possible and usual because the people give away their power by taking the hierarchized society for granted.

## III. CONCLUSION

To be obedient man and women, they develop the faculty of adaptation to culture. Owing to their suppression of the faculty of spontaneity, both of them are unable to enjoy life. Tendulkar's silence! The Court is in session and Karnad's Naga – Mandla questions the gender- biased justice, which favours man. Appana's behavior with Rani in a rude way without any compassion exemplifies this. He openly goes to his concubine regularly and unashamedly No. Village elder question him, while Rani is urged by her husband to prove her charity. Village elders ask her to take an ordered to prove her chastity. But Appanna is not asked to take an order to prove his faithfulness to his wife.

In their madness of scrambling to the top of the hierarchies society, people become dehumanized. This deformity makes them loveless. Hence, they ruthlessly suppress and exploit their fellow human beings. A woman works hard and serves all the people of her husband's house. She is the first to wake up and the last to go to bed. She, with her faculties of nurturing and intuition, looks after her husband's family with utmost care. She does not receive due recognition for her service let alone remuneration. She bears the pregnancy of her husband without demanding any compensation for her pains. Her erotic stratification is confined to her reproductive role while her husband is conventionally allowed to seek extra marital erotic pleasures. She has no rights. She remains helpless. Thus, in our patriarchal society, women are suppressed and exploited.

All the world's a stage
And all the men and women merely players.

--- Shakespeare

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