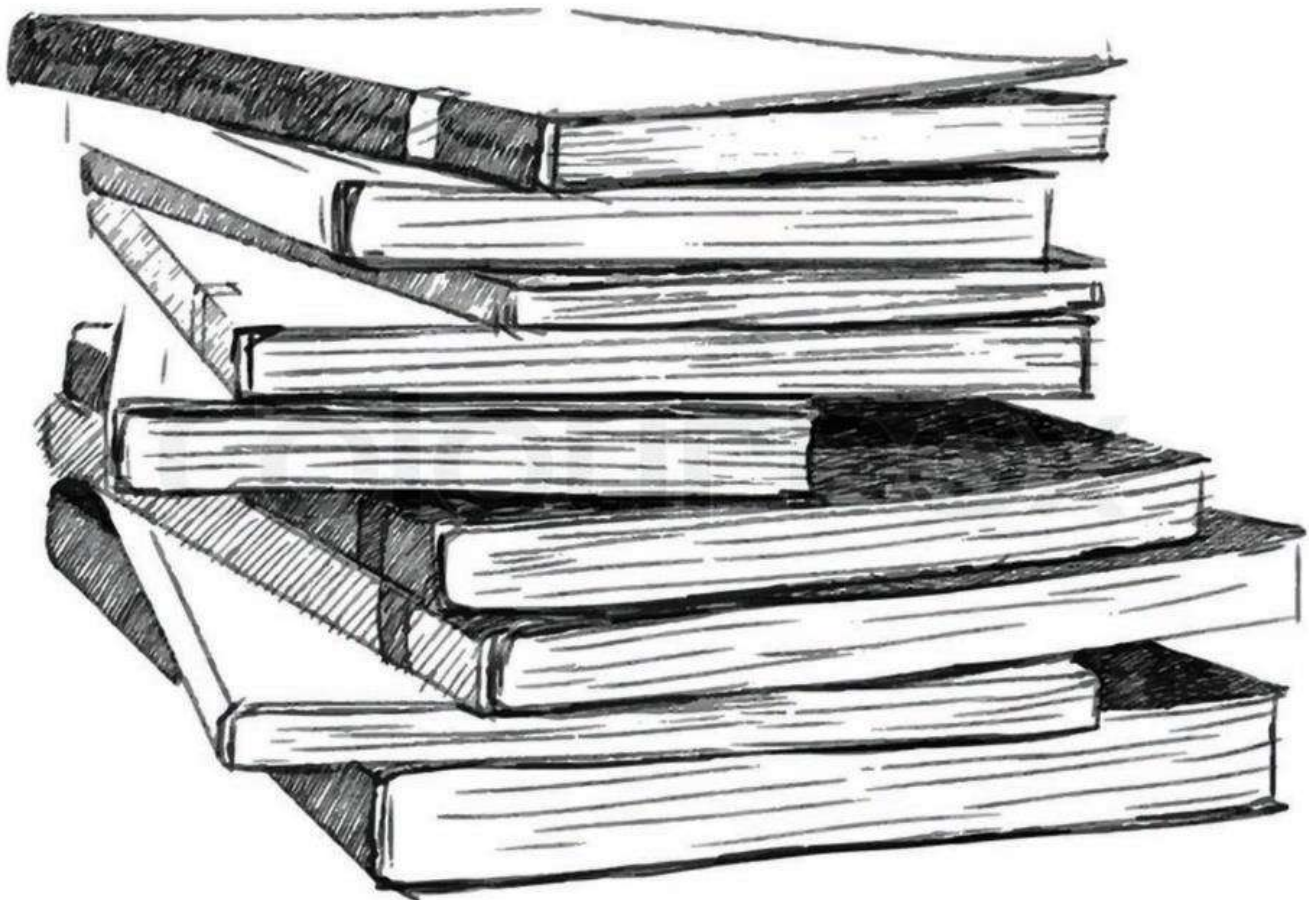# International Journal of English Literature and Social Sciences

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Beyond Boundaries: A Critical Review of Amitav Ghosh's Selected Works' Cultural Hybridization and Integration

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Abstract— *Major novels written by Amitav Ghosh, in which he expresses concern for the disadvantaged members of his society, have earned him widespread acclaim. In his most important works, you can see that he cares about the less fortunate. His writings reveal the issues of alienation, migration, and existential crisis faced by underprivileged individuals. By making them the main characters, special attention has been paid to these people's voices, struggles, and sacrifices. This paper aims to examine the selected novels of Amitav Ghosh and highlight his existentialist conception of history and culture. The Circle of Reason, The Calcutta Chromosomes, The Hungry Tide, and The Shadow Lines are the novels chosen for this paper. He has realistically depicted the deplorable and difficult state of society, which is considered dynamic change in the society, in these novels.*

Keywords— *Culture, Power, History, Hybridization, Analysis*

INTRODUCTION

Fiction is, in many ways, a quest for personal significance in a living world, identity, and meaning. One of the most well-known Indian authors writing in English today is Amitav Ghosh. All of Ghosh's writing is coloured by his conception of history. He is aware that history is a never-ending process in which the same events occur repeatedly. He regards retrospective history as anthropology. The journeys in Ghosh's novels are noteworthy. The purpose of travel is to eliminate borders. He takes the reader on a journey through numerous nations. With endless "digressions, asides, and sub-narratives," his novels progress forward and backward. A conscious strategy for embedding stories within stories is the frequent digressions that seamlessly connect the past, present, and future. To connect to the past and the present, memory is used visually and effectively. The setting and time of his novels frequently shift. Time is arranged in a way that shapes the overall design, which in turn shapes history. The author's confidence in the English language is another characteristic of Ghosh's novels. He does not speak English the British way. In addition to a few articles and essays, he is the author

of numerous works of fiction and nonfiction. From his six published books, this selective study shows his sense of history very clearly. The purpose of this research is to investigate how these novels by Amitav Ghosh deal with history.

He is adored by a large readership because of his unique combination of academic suitability and well-known availability in his fiction. Ghosh is an accomplished scholar of social human studies, a subfield of the humanities that examines day-to-day human behaviour in social settings. The majority of Ghosh's works deal with this in a pertinent way. It has been determined that he also possesses an expert level of significant instinct regarding the history and culture of a location and its neighbours. His books become a mix of historical ethnic pluralism, appealing to both newcomers and inexperienced readers alike. It is frequently argued that authors are expounding on the past while avoiding pertinent issues of the present. However, Ghosh's writing is not the type of chronicled fiction that is being attacked. The claim is made against scholarly fiction that takes place before, which by its very nature is dreamer. In this thesis, I focus on Amitav Ghosh's interest in how 'knowledge' is created

culturally in India. The theory of Michel Foucault regarding the connection between power and knowledge is the primary source of inspiration for my research. Foucault says that power manifests itself not only in obvious displays of authority like military occupations and public executions, but also in ongoing underlying processes like education, discipline, and surveillance. He describes power as chaotic, complex, and elusive. Amitav Ghosh's fictional works, like those of his time, combine historical and fictional elements. Even though Ghosh devotes narrative space to history, fiction takes centre stage. For instance, The Shadow Lines incorporates both fictional and historical elements. In the novel, Ghosh uses historical events like the partition of the country and the riots in Khulna to balance the effects of those events on his fictional characters, whose crises cross over with events from history. is restricted from distorted history as a result; Amitav Ghosh does not distort a historical event. Factual accuracy must be adhered to. Instead, by giving the event a familial or personal perspective, he offers a novel interpretation. Ghosh presents a unique appeal and perspective on the past by juxtaposing the real with the unreal. Amitav Ghosh's focus is not on the events themselves but rather on how those events affected helpless ordinary citizens of the country and how they might have connected to their lives. He employs particular strategies to establish a connection between imagination and history. He reconstructs history and imagination through a mosaic of memory, a diary, and a memoir. Through the memories of his characters, Ghosh presents a flawless blend of private and public lives in The Shadow Lines. Ila tells the narrator stories about foreign travels to Cairo, London, Paris, Florence, and many other countries, as well as stories about East Bengal before the country was divided, as explained to him by his uncle, Tridib. Ila also tells the narrator stories about London during World War II. The memory of Tridib's death that lives in the minds of Thamma, Robi, and Mary Price is one of the most distressing ones in the book. Robi has vivid memories of his brother's death: He claimed that his brother was killed in a riot on Jindabahar Lane in Dhaka, not far from where his mother was born.

He must have been aware of his impending doom. In order to search for and ultimately decipher the connections that exist between Tridib's death and the Dhaka communal conflict, the narrator links a series of memories and events. The newspaper record at the Teen Murti House Library jogs his memory of the terrifying bus ride home from school as well as the Dhaka-related events. It might be accurate to say that the other side of history that Ghosh recreates through memory as a narrative technique is at the centre of *The Shadow Lines*. Amitav Ghosh restructures history in ways other than memory, such as through the diary in his other book, *The Hungry Tide*. Through the use of a diary, this narrative raises awareness of the suffering that ordinary citizens endured as a result of historical events. Stories about the lives and struggles of refugees in Morichjhapi can be found in Nirmal's dairy. Nirmal's diary records individual suffering and angst during the Partition, whereas historical records can only portray the plight of people during the partition.

The divide between the haves and the have-nots is depicted in Nirmal's diary, which portrays the rich as being more fortunate and fortunate than the poor. Poor low caste Hindus were relocated outside of West Bengal to the harsh and inhospitable dry forest regions known as Dandakaranya in Orissa and Chattisgarh, where the upper castes and elites could settle. In addition, Nirmal's diary sheds light on the migration history of people forced to live in concentration camps known as Permanent Liability Camps and met with strong local opposition. Politics interferes with their bleak situation, compounding their misery. Once in power, the CPI (M), which had promised to bring the poor refugees back, completely lost interest in them. While the poor refugees fled Dandakaranya and settled in the Sundarbans, where the government claimed the area was reserved for the preservation of tigers, they faced even greater obstacles. Everywhere, the refugees remained unwelcome. Stories and narratives that were preferred to be buried and forgotten are revealed in Nirmal's diary. When Nirmal closes his diary in the following manner, Ghosh uses Nirmal as a mouthpiece in the hope of uncovering what has gone unnoticed.

"I'll give it, hoping it makes it to you. I believe that you will have a greater claim to the attention of the world than I ever did. I know that your generation will have higher ideals, be less cynical, and be less selfish than mine" (*The Hungry Tide* 278).

A memoir presents the historical perspective, whereas a diary represents unhistorical writings. Ghosh does not authenticate Ronal Ross's Memoir of 1923 in his novel *The Calcutta Chromosome*. Instead, he defies the Memoir. In Ross's research, Ross's Memoir sheds a lot of light on the possibility of an Indian helper's presence. Ghosh finds the Memoir interesting because;

"Ghosh creates a story out of the omissions and silences, particularly Ross's refusal to provide any information about his Indian laboratory workers" (Claire - *Postcolonial Science Fiction* 62).

These omissions and silences suggest fascinating possibilities. In the Memoir, there are hints about how an Indian helped Ross with the malaria work that Ross wanted to side-line. Many of the connections were made by his servants, whose names he never said:

"The Hospital Assistant—I regret I have forgotten his name—pointed out a small mosquito seated on the wall with its tail sticking outwards" (*The Calcutta Chromosome* 66)

While a diary represents unhistorical writings, a memoir presents the historical perspective. These omissions and silences suggest fascinating possibilities. In the Memoir, there are hints about how an Indian helped Ross with the malaria work that Ross wanted to side-line. Many of the connections were made by his servants, whose names he never said that pointed out a small mosquito seated on the wall with its tail extended the following morning, August 16, when I returned to the hospital following breakfast.

The multi-layered narrative told by Ghosh explains how the Indian laboratory assistants tampered with Ross's findings for the benefit of a secret religious organization seeking immortality. This essay aims to examine the significant events in Ghosh's novel, which are largely influenced by newly discovered historical information about Ross's malarial research in India. Narration is the focus of Ghosh's writing. To comprehend the significance of the world, a novelist makes significant constructions. Narrative becomes a means of looking at the world and life in general. Bill Buford, Granta's original editorial manager, claims that Ghosh "is a standout among the most excellent abilities of his generation" and is 'a natural story teller.' By combining various methods and topics, Ghosh conducts fascinating investigations. He approaches human endeavours from whimsical perspectives such as human studies, social science, history, brain science, and medical science, and he has been able to locate a wide range of data supporting a brief comprehension of human beings. Ghosh's approach has a melancholy similar to Austen's. He does not venture into areas that he does not have a direct understanding of or, at the very least, an imaginative handle on. He disregards perspectives that neither resonate with him nor shape his awareness. Ghosh doesn't like a world without him. His primary focus is on the inside world—how it learns to deal with the outside world and how it is influenced by the outside world. Because the majority of the situations, characters, and interests that Ghosh manages have a place with no specific age or society, he maintains his claim to being an advanced writer despite writing about a past era. In point of fact, the writings of Ghosh are a component of the 'different scan for another measurement of reality that could join over a wide span of time.' He holds the legitimacy of feelings in high regard. He believes that one's emotions are shaped and adapted by one's financial situation, by one's class esteems and aspirations, or even more so by one's recollections and awe. Though feelings are individual, they can be measured in any way because they are shaped by the processes of history, geology, finance, and human science. The fundamental gathering on Amitav Ghosh demonstrates a striking divergence of interests between Indian subcontinent and Western institution feedback. The novels *The Shadow Lines* and *The Calcutta Chromosome*, which dealt with questions of national personality and communalism in the subcontinent, received the most feedback from Indian academics. The Indian academics are in disagreement because they positioned themselves based on traditional Marxist feedback. Regardless, the much-discussed post-frontier issues of nationalism, personality, and the fabricated social fantasies that inflate pseudo nationalism were profoundly influenced by these novels.

These writings are increasingly being integrated into college education programs to prepare students for the immediate fundamental response. In addition, a substantial number of articles mirrored the staggering fundamental negotiations and mediations that led to the creation of the other novels, *The Shadow Lines* and *The Circle of Reason*. The Western basic reaction is always excited about studying the test and post-modern parts of culture that are different from one another.

CONCLUSION

As a result, when reading Amitav Ghosh's fiction, one gets the impression that Ghosh creates miniature histories of everyday people based on events in history. Ghosh tells the stories that haven't been told before and haven't been recorded anywhere in history with an imaginative fervour as if they were actual events or experiences of people. He uses memory, a diary, and a memoir as techniques of narrative small histories of ordinary people instead of traditional narrative techniques in his writing. The narrative medium used by Amitav Ghosh emphasizes the need for a new perspective on history. Ghosh's belief that there cannot be only one legitimate version of truth and fact is the foundation of this need. Truth and reality must be viewed from everyone's perspective. Every individual has something to say about the truth and reality. Ghosh challenges large narratives through a variety of smaller narratives written by small people. Therefore, Ghosh's inventive use of memory, diary, and even memoir to authenticate unhistorical records is fascinating, regardless of the medium.

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Shanghai Cooperation Organisation (SCO) and Grand Strategy of PRC: Some Observations

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Abstract— *Being the most populous country and the second biggest economy in the world, the PRC (Peoples Republic of China) is one of the most consequential State Actors in the contemporary international order/system by any yardstick. Like other great powers she follows a strategic vision or grand strategy to accomplish her aims. Meanwhile, importance of SCO (Shanghai Cooperation Organisation) can be gauged from the fact that this relatively new international body, set up in 2001, accounts for 60% of the land mass and 45% proven energy reserves in the world. In this essay I would like to analyse how SCO fits into the Beijing's foreign policy framework and Grand Strategy and whether the different aims and goals of the SCO are aligned with PRC's interests and objectives.*

Keywords— *Peoples Republic of China (PRC), Shanghai Cooperation Organisation (SCO), Grand Strategy, Communist Party of China (CPC), Central Asian Republic (CARs), Confidence Building Measures (CBMs), Regional Anti-Terrorist Structure (RATS), Silk Road, Collective Security Treaty Organisation (CSTO), design, emergence.*

I. INTRODUCTION

Since the establishment of the People's Republic, its relative power grew enormously in economic, political and military terms. As its importance on the world stage is increasing, it is more and more important to analyse China's Grand Strategy, by starting with a working definition. With "Grand Strategy", we intend "the collection of plans and policies that comprise the state's deliberate effort to harness political, military, diplomatic, and economic tools together to advance that state's national interest" (Feaver, 2009). From this definition, we can identify three main elements that are fundamental when talking about Grand Strategy: the goals, which have to be aligned with national interest; the means, which is to say the instruments a country can actually use to achieve its goals; and the policies, here intended as how a country mobilises its resources towards an end. Murdock & Kallmyer (2011) notice that "nations, like people, are not single-cell entities that pursue only one objective or interest. They pursue a combination of security, economic and value goals, each of which can be (and is) defined variably (as is from physical to material or emotional security), and which can change with the context (such as, with the nature and extent of the security threat)". As the goals can differ greatly from nation to nation and also from an historical and political phase to another, identifying them should be the priority in analysing a Grand Strategy. But resources of Nation are not infinite. Thus, an effective Grand Strategy should acknowledge a nation's capabilities and then prioritise its goals. With this in mind, Colin Dueck (Dueck, 2011) underlines that for Grand Strategy to be fruitful, it requires 'successful, accurate and realistic ordering and identification of strategic ends and means, including the relationship between them'.

Ionut Popescu (2013) Identities two main models to explain the formation of Grand Strategy, **design** and **emergence**. According to the design (or rational planning) model, States "formulate, adapt and implement a long-term coherent strategic plan to define and accomplish the nation's goal, and do so despite the efforts of adversaries to counter your actions, and in the face of inherently unpredictable changes in international system". However,

this is not the only model which has been used to explain Grand Strategy's formation. Following the emergence model, a State's Grand Strategy is not the result of an adequate and careful planning, but it is the consequence of an adaption process; in this sense, "organisations can learn over time, thus allowing for coherent, consistent, and often successful strategies to emerge" (Popescu, 2013). Defining Chinese Grand Strategy is not easy, as there is no mention of it in any official document. Because of this, some may think that the emergence model better explains Beijing's strategy; some may even argue that China has yet to formulate one Grand Strategy (Stanzel. et al., 2017). But the reality, I believe is the other way round.

II.   EVOLVING GRAND STRATEGY OF PRC

The starting point in any analysis of China's foreign (and domestic) policy is simple: the ultimate aim of the actual ruling class is the maintenance of *political stability* (read: the maintenance of the CCPs monopoly of power). Stemming from this, Medeiros (2009) identifies three long-term priorities in Chinese foreign policy: *sovereignty and national integrity, economic development* and *international status.* These are strictly related to the objective of political stability. If China cannot preserve its sovereignty, the ruling elite will lose its credibility; if CPC cannot provide socio-economic development, then it will not be able to uphold its social contract, which is the source of its legitimacy; finally, the rise of China to a status of international superpower would represent the coronation of the long path started in 1949, when, thanks to the CPC and Mao, China ended the so-called "century of national humiliation".

Having identified the objectives of Chinese foreign policy, it is important to analyse which are the tools Beijing employs to achieve those goals. From the economic side, a fundamental instrument for PRC is trade; China currently is among the top-three exporters for all the G20 countries. This is extremely important, because, as Phillip Saunders notices, "trade dependence can generate significant political influence as groups that benefit from trade with China mobilize to protect their economic interests" (Saunders, 2014). Not only trade is important; the recent "One Belt One Road" initiative is a clear example of the usage of Chinese economic power in the international arena. Also China's military, the People's Liberation Army (PLA) is becoming a more effective tool among Beijing foreign policy instruments. In the last few years, PRC has undergone a radical transformation of its army following three main pillars: development and procurement of new capabilities; personnel reform and quality improvement; development of new military doctrines (Finkelstein, 2007).

The SCO was founded in 2001 comprising China, Russia, Kazakhstan, Uzbekistan, Kyrgyzstan, Tajikistan; was enlarged further with India and Pakistan joining the organization in June 2017. The main aim of the SCO is primarily facilitating cooperation in the security field, but other goals are presented in its Charter; among these, we found "jointly counteract terrorism, separatism and extremism", "facilitate comprehensive and balanced economic growth" and "promote a new democratic, fair and rational political and economic international order" (Shanghai Cooperation Organisation, 2001). From these objectives it may already look clear how the SCO fits Chinese Grand Strategy. Moreover, Central Asia represents an area of particular interest for China because of the new opportunities it has presented since the early 1990s, as the fall of the Soviet Union led to a partial vacuum in the region. In this sense, the SCO represents a perfect case study showing why Chinese Grand Strategy should be considered an example of emergence model, as stated above. Bearing in mind the main objective of Beijings foreign policy (i.e. political stability), Chinese policy makers adapted to the new international context of post-1991 Central Asia; and, while recognising the possible problematic potential of this scenario - with the risk of a new wave of separatism - the PRC was able to deal with the region in a new way, turning it from a danger to an opportunity.

Hamid Golpira, expressed the salience of this region through the opinion of the former National Security Adviser of USA, Zbigniew Berzezinski. Berzezinski said, "Control of the Eurasian landmass is the key to global domination and control of Central Asia is the key to control of the Eurasian landmass.... Russia and China have been paying attention to Berzezinski's theory, since they formed the Shanghai Cooperation Organisation in 2001, ostensibly to curb extremism in the region and enhance border security, but most probably with the real objective of counterbalancing the activities of the United States and NATO in Central Asia" (Tehran Times, November 20, 2008). As prime movers of SCO, Russia and China can be said to be contending powers vying for supremacy on the global stage with the United States (Hu, 2014). Nevertheless, China took the lead role by devising the mechanism to combat three evils – separatism, extremism and terrorism waged by radicalized elements, while promoting economic ties (Boland 2011:8). This development gave a new dimension to the organization towards multilateralism; meant for tackling security issues especially in Xinjiang. Xinjiang creates a sense of vulnerability in the national psyche of China. The

separatists, if successful, would snatch one-sixth of Chinas territory away, cut off its connectivity with Central Asia, strip it off its nuclear testing grounds and the oil reserves in Tarim basin. This arrangement has also addressed the concerns of Central Asian Republics (CARs) regarding the territorial integrity and committed them to concerted efforts against perceived common threats from the extremist forces, especially to curb nationalist sentiments among Turkish speaking Uyghurs. There are many areas where the convergence of interests is taking place. SCO provided China an opportunity to make ingress in the Central Asian region to meet her ever growing energy needs and to dominate Central Asian markets through extensive commercial activities. Russia on the other hand, conceived SCO as an opportunity for preserving its strategic interests in CARs and to maintain her traditional influence over the near abroad (Dmitry, 2003). As far as the Central Asians are concerned, security vulnerability was one of areas of concern, hence, the leadership of CARs felt strengthened by associating themselves with this organisation. Under the purview of SCO, however, it is a viable forum to prevent interstate conflict among member states and to make CBMs (Yuan, 2010).

The fundamental role played by China in the institutionalisation of the Shanghai Cooperation Organisation in 2001 is notable. This initiative demonstrates a historical turning-point in China's foreign policy: an unprecedented active engagement of Beijing in establishing a regional organisation. In fact, China's role was crucial to Central Asia's regional security architecture. China sees the SCO as an instrument for its regional recognition and as a tool to improve its image of a responsible power. As the SCO has been the first organisation inspired and built by Beijing, its good development is considered to be a test for the Chinese leadership proving that China can do what other great powers have done before it. It is also the evidence that a 'new kind of organisation' - as China describes it - can be created by developing countries, which reproduces China's foreign policy guidelines. The so-called 'Shanghai Spirit' of mutual trust, benefit, equality, consultations, respect for diversity of cultures and aspiration for joint development, is constantly put forward by the Communist Party of China (CPC) as a new pattern shaping non-Western regional integration. Moreover, China's preference for multilateral engagement in Central Asia also arises out of its necessity of making itself more acceptable in Central Asia. China expects Russia to stay in Central Asia and engage it there, because China knows the objective ground reality of Russia wielding considerable influence in the Central Asian states. In this context, SCO can become a powerful link between China and Russia. In fact, SCO can be considered as an outgrowth of the Sino-Russian cooperation. The future of SCO depends very much on this cooperation. Central Asia is the backyard of Russia and any problem with Russia could land China in problematic environment. Thus, China wants mutual accommodation and engagements with Russia in Central Asia in order to pursue its energy related goals in Central Asia. China also wants to seek the Russian strategic help in checking and curbing the Uighur separatism. Russian help in its military modernization is having the utmost importance for China. China has entered a "strategic partnership" with Russia and concluded a bilateral "Treaty of Good Neighbourly Friendship and Cooperation" in July, 2001 in Moscow.

III.   SOVEREIGNTY AND NATIONAL INTEGRITY

The issue of sovereignty and national integrity is clearly fundamental within Chinese foreign policy priorities; the status of Taiwan, the separatist movements in Tibet and Xinjiang and the disputes in the East and South China Seas are all questions considered fundamental by Chinese policy makers. Since the summit of the then-called "Shanghai Five" in 2000 in Dushanbe, Tajikistan, the group started focusing on security issues, and, in particular, on what Chinese officials define "the three evils": separatism, extremism and terrorism (Sutter, 2010). Therefore, the SCO plays a fundamental role when it comes to the fight against separatism (and, doing so, in preserving Chinese national integrity), in particular for what it concerns the question of Xinjiang. Xinjiang is mainly inhabited by Uyghurs, an Islamic minority which speaks a Turkic language. The region was conquered by the Qing Dynasty only in 1759, but they had serious problems in establishing their control over the region. In 1944, an independent Eastern Turkistan Republic was founded, but it was short lived, as it came back under Chinese control in 1949. Most of the Uyghurs (around 10 million) live in Xinjiang, but big communities are also found in Kazakhstan (around 220,000 people), Uzbekistan (55,000 people) and Kyrgyzstan (50,000 people); smaller communities are present also in Pakistan and Russia. The Xinjiang Autonomous Region is characterised by great social unrest, mainly due to the activities of the pro-independence movements. The dissolution of the Soviet Union, the civil wars in Central Asia (Afghanistan, Chechnya and Tajikistan) and the rise of Islamic fundamentalism made Xinjiang a top priority for Chinese ruling class (Sutter, 2010). The Shanghai Cooperation Organisation was then used to prevent the new-born Central Asian States to provide hotspots for Uyghurs nationalists and to become "safe heavens" where separatist

movements could organise their activities. In particular, since the 1990s (years before the establishment of the SCO), the Chinese government had been collaborating with Central Asian countries on extraditing Uyghurs suspects; these activities were then formalised by the SCO Charter in 2001 (Cooley, 2014).

It had been proved by SCO itself that it had come up as a regional stage to respond to the hazard of terrorism together. Its key organization for the purpose was Regional Anti-Terrorist Structure (RATS) situated in Uzbekistan, Tashkent and it was formed during the conference of heads of states in 2002. The main functions of SCO also include gathering and assessment of terrorists' organizations related information, swapping of related information and familiarity amongst members of SCO etc. Inspite of its limited capability, RATS had assisted to avoid 250 terrorist assaults within two years of its formation in member states. Attempts had been made by SCO to encourage collaboration against terrorism amongst members by arranging various military exercises together, organizing defense minister's meeting on regular basis and arranging training sessions for security forces for the members from Central Asia. The initial military exercise of SCO was held successively in Kazakhstan and China in the year 2003 (Allison, 2004). Another this type of exercise was conducted by the security forces of members of SCO in March 2006, named as East-Anti-Terror-2006. It was conducted in Uzbekistan (Maksutov, 2006). Simultaneously, war games, named Peace Mission 2005 were held by China and Russia in year 2005, whereas there was a participation of all SCO states' troops in Peace Mission 2007, held exclusively in Russia. It was reckoned to be the biggest exercise of SCO because it included about 80 aircrafts and 6500 troops from all members of SCO.

According to the Declaration on the Establishment of the SCO, the Shanghai Spirit is characterized by "mutual trust, mutual benefit, equality, consultation, respect for multi-civilizations, striving for common development". By many, the principle of "respect for multi-civilizations" has been interpreted as another expression for "non-interference". Moreover, Ambrosio states that the SCO represents an additional defence tool against regional or global democratic trends, being therefore useful to ensure regime survival (Ambrosio, 2008). Because of these reasons, Ziegler refers to the Shanghai Cooperation Organisation as the "club of authoritarians", established to minimise the effects of the "colour revolutions" in neighbouring countries (Ziegler, 2013). Thus, SCO is perfectly aligned to Beijings aims to preserve sovereignty and national integrity. Many western analysts and policy makers regard SCO as anti-US, anti-Western bloc, or as a Russian and Chinese anti-Western vehicle to have some check on the emerging great power's row in the region over the strategic-cum-economic gains. (Aris, 2009). This argument was strengthened when SCO during the Astana Summit (2005), called for US to vacate its bases in Central Asia.

IV.   SOCIO-ECONOMIC DEVELOPMENT

Historically, Central Asia has always been fundamental when it comes to Eurasian trade. Nowadays, the region has restored its pivotal role because of its natural resources and commercial routes (Institute for Strategic Studies, National Defense University of People's Liberation Army, 2015). Moreover, central Asian markets are complementary to the Chinese one, providing natural resources in exchange for consumer goods. In this sense, China strongly expanded its economic activities in the region, becoming the largest exporter in the region in 2008. As mentioned above, Charter of SCO emphasises the importance of economic growth and the necessity to create an alternative economic system. The Shanghai Cooperation Organisation has been a useful forum for bilateral and multilateral initiatives and investments, like the Interbank Association, established in 2005 to coordinate regional investments, or the Business Council, established in 2006 as an advisory body for the involvement of business communities. Moreover, in 2007, Wen Jiabao affirmed that China's ultimate goal was to create a free-trade zone in the region (Cooley, 2014). The economic integration of central Asia is also functional to the first goal of Chinese Grand Strategy (i.e. territorial integrity); linking Beijing's economy to the countries at its West is fundamental for the development of the Xinjiang region, and economic prosperity guarantees more political stability therein. Another economic sector in which central Asia plays an important role is, as aforementioned, transports. In this context, it is impossible not to mention the so-called "One Belt One Road" initiative; of the six corridors that aim to link China to Europe, two will involve central Asian countries. The first, usually referred to as "the New Eurasian Land Bridge" will connect China to Europe through Kazakhstan and Russia, while the second, known as "Central-West Asia Corridor", will involve Kazakhstan, Uzbekistan, Kyrgyzstan and Tajikistan. Among these countries, Kazakhstan has been particularly active, trying to maximise the impact of these new infrastructures establishing Special Economic Zones along the routes (International Crisis Group, 2017). The Shanghai Cooperation Organisation is acting in a more and more proactive way vis-à-vis the One Belt One Road

Initiative. In 2014, Xi Jinping announced the establishment of a Silk Road Fund of $40 billion, and, as the SCO Secretary General Dmitry Mezentsev said, the decision was welcomed by all the SCO Member State (lnstitute for Strategic Studies, National Defense University of People's Liberation Army, 2015). As one scholar point out, the term Silk Road 'manages to create warm feelings outside China' but also 'stirs up equal enthusiasm domestically because it taps into memories of former greatness and its new assertions, placing China once more at the centre of the world'.

There is a cultural side to China's initiative in Central Asia. The learning of Chinese language has become quite popular and is probably the second most taught foreign language, after English, in the universities of Kazakhstan and Kyrgyzstan. An office affiliated with its Ministry of Education has established a range of Confucius Institutes in Central Asia to teach Chinese language and spread Chinese culture. Although these Institutes are certainly not unique to Central Asia; Tashkent in Uzbekistan was the site of a pilot project in June 2004 even before the first formal one was established in Seoul later in the same year. China has encouraged Central Asians to study at its universities and also delegated Chinese professors to teach and work in Central Asia. It has also sent cultural delegations like orchestras and theatre troupes to visit and perform in Central Asian countries (Laurelle & Peyrouse, 2012: 133-140).

Meanwhile, the countries of Central Asia are to some extent wary about the expanding influence of China. It may be very useful to them economically, because it helps development, but all countries fear too much dominance, especially from a country they have got used to regard as poorer than themselves and in many ways inferior. Russia, which was for so long master of the whole region before and during the Soviet period, may enjoy good relations with China but sees its own interests directly threatened by the Chinese advance into Central Asia. The Russian leaders know it is to their advantage to get on with China, but they cannot relish the fact of this strongly rising neighbour at the same time, as they themselves may be on the back foot, and even on the decline, in Central Asia. China's rise is inevitably a challenge to Russia. The writers of a relevant article (Pantucci & Peterson, 2012) aptly summed up China's role in Central Asia as follows:

> With Russias influence in the region at a historically low ebb and the widespread perception across Central Asia that the United States will strategically abandon the region once most combat troops

have withdrawn from Afghanistan, Beijing has carved out an inadvertent empire. Lacking a clear strategy and attempting to keep a low profile (a characteristic Chinese approach), China has become the most consequential actor in Central Asia.

Several crucial points emerge from this extract. For China, what counts most in Central Asia is developing its own economy, especially in Xinjiang. Central Asia may still be a zone of conflict. However, the New Silk Road and the prosperity it brings are more important than conflict in the overall scheme of things, as well as being potentially able to ameliorate tensions by promoting peace. Another point to emerge from the quoted extract is that China has not laid any long-term plan to expand into Central Asia. The expansion has just happened more or less by the force of circumstances and Chinas need for resources and energy. But, most important of all, China had surpassed the activities of all other players in Central Asia. According to Dadabaev (2007), however, SCO is doomed to face huge problems when it comes to economic integration, mainly because of its central Asian Member States. Firstly, those countries are competitors in many economic fields, and in particular in the energy sector. Secondly, efficient economic integration would probably require some loss of sovereignty, which is seen as unacceptable by all the countries. Lastly, central Asian States are currently pursuing different model of economic development: Kyrgyzstan and Kazakhstan are implementing liberal measures, Tajikistan relies on foreign aids and Uzbekistan is characterised by State-led development.

V.   INTERNATIONAL STATUS

The last point of Chinese Grand Strategy aims at restoring Beijing's status as a great power in the international scene. This is pursued in two main ways: challenging the unipolar international system created by the United States after the end of Cold War, and establishing a well-defined sphere of influence on its borders. The Shanghai Cooperation Organisation, in light of the American policy since the 1990s, is functional to both objectives. After the collapse of Soviet Union, the United States granted recognition to the new-born central Asian countries with the Freedom Support Act of 1992. The American policy towards those countries was mainly aimed at integrating those countries in the international political and economic system, at fostering the process of denuclearisation, at accessing the region's natural resources and at protecting those countries to possible

imperialistic ambitions of Russia (Ziegler, 2013). However, the region remained essentially marginal for the United States.

The situation dramatically changed with the terroristic attacks on New York and Washington: in few months, central Asia was under the international spotlights. After the attacks, central Asian countries cooperated with the United States: American bases were opened in Uzbekistan and Kyrgyzstan, while Kazakhstan and Tajikistan granted the use of their airports for refuelling (Ziegler, 2013). Initially, the interests of the former Soviet countries, Russia, China and the U.S. in the region were compatible: fighting Islamic terrorism and providing stability. Since 2002, however, a series of events drastically changed the relation between SCO countries and the United States. According to Ziegler (2013) the most important are:

- The publication, in 2002, of the National Security Strategy in the United States, which for the first time mentioned the concept of preemptive attack. This has been seen as a credible threat for non-democratic States' sovereignty.

- The consequent intervention in Iraq in 2003, aimed at carrying out a regime change in Baghdad. The intervention was unanimously criticised by SCO countries, in particular with those whose population is Muslim.

- The colour revolutions: starting in Georgia in 2003, these pro-democracy revolutionary movements reached Kyrgyzstan and Uzbekistan in 2005. They were seen by all SCO members as attempts organised by the United States to attempt regime changes.

As result of these events, SCO members became more intolerant towards American presence in central Asia. At the Organisation 2005 Summit in Astana, Uzbekistan requested for the American troops to leave from Karshi-Khanabad airbase. Moreover in the same year Iran was granted observer status to the organisation causing great concern in Washington, which included Tehran in the 'axis of evil".

These have been the main elements that characterised how the Shanghai Cooperation Organisation has been functional to China's aim to gain international status as a great power: firstly, the Organisation has been used to contrast American influence in Central Asia, which, with the intervention in Afghanistan and the establishment of bases in former Soviet countries, could have led to an enlargement of NATO to China's borders; secondly, SCO is a useful tool to strengthen Chinese

influence over central Asia, thus providing more stable foundations for its global claims; lastly, SCO provided China with a great forum to engage with other countries which oppose American unipolarism (primarily Russia, but also Iran).

VI.   CONCLUSION

Among the most important international trends in the first part of the twenty-first century is that China is rising at the expense of other major powers, including both Russia and the USA. The role of Xinjiang demonstrates that China's foreign policy not only is about the seas to the east and south but also shows the country as facing west. Xinjiang also shares in and contributes to the changing balance of power that favours China over the USA and Russia, above all as it affects Pakistan, the Central Asian region and Turkey. The idea of a Silk Road is actually not particularly new. Pushing trade and economic development from China westwards into Central Asia and beyond, has been a process for some time, and it is something that appears to be in the basic interests of the people of the region. China's push has been more or less worldwide so the Central Asian section is not something in contradiction with what China is doing elsewhere. China needs resources and the infrastructure that can help provide them.

The decision taken by Obama to withdraw combat forces from Afghanistan by 2014 offered new opportunities to SCO (and therefore to China) to diminish American influence in central Asia; moreover, Afghanistan will be able to be involved more in the SCO framework, strengthening the expansion southward of the Organisation (lnstitute for Strategic Studies, National Defense University of People's Liberation Army, 2015). However, different problems still exist in all of those fields, limiting the potentials of the Organisation. In the security sphere, the main problems come from Russia, which is generally more focused on the Collective Security Treaty Organisation (CSTO, a formal Russia-dominated alliance that involves Russia, Armenia, Belarus, Kazakhstan, Kyrgyzstan and Tajikistan). As Wishnick (2009) noted, Russia has been seeking to increase the cooperation between the two organisations, but it met China's refusal. As of now CSTO has been granted only the status of an observer. On the other hand, Russia has been cautions in getting involved in the establishment of SCO financial institutions such as SCO Development Bank or SCO Development Fund.

Finally, regarding Chinese influence in central Asia, the American withdrawal from Afghanistan offers opportunities as well as challenges. From China's perspective, an SCO's active role is obviously preferable

than American or NATO involvement (Ziegler, 2013).
However, SCO's attitude toward Afghanistan has always
Been problematic. As Sutter (Sutter, 2010) notes, "the
U.S.-led Operation Enduring Freedom accomplished more
in the area in five months than the Shanghai grouping had
accomplished in five years". As SCO officials admit, the
lack of consensus among the Organisation's member about
their individual policies towards Kabul has prevented the
SCO from developing coherent proposals (Cooley, 2014).
Therefore, American withdrawal from Afghanistan has
caused various tensions inside SCO, and a common policy
has yet to be found.

The Shanghai Cooperation Organisation has great
potential to be a heavy-weight in global politics, and its
recent enlargement strengthen its position. It can be a
fundamental instrument of foreign policy in the hands of
Beijing bureaucracy allowing them to pursue their strategic
interests in the area in a much more efficient way.
Moreover, the SCO represents, as stated earlier in this
paper, a clear example of how Chinese Grand Strategy has
been defined by the PRC policy makers not in a systematic
way as the so-called design model would suggest, but
more according to what is usually referred to as emergence
model: Beijing adapted its strategies to the new scenario
that came into place after the demise of Soviet Union in
Central Asia, thus turning an area that risked to be
problematic in an opportunity. However, great problems
still persist, and they are likely to significantly reduce
SCO's ability to shape Eurasian future. The way these
problems are faced, together with (sometimes partly)
exogenous factors (American commitment in central Asia,
the implementation of Iran nuclear deal, the stability of the
Chinese regime, Russian economic performance, just to
name few of them) will determine the future of the
Organisation, and, perhaps, of the world.

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Literary forces that surround pandemic poetry

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Abstract— This article studies the literary forces around the pandemic in India. It looks at the purpose and motivation of pandemic poetry, the role of the writer and writing behaviours and the role of the digital medium. A combination of primary and secondary texts has been used to present the therapeutic and community building role of poetry. Additionally, interviews were conducted with thirteen poets who were writing about the pandemic and posting their work on Instagram. The main theoretical frameworks used are Susan Sontag's 'Illness as a Metaphor' and the affective communities as theorized by Leela Gandhi and Emma Hutchison.

Keywords— covid poetry, pandemic poetry, Indian covid poetry, poetry and digital media, therapeutic role of poetry

I. INTRODUCTION

Poetry during Covid helped build communities against perceived common negative figures like the government, the virus, other sections of society by creating solidarity. In some countries like the U.S. and the U.K., the government compiled these poems into collections and created spaces that encouraged writers to express common sentiments. The Sutton Poetry Project, U.K.[i] and the project Salisbury in Sandiego[ii] are two such examples. Both these collections assigned themes to the poet. These collections depicted two categories of poets - one that expresses anger and resentment against the common enemy and the other that tries to unite against the common enemy through sentiments of hope. There are overlaps between these sentiments and often rage and grief leads to hope, empathy and solidarity in the poetry. Hence, poetry plays a therapeutic role by giving people a space to express their grief and rage and also helps locate and relate with others who are feeling similar emotions. By facilitating such interaction, poetry provides comfort to both the reader and the writer.

In India, the government showed no initiative to the harness the therapeutic role of poetry. However, there was an outburst of poetry on social media and independent collections and anthologies compile the pandemic poetry.

This article focuses on various literary forces that surrounded the pandemic in India, mainly the new role of the writer, the purpose of poetry, and the role of the digital medium. The background used to study the phenomena of pandemic poetry is the international collections and two key theoretical frameworks, Susan Sontag's 'Illness as a Metaphor' and the affective communities as theorized by Leela Gandhi and Emma Hutchison. Additionally, other primary and secondary texts have been used. A google form was also sent on social media to 13 writers who had put up their poetry on social media.

Based on these questions, this paper presents findings on the above-mentioned factors in three sections. Section 1 shows that the purpose of poetry is to create hope and form communities as opposed to appealing to aesthetics. The motivation behind the poetry was to express one's emotions and reach out to people experiencing similar sentiments. Section 2 claims that the amateur writer becomes significant in the pandemic as they undertake the role of building communities by posting their poetry. Section 3 delves into how the digital sphere has provided these amateur writers with a non-filtered space that allows them to publish their work that might not have been accepted in literary journals. This demonstrates that the pandemic poetry is not usually aesthetically appealing nor is it expected to be as observed in the Covid-19 pandemic poetry collection.

II. METHOD

Sontag's 'Illness as a Metaphor' shows how an illness becomes a metaphor in literature. The curious origins of an illness like Covid makes it mythicised in the public imagination. This study applies the theoretical framework to understand how Covid emerged as various metaphors in pandemic poetry. These metaphors of demon, saviour and more create identities of Covid against which communities are built.

Leela Gandhi looks at how disparate entities got together to approach imperialism. These communities did not have anything in common, but they got together in many ways to fight colonialism and imperialism. This paper applies her framework to analyse how Covid has helped build affective communities where there are common sentiments caused by the virus.

Emma Hutchison looks at how trauma builds communities. When the trauma is widespread and the damage is far-reaching it enters the social landscape through which communities live out their lives and shape their politics. Witnessing a global pandemic, even if someone is not directly affected by it, causes communities to configure. People within these communities help allay each other's suffering. Even though trauma is experienced individually, it can help form the social attachments needed to build a community. Poetry supports the formation of such social attachments in the pandemic which helps create affective communities.

The questionnaire was:

1. Age and Nationality

2. Is this your first-time writing poetry/a literary piece? Have they been published before?

3. Have you been writing for a while or have you had any formal education in literature?

4. What motivated you to write about the pandemic?

5. What goals do you have in mind while writing?

6. What themes have you written about? (Related to the pandemic

7. How has social media helped you? What platforms are you on?

8. Can you tell me about your writing process? What challenges do you face? Is it easy or hard?

1. Purpose of poetry and motivation behind it

Jeroen Dera's article, 'Evaluating poetry on COVID-19: attitudes of poetry readers toward corona poems' claims that poetry has two dimensions - heteronomous and autonomous. [iii] The autonomous position claims that poetry should be written for aesthetics; art for art's sake. Poetry should not be used as a tool for other motives, rather poetry should be read, written and enjoyed in itself. This stance contributes to the idea of the literary form being inaccessible and elitist. Pandemic poetry by amateurs emerges in stark contrast and falls under the heteronomous dimension of poetry. It is poetry with a purpose and uses the form to convey a message that affects people. Hence, pandemic poetry is not aimed at literary goals but rather social and therapeutic goals. Pandemic poetry's aim is to find hope and form communities together based on common sentiments.

The heteronomous dimension of poetry raises another significant question regarding what motivated people to write. In the international framework, the collections had already set the purpose of poetry for the participant by giving themes. The digital sphere provides room for diversity of motivation and reason behind writing.

Eight participants in the interview responded that writing was a way to deal with the circumstances and emotions that the pandemic had brought about. Five participants looked at the pandemic as an opportunity for change and used their poetry to comment on the socio-political conditions of the country, "the opportunities it presented for change." [iv] In both the cases, the writers aimed to share and express their emotions regarding the circumstances of the pandemic by putting their poetry on social media. By doing so, they hoped that others on the platform would resonate with their emotions, hence, aiding in community formations. Along the same lines, five respondents stated that they wanted to connect with people and make them think. Hence, pandemic poetry allowed people to express themselves and form connections based on these expressions.

The poem titled 'Airborne Particles' exemplifies this motivation and purpose of poetry. One hundred poets from across the world came together to collaborate on the poem. The poem started by a Romanian writer was continued by writers from over sixteen. The readings of the poem were uploaded on YouTube. ' "I hear the kestrel and the koel calling in streets/ emptied of screeching, braking cars. The stoplights /blink red, tapping out a virus alert./ Might that be a coded verse from you, Hafiz, / a password to a gate that we could each open/ in our different scripts, our separate solitudes?" '[v]

This initiative created a piece that crosses geographical boundaries tied by the common thread of solitude in the pandemic and attempted to connect people through the shared solitude in the pandemic. The poem includes lines from the 14th Century poet, Hafiz at the beginning, ' "Don't surrender your loneliness/ So quickly/ Let it cut more deeply." ' The common figure of Hafiz and the loneliness he expresses is traced throughout the poem by asking questions of him and by directing the lines to his figure. The

common figure and sentiment express how the isolation caused by the pandemic has not only crossed geographical boundaries but rather presented a paradoxical relationship with solitude. While solitude is synonymous with isolation, solitude itself has been felt through time and space making it shared. Hence, even in the pandemic while solitude came from being alone, it was not felt alone. Such poetry allows readers and writers to identify with each other and understand that the pandemic is a shared struggle. It being a *shared* struggle provides comfort and hope in the face of isolation. The motivation behind this initiative was to create a collaborative work across geographical space and time and the purpose of the poetry was to build a community of people who were struggling with isolation.

The need to form literary communities that help people find solace with each other also led to independent and media house published anthologies coming together. 'Singing in the Dark' is one such initiative by Penguin among many which includes works from over a hundred poets, across six continents, written in 20 languages. The poems range from the anguish and rage caused by the pandemic to its celebration. The poems are supposed to help people cope with various emotions that the pandemic has stirred. [vi]

2. Writer in the pandemic, their role and writing behaviour

Out of the thirteen interviewees only one was a first-time writer and twelve others had written poetry before. Four of them were amateurs, two were enrolled into literature programs, two had been featured on social media platforms frequently and five of them had been published or are going to be published. The age group of the participants was between twenty and sixty. Majority of the poets did not have a background in writing poetry beyond social media.

While there is no concrete evidence regarding whether there were more first-time writers in the pandemic in the country, it is fairly evident that people were writing more. This can be attributed to two reasons: people had something common to write about and people had more time to write. A nine-year old from Hyderabad who has originally started on social media published two poetry anthologies, because she had the time to write in the pandemic. [vii] The interview of the editors of literary magazines substantiates this claim. [viii] An editor claimed that during the first wave there was an increase in the number of contributions because writers had more time. However, with the increasingly stressful circumstances of the pandemic, the number and quality of submissions reduced. The interview states there was an explosion of poetry submissions that dealt with the themes of isolation, vulnerability and the virus. The boom in writing wasn't one-sided, readers were also looking for connection, consolation and comfort through such literature. Although

the literary magazines received fewer submissions after the first wave, the digital sphere was still alive with new poetry flooding people's feeds each day. With the second wave, the themes of poetry had shifted from isolation and solitude to grief and rage against the government. As stated by 'The Spark Magazine's' editor, submissions largely reflected on the pandemic-ridden and the post-pandemic world. [ix]

'Airborne Particles' is one poem among many available on various digital platforms. Most of the poems, unlike the one mentioned, have not been written by people who are recognised as poets in literary circles. They are amateurs, self-taught, poets who write on social media. Hence, in the pandemic these writers become significant for the purpose that poetry wants to accomplish i.e., to form communities.

Five respondents claimed that they wanted to connect with people and make them think. The pandemic poet knows that there are other readers and writers whose ideas will resonate with theirs. "Feeling less alone (maybe my writing will resonate with other people) and getting my feelings out." [x] They perform the role of forming communities and expressing solidarity with people who are facing the same struggles.

The writing process in the interview was generally described as reflective and spontaneous. Individuals recognised that they were writing in a community. As they were not trained in writing, they faced challenges with articulation and also struggled with inspiration.

In the interview, the respondents pointed out three themes on which they had been writing. Eight respondents were dealing with the emotions around the pandemic like isolation, loneliness and loss of comfort. Four respondents were writing about how the pandemic had made them re-evaluate their relationship with nature and four respondents were invested in the socio-political conditions of the country amidst the pandemic.

3. Role of the digital sphere and aesthetic quality of the poems

The digital sphere is a space that has made pandemic poetry accessible to anyone who has social media to read and to write. Although access to technology is still limited in India, social media users in India stood at 518 million in 2020. [xi] Many poems on social media were written in simple language, had grammatical errors and played around with the conventional forms of poetry. Some were written in the form of rants; some were written as lists. Hence, the heteronomous dimension of poetry has allowed everyone on social media to be a poet and express their views. A pandemic is a global phenomenon; hence, everyone has something to offer in terms of perspective that might be significant for various other people.

As opposed to digital media, literary magazines are more stringent in terms of the quality of the content. As reflected by an interview of the editors of literary magazines in English, Hindi and Tamil conducted by The Scroll, editors were not fond of the pandemic poetry.[xii] Throughout the accounts of the editors, there was a common observation about pandemic writing i.e., its poor quality. Literary magazines have certain aesthetic standards to maintain and hence they filter out content based on quality. Therefore, a lot of the pandemic writing could not find a place in these magazines. "The badly-written pandemic poem, one that deals with the overt effects plainly, has on occasion found its way into our inbox."[xiii] Hence, social media became a medium to post pandemic writing because of the absence of a filtering process in terms of quality. Social media makes it easy for the writer to post and the readers can access that writing with a few clicks, free of cost. and easy for the readers to access, free of cost. "Readers are seeking – through tiny windows of time and technology – connection, consolation and comfort." [xiv] The poetry available on social media became a source of comfort for both the readers and writers.

'I know' is a poem from the collection 'Covid-19 Pandemic Poems', volume III written by Shivani Lad from Mumbai. The introduction to the collection states that the poetry collection acts as "a healing force at the time of collective grief and pain." [xv] It is in human nature to write and express one's feelings to survive calamities. When there is grief and loss, art rescues humanity by providing solace. Keeping this in mind, the volume published fifty poems to understand the effect of the pandemic and trigger hope in the readers.

The poem is an exemplar of the poetry in the collection. The poems have not been curated or edited to meet any stylistic requirements, rather even typos and grammatical errors have been published. This reflects the purpose of the collection and pandemic poetry in general which is to create hope and express. Thus, the collection provides a space for the writer to express and for the reader to find solace without putting aesthetic restrictions.

"I know it's difficult

But believe me you will

I know situations are hard

But believe me you heal

I know you're lonely

But need to walk alone

I know you're broken

But struggle is going on"

The first two stanzas of the poem build an intimate connection with the reader by expressing that the poet

knows what the reader is going through. It creates hope by urging the reader to have faith in recovery and healing. However, the poem uses simple language to express these sentiments. There are missing articles and missing pronouns e.g., "but need to walk alone" instead of "but *you* need".

"I know you miss them

But this battle was tough

I know pain was extreme

But be a strong enough

I know you lose hope

But keep little trust

I know this hurts you

But now wait is must

I know you need support

But have to stay separate

I know you feel guilty

But don't feel any regret."

The latter three stanzas also build similar intimacy with the reader. It validates the problems of the reader and at the same time asks them to be resilient. However, there is a lack of a clear flow of thought in the poetry. It is unclear what the poet wants the reader to wait for or what is at the end of the wait as healing is mentioned in the first stanza.

The entire poem uses only one punctuation, a full stop at the end of the poem. There is no rhyming scheme or meter. Repetition is used to validate the grief and provide hope by using "I know - But". Hence, the central idea of the poem repeats every two lines.

Although the poem does not carry literary merit in terms of aesthetics, it is doing what the collection wants it to do i.e., to create hope. Hence, such poems cannot find space in literary magazines but they are significant for collections that want to record poetry written during the pandemic. Such poems written by amateurs emerge as significant in the pandemic as they create hope and provide solace to the reader.

III.   CONCLUSION

Access to digital media was crucial to pandemic poetry as it helped poets connect with people and create a community of writers and readers. Both the readers and writers found a sense of solidarity in the poetic form of expression. Through the poetry, readers and writers were also able to go beyond online literary communities and think about how they connected with fellow citizens in their own social

communities. A sense of unity emerged within different sections of the society as they were facing similar problems.

This article only focuses on poetry written in English; however, these mediums have poetry written in different vernacular languages from all over the country. Access to social media combined with a global catastrophe has created an environment where everyone has something to say and those words provide a sense of comfort to others. Aesthetics of poetry like rhyme, meter take a backseat while poetry becomes a form to grieve, express and find solidarity.

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xv Covid-19 Pandemic Poems, Volume III, Introduction

Peeking through Maya Angelou's Poetry in the Context of Racialism and Servitude

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Abstract— *The focal point of this writing is to spotlight the brutal gender discrimination, suppression and servitude endured by Maya Angelou, an acclaimed American writer and distinguished poet, a plucky rape survivor, splintered the prejudiced stereotypes, metamorphosing the whole world. This writing further dissects how Maya Angelou swallowed the pellet of subjugation and gender marginalization through her poetry. The kaleidoscopic view of Angelou's poetry unfolds the keynotes of class distinction, toxic masculinity, bondage and notably racism. The particular goal of this writing is the interpretation of Angelou's poetry in context of chauvinist discrimination that tormented the Black women and how Angelou's writings appeased dolour community. The writing engaged both primary and secondary data sources. The primary source includes Maya Angelou's metrical compositions and publications. The secondary source encompasses Angelou's memoirs, the web and other featured treatise. Ultimately, the writing finalizes with an objective ameliorating an unprivileged women's life globally by dint of Angelou's influential poetry.*

Keywords— *Blacks, Discrimination, Patriarchy, Racism, Slavery.*

I. INTRODUCTION

Marguerite Annie Johnson respired for the first time on April 4, 1928 in St. Louis, Missouri. Juvenile Marguerite matured in South America. Marguerite's earliest mentor was her maternal grandmother, whose noxious racial anxiety forged Marguerite to contemplate "White People" as guileful and surpassing breed. The abomination of Marguerite towards "Whites" covertly inculcated a timid impulse in her to be like them as white people were prepossessing and revered all time. Light colored skin, according to her was haughty. That was the time when Marguerite's mind got fiercely impacted by racial discrimination.

The demeaning disgrace, barbarity and inequality Marguerite tolerated, moulded her as a uniquepioneer and premier poet.

Angelou, in her preliminary years suffered coercion and harassment. In the course of that era, light skinned reinforced the notion Black is not just ugly but a mere transgression. Angelou kick started writing in her forties. She was an experienced dancer, though situations dictated her to be a stripper, staggered, she accumulated experience and in the fullness of time, sagacious damsel made a mark in journalism. Angelou got intrigued by politics, thus joining American Civil Rights Movement. After the mesmerizing meet up with Martin Luther King Jr. in person , Angelou's first internationally venerated memoir, I Know Why The Caged Bird Sings, in 1969. Angelou demonstrated her community that courage is not inherited rather it is contrived.

II. MAYA ANGELOU'S POESY STYLE

Maya Angelou is widely acclaimed rhymester and a champion reformer of African American suppressed people. She was the mouthpiece of those who were victims of prejudice and currently, those, burdening their souls in racist countries. Angelou embroiders her poetry with literal

imagery and descriptive words, administering dialects and jargons in particular, of African American people. She wielded two approaches in writing poetry, that made her poetic expression a jewel in the crown among her all counter parts. These include eye dialect and call and response styles.

Eye dialect is a style where words are spelled in a particular way to mould pronunciation in a desired way. According to Wikipedia; Eye dialect is the use of deliberately nonstandard spelling for standard pronunciation. The term was coined by George Philip Krapp to refer to a literary technique that implies the standard pronunciation of a given word that is not well-reflected by its standard spelling. This technique is further illustrated by Angelou's Aint That Bad;

Puttin' down that do-rag

 Tightenin' up my 'fro

Wrappin' up in Blackness

Don't I shine and glow?

Here she wonderfully maneuvered an aura of real speech by altering "g" with apostrophe for an authentic touch.

Call and Response;

This is the technique which was famous in African American music tracks. It involves the poet's discourse in to and fro style with an auditor. Conforming to Wikipedia; Call and response is a form of interaction between a speaker and an audience in which the speaker's statements ("calls") are punctuated by responses from the listeners.

This style is smartly demonstrated here by Angelou's Still I Rise

Bringing the gifts that my ancestors gave,

I am the dream and the hope of the slave.

I rise

I rise

I rise

These are the techniques with some other poetic tools that assisted Maya Angelou winning prestigious awards counting the Presidential Medal of Freedom in year 2010.

III.   MAYA ANAGELOU; THE BATTLE-SCARRED AMID THE RACIST WHITE CLASS

In order to perceive the context of racism in any region, the cardinal point is to grasping a perception, pragmatically according to multiple regions. Racism abhors the people, contrasting to you by many ways. By and by, racism imprints anarchy, servitude and biasness.

Racism may also feature physical attributes to hegemonize others.

Angelou pens about the typical mores of African-American society, identified as the inferior whilst whites domineer, dominates everywhere.

Your Momma took to shouting

Your Poppa's gone to war,

Your sister's in the streets

 Your brother's in the bar.

The thirteens.Right On.

Your cousin's taking smack

Your Uncle's in the joint,

 Your buddy's in the gutter Shooting for his point

The thirteens. Right on

 (The Thirteen Black)

Your Momma kissed the chauffer, Your Poppa balled the cook,

Your sister did the dirty, in the middle of the book,

The thirteens.Right On.

Your daughter wears a jock strap,

 Your son he wears a bra

Your brother jonesed your cousin in the back seat of the car.

The thirteens.Right On.

 (The Thirteen Black)

Angelou in above given two poems employs expression of a street game labeled Dozens. The game functions when the participants humiliate each other using impertinent expression of verbosity. She elucidates how a fair toned skin conceals such hideous patterns of mal-doers.

Angelou is drawing a comparison between Blacks and Whites that both classes have the magnetic pull for illicit characteristics. Why Black people are pondered brutes, beasty and uncivilized? Angelou is of the view that White people do not demonstrate the social values, they blatantly preach to others. It is argued that how can a prostitute heighten to the stature of wrestling for the rights of community of imperfection. Angelou was never ashamed of her remorseful, dead and buried past. In the concrete, Angelou's long time ago framed her magnanimous rhymester and an appraised laureate. Her poetry is tightly packed with the traces of her previous existence.

Angelou has composed poetry from the particulars and the rhythms she knows, and the changes of rhythm themselves become a rhythm, the upsets and restarts in an unsteady state of soul which every life has experienced in some place or other.

When we read Angelou's poetry, we share the sense of it. But then we have a Reaction from the energy and have to reassess it, so that ultimately, when we hear her poetry, we listen to ourselves. Sylvester,(1995)

This is the textual examination of "Still I Rise", typifying the hollow cheeked veracity that acolytes of patriarchalism portray. Angelou's quirky couch enables reciters to have a rapport with her quintessential context that effectuates gender subjugation, and relate it to their first hand occurrences.

And thus, Ramsey mentions;

Her autobiographies and poetry reveal a vital need to transform the elements of a stultifying (dulling, making to seem stupid) and destructive personal, social, political and historical milieu into a sensual and physical refuge. Loneliness and human distantiation (to create distance) pervade both her love and political poetry, but are counter posed by a glorification of life and sensuality (applying to senses) which produces a transcendence (the quality of extending usual limits) over all which could otherwise destroy and create her despair. This world of sensuality becomes a fortress against potentially alienating forces, i.e., men, war, oppression of any kind, in the real world.

This disquisition of Angelou's poetry propounds that her poesy assuredly transports the reader to murky and despairing sphere, where the last resort is the brawny versatile compositions, eroding the beasts inculcated in callous cosmos bequeathing the weaker ,colored demoiselle with the legitimate liberation.

Yet again, Angelou commemorating her female hood, catechizing the biased perverts of the contemporary society, even though she is Black, she possess the same anatomy and sultriness, she enthrones an unchained divan of manumission. Angelou is an epitome of deviating the enforced paths.

Does my sexiness upset you? Does it come as a surprise

That I dance like I've got diamonds At the meeting of my thighs?

Dark toned African American women inevitably subjected to gross oppression at all times. Here a Black senorita, emancipating the certitude that continuance of Black women is dreaded without confidence and credence. Angelou persuaded her impeccable inky ladies to up rear their voice to be heard aloud to dismantle the archetype of racism and slavery. Angelou equipped an evidential and

emblematic diction to instantiate the guttural voice of the Black "phenomenal" being.

Angelou pictures a bronzed victim of racial biasness in terms of beauty merits. Angelou unpleasantly juxtaposes herself with a charismatic super model.

Pretty women wonder where my secret lies.

I'm not cute or built to suit a fashion model's size

 But when I start to tell them,

They think I'm telling lies.

In an olden African era, olive skinned, boxed nose, and voluminous lips strayed the norms of "Beauty". That was how inequality on the basis of class and gender , mushroomed. However, Angelou stood this discrimination and averted it into her unwavering strength.

It is ultra rigid for a tormenting past to corrode. Thus Maya manipulated it in igniting her eagerness to pummel the racism from Black people's life.

Maya Angelou is spotlighting an aura of optimism while scraping away the gratuitous gender oppression and discriminative "White" society, here in "Weekend Glory"

Maya since her childhood was put through the terrifying ordeal of social exclusion. However, Angelou's life is settled and she expresses jubilance for having a sky-high stature in the same equivalent world, or even she is head and shoulder above all of the bigots, who anguished her. Angelou counts on self assurance and confidence for this feat. Maya deems white people faux and synthetic. Their whole existence orbits chi-chi disposition. As the matter of fact, fair people merely brag, featuring nugatory practicality.

Some clichty folks don't know the facts,

posin' and preenin'

Buying big cars they can't afford, ridin'

around town actin' bored

Maya Angelou's memoir I Know Why The Caged Bird Sings sets out the past African- American's massive subjugation. Angelou embellished the articulation with the usage of metaphor, stating the plight of two birds. One is free by its own will while the other one boxed in the cage, alluding to Black African and White American , where Blacks are tied up with the ropes of sexism and racial discrimination. As illustrated by Angelou, the free-willed bird gliding in planetary winds, whilst the imprisoned one is just singing to the prerogative of being freed.

Maya amplified the discriminative and authoritative milieu, grinding the suppressed Blacks as in poem, she intended that the caged bird is furious behind the bars of

rage and this imprisonment is not just halting the maneuverability of the bird but also stripping its vibrant freedom off.

Angelou is delving in historical perspective of African American community. Racial discrimination got swollen during the civil rights movement in America. The indifference of White Americans to enslave leathery skinned was further lime lighted by Maya via her poetry. Angelou furthermore is painting a canvas where a free willed bird is vaulting the blue.

A free bird leaps

on the back of the wind

and floats downstream

till the current ends

and dips his wing

in the orange sun rays

and dares to claim the sky.

Maya is hoisting the issue of liberation that is supreme for anyone who is alive and happy. The sky is an illumination of American society. Angelou's Caged Bird regardless of the tyrannies and social segregation, thus cheering, thus singing melodious songs to fortify empower itself to battle the savagery, obtruded by allegedly superior Whites.

Angelou is employing a poetical platform to induce reforms in this gender racist society, and to bare the gruesome idiosyncrasy of anti-blacks.

But a bird that stalks down his narrow cage can seldom see through his bars of rage

his wings are clipped and his feet are tied

so he opens his throat to sing

Angelou vignettes the actuality of ascendancy of racially biased people. These verses notates as if the all the sitting targets of class discrimination, bleat out in choir. Maya is delineating the quandary of Blacks that notwithstanding the knacks and capabilities, they are enforced to unjustified bigotry. The sexists of that era loathed more specifically the colored, poignant weaker sex, in the same pretext Angelou honed her personality to razor-sharp edges of experience and neglect. She urges her community that in spite of lurking meekly in a system that is incomprehensible and also detestable, fascinating a revolution that will thread the prejudiced sphere to an utopian oasis, must intensify the libido to grapple the oppression by embarking on a crusade to flip-flop the pitiful situation and to fly in the face of catastrophic time.

He went to being called a colored man

after answering to "hey, n***er.

Now that's a big jump,

anyway you figger

Hey, Baby, watch my smoke.

From colored man to Negro,

With the N in caps,

 was like saying Japanese

 instead of saying Japs.

I mean, during the war.

The next big step

was a change for true,

from Negro in caps

to being a Jew.

Now, Sing, Yiddish Mama.

Light, Yellow, Brown

and Dark-brown skin,

were okay colors

to describe him then

Maya Angelou now in The Calling of Names enlisting the humiliating name white people bellowed for Black people throughout the old days. They were called Nigger; it unfolds an unconcealed racism for African community. Black people are in continuation, ridiculed and cudgeled by derogatory and wounding names and nicks, White people contemplate themselves as the superior creation, and limned African people hailing from a plebian class, unworthy of being called a human.

Maya Angelou talks through an institutional discrimination which is quite imperceptible. A. Sivanandan, Director of Institute of Race Relations states;

Institutional discriminations that which, covertly or overtly, resides in the policies, procedures, operations and culture of public or private institutions - reinforcing individual prejudices and being reinforced by them in turn.

Here racism is shifting from interpersonal level to a level of group or community. The one group in power, socially and financially elite, luxuriating the perks of privileged class will undoubtedly supported by organizational systems in all aspects, noticeably segregating an unprivileged class. The discriminated society is knitted in a way that the situational influences on lowly cachet class linger putting through antagonism and abhorrence.

Maya Angelou condemns this variety of racism vividly in her poetry. She enunciates that due to the cocky discrimination, Black community is labored to live in tatters, while the Whites being treated as The flowered beau monde.

One foot down,

then hop! It's hot.

Good things for the ones that's got.

Another jump, now to the left.

Everybody for hisself.

Maya Angelou in Harlem Hopscotch points up the prejudice against African-American people, attesting that the bounty splendor, milk and honey is purely for the crème class of White people. Meanwhile, the subjugated Black people are suffocating in the synthetic bulges of racism and inferiority complexes. Angelou further foregrounds the destitution of the Black community owing to the dearth of opportunities to prosper and to curb the meagerness of African people.

IV. ANGELOU, AN ULTIMATE CHAMPION OF MANUMISSION

In the air, now both feet down

you black, don't stick around. Food is

gone, the rent is due,Curse and cry

and then jump two

Maya Angelou pinches the predominance of White class people which is marginalizing the Black society economically. As a part of an unprivileged group, Black people have scarcity of employments, that condition is leading them to an impoverishment. White people's dominancy everywhere in the system is ushering the Black creed to beggary. Maya Angelou resolutely fights the system of American aristocracy, hence defending her community rights and by being super proud of her oneness.

I'm the best that ever done it

(pow, pow).

That's my title and I won it

(pow, pow).

I ain't lying,

I'm the best Come and put me to the test (Pow pow)

Maya Angelou pinches the predominance of White class people which is marginalizing the employments, that condition is leading them to an impoverishment. White people's dominancy everywhere in the system is ushering the Black creed to beggary. Maya Angelou resolutely fights the system of American aristocracy, hence defending her community rights and by being super proud of her oneness.

I'm the best that ever done it (pow, pow).

That's my title and I won it (pow, pow).

I ain't lying, I'm the best

Come and put me to the test (Pow pow)

In the musical version of **Still I Rise,** Maya Angelou is throwing challenge to white prejudiced class to try her out. As she is unprivileged Black female of spices, she does not possess any fortune like racist people to flaunt, however, her intellectual capacities like other marginalized Black community people, are of the same standards that while people boast about mostly to evince that they are privileged like no other.

In the wake of Civil Rights Movement, Angelou fully occupied herself in augmenting her community via literature writing and social ventures like **Cabaret for Freedom** to aid the campaign of Martin King Luther Jr. who was boldly leading the civil rights movement. And Maya Angelou's poetry reflects her mettle to make Black American-African people especially women, empowered.

Sixty years in this folk's world,

The child I work for calls me a girl,

I say yes ma'am for working sake.

Too proud to bend, Too poor to break,

I laugh until my stomach ache,

When I think about myself.

Micheal Moore, once stated;

"America is a nation founded on genocide and built on the backs of slavery."This truth is further acknowledged by Maya Angelou's **When I Think About Myself** where she is narrating the verity of working class as a Black being. She sheds light on racism, stood by African-American people. The way she satirizes the racist community, is spot on. Angelou demonstrated the state of a child miner, who is in her sixties, gravely demeaned when a baby calls her a girl.

The working community of African-American people were enslaved and poorly treated by the torchbearers of **Whites, the most reverend** class**.** The belittling and ignominy spotlighted in the poem is awfully appalling. The Black people who work their blood sweat and tear out, do not get their entitled respect and honor back. The actuality of the blossomed America is the enslavement of Black people.

The tales they tell,

sound just like lying,

They grow the fruit,

But eat the rind,

Maya Angelou further reveals the unconditional suppression of Black people concurrently eulogizing the

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workfolks of her society. She laments that the Black blue-collar workers are voiding their due share of accomplishments, America attained because of them. Maya exhibits the situational perplexity, the prejudiced class encounter on daily basis. They are in the muddle, whether to have laughers for attainments, oppressors have because of them or to cry for the respect they ceded to American white people.

Angelou's One More Round sets forth an African American wage-earner ménage, they do not whine for the laborious work, their skeleton can endure numerous dels of pain.

Their anatomy is adopted to do arduous activities but they cannot withstand fetters of subjection. Servitude is more grueling than bone-shaking weariness. They perform tasks in order to get paid respectably.

Merriam Webster defines servitude as a condition in which one lacks liberty especially to determine one's course of action or way of life.

Papa drove steel and Mama stood guard

I never heard them holler cause the work was hard

They were born to work up to their graves

But they were not born To be worked-out slaves

Servitude is the most aching facet of Maya Angelou's life. That is what she is projecting in her **My Guilt** poem. She embellished her diction with different moods i.e. regretful, dejected, gloomy, and enraged quite often. Here, Maya Angelou's poem is focusing, particularly on contrite. She suffers this feeling owing to the sacrifices of Black people's lives in the wake of civil rights movement, pioneered by Martin Luther King Jr. to safeguard the interest of African- American people. They borne racial discrimination, sexism and tyranny in combating their basic rights. Maya Angelou experiences ambivalent, stirring emotions along whilst harking back to departed ones. They bequeathed peaceful, independent future for their young generation, and plated their existence to death for good. She recalls the liberation seekers from past and present respectively, such as Gabriel Prosser, Denmark Vesey, and Nat Turner and Martin King Luther. They are commemorated with platinum esteem. Freedom is immensely high cost. It can charge mortals yet rewarding.

My guilt is "slavery's chains,"

too long the clang of iron falls down the years.

This brother's sold, this sister's gone,

is bitter wax, lining my ears.

My guilt made music with the tears.

Maya Angelou encountered Malcolm X whilst she was in Ghana. She determined to flow back to America as beneficial to succor him in edifying a new organization for Black people. But on her crucial return, Malcolm X was assassinated and Angelou welded herself with Martin King Luther Jr.'s civil rights movement. The infuriated Black people played havoc with American several parts. African American people had no finances, employment and resilience to wrangle the racism and biasness. Angelou ruminated to be a spokesperson of the Black subjugated creed and broadcast their trials and tribulation to the whole sphere.

In 1990, Angelou **In Equality** avowed audaciously to racist bigots;

Take the blinders from your vision,

take the padding from your ears,

and confess you've heard me crying,

and admit you've seen my tears

Angelou is interrogating the intentional amaurosis of White people. The oblivion of the oppressors to pitiful disposition of the African American beings is being cross questioned by Angelou. This is the grotesque reality of aristocratic white people, even after clutching the Birthright from the Blacks, they have an insatiable desire to dominate every creed, peculiarly the African American folks.

V.   CONCLUSION

Throughout the venture of analyzing Maya Angelou's poetry, racial discrimination, sexism and unfairness can be witnessed towards the Blacks. Maya Angelou encapsulates the hostilities, encountered by the Black community, and simultaneously vaunted them for their extraordinarily valorous of living the oddities of life. . The sole gradation of worthiness is the possession of light

skin color not just in American context, but widely. Maya Angelou through her poetry endeavors

to smash the stereotypes of society, hence making it salubrious vicinity to live merrily, barring the racism and biasness assuredly. Maya Angelou's poetry undergirds the independence of oppressed class in particular, the women.

No matter tis' a long time to go

The hurricane approachin'

The sailslinerin'

The propeller tis' slow

The birds hoverin'

The cage tis' broke

The girl rovin'

The sky tis'shadow

The vesselsdrowin'

No matter tis'a ketos Slittin' the currents

A better show

No matter tis' a long time ago

(The Smooth Sail)

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Strategies for Promoting Critical Thinking in the Classroom

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Abstract— Critical thinking is a crucial skill that students need to develop to succeed academically and in life beyond the classroom. However, teaching critical thinking is challenging for educators, and there is a need for effective strategies to promote its development. This paper provides an overview of existing literature on critical thinking, including its definition, significance, and challenges in teaching. The paper identifies and describes six specific strategies that have been proven effective in promoting critical thinking: Socratic questioning, collaborative learning, inquiry-based learning, concept mapping, problem-based learning, and argument mapping. Additionally, the paper discusses how teachers can effectively implement these strategies in their classroom and highlights the importance of ongoing assessment in promoting critical thinking development. The paper provides examples of each strategy and discusses their potential benefits and limitations. The paper conducted and experimental study to elucidate the role of collaborative learning strategy in promoting critical thinking among 160 university students, and the findings reveal an association between the two variables. The findings of this paper suggest that promoting critical thinking through collaborative learning is essential for student success, and educators should incorporate this strategy into their teaching practice. Further research is needed to explore the effectiveness of this strategy in different educational contexts.

Keywords— Assessment, Challenges in teaching, Collaborative learning, Critical thinking.

I. INTRODUCTION

Critical thinking is an essential skill that plays a critical role in a student's academic success and beyond. It involves analyzing information, identifying underlying assumptions and biases, evaluating arguments and evidence, and developing well-reasoned conclusions. Critical thinking enables individuals to make informed decisions, solve problems, and communicate effectively in various settings.

Despite its importance, teaching critical thinking can be challenging for educators. Several factors, such as the emphasis on rote memorization and standardized testing, often result in a lack of opportunities for students to develop critical thinking skills in traditional classroom settings (Facione, 2020). Moreover, students often lack the necessary metacognitive skills required for critical thinking (Halpern, 2014). As a result, educators need

effective strategies to promote the development of critical thinking skills in their students.

To address these challenges, educators have employed various strategies for promoting critical thinking in the classroom. These strategies include Socratic questioning, collaborative learning, inquiry-based learning, concept mapping, problem-based learning, and argument mapping. These strategies aim to encourage students to think critically by engaging them in active learning, questioning assumptions, and using evidence to support their claims.

This paper provides an overview of existing literature on critical thinking, including its definition, significance, and challenges in teaching. It identifies and describes six specific strategies that have been proven effective in promoting critical thinking, providing examples of each strategy and discussing their potential benefits and limitations. Additionally, the paper discusses how teachers

can effectively implement these strategies in their classroom and highlights the importance of ongoing assessment in promoting critical thinking development.

The significance of this study lies in its potential to provide educators with evidence-based strategies that can be used to promote the development of critical thinking skills in their students. By incorporating these strategies into their teaching practice, educators can provide their students with the necessary skills to succeed academically and beyond. Furthermore, this study provides a foundation for future research exploring the effectiveness of these strategies in different educational contexts.

The importance of critical thinking in education cannot be overstated. Developing critical thinking skills is essential for students to succeed academically and in their future careers. First, it encourages deeper learning in a sense that critical thinking involves analyzing information, evaluating arguments, and synthesizing multiple sources of information to form well-reasoned conclusions. By engaging in critical thinking, students are encouraged to delve deeper into a subject and explore it from multiple perspectives, leading to a deeper understanding of the material.

Second, it fosters creativity and innovation among learners. Critical thinking involves questioning assumptions and thinking creatively to develop new ideas and solutions to problems. By developing critical thinking skills, students are better equipped to think outside the box and come up with innovative solutions to complex problems.

Third it develops effective communication skills in different settings. Critical thinking involves the ability to effectively communicate ideas and arguments to others. By developing critical thinking skills, students are better equipped to articulate their thoughts and ideas in a clear, concise, and persuasive manner, both in writing and speaking.

Fourth, it prepares students for the real world and how to cope with real life situations. In today's complex and rapidly changing world, critical thinking skills are essential for success in the workplace and in everyday life. Employers are looking for individuals who can think critically, solve problems, and make informed decisions. By developing critical thinking skills, students are better prepared for the challenges they will face in the real world.

Fifth, it fosters independent thinking and the state of adopting an opinion and stance. Critical thinking involves the ability to question assumptions and challenge ideas. By developing critical thinking skills, students are encouraged to think independently and develop their own opinions based on evidence and sound reasoning.

In summary, critical thinking is essential for student success in education and beyond. By incorporating strategies for promoting critical thinking in the classroom, educators can provide their students with the necessary skills to succeed academically and in their future careers.

Actually developing critical thinking skills in the classroom is significant for several reasons. Firstly, it can lead to improved academic performance. Studies have shown that students who develop critical thinking skills perform better on standardized tests, demonstrate higher levels of achievement in their coursework, and are more likely to complete their degrees (Abrami et al., 2008; Ennis, 2011).

Secondly, developing critical thinking skills can lead to better decision-making in various aspects of life. Critical thinking enables individuals to make informed decisions based on sound reasoning and evidence. It also helps individuals to identify and evaluate different options before making a decision, leading to better outcomes.

Thirdly, critical thinking skills are essential for success in the workplace. Employers are looking for individuals who can think critically, solve problems, and make informed decisions. Developing critical thinking skills in the classroom can prepare students for the challenges they will face in their future careers (Halpern, 2014).

Finally, developing critical thinking skills can lead to a more engaged and active classroom environment. When students are encouraged to think critically, they become more involved in their learning and are more likely to participate in classroom discussions (Choy& Cheah, 2009). This can lead to a more dynamic and engaging learning environment, which can ultimately lead to improved learning outcomes.

As a matter of fact, developing critical thinking skills in the classroom is significant for improving academic performance, preparing students for the workforce, and improving decision-making in various aspects of life.

As a result, given the importance of critical thinking in education, it is important for the decision makers to be aware of its significance and take steps to integrate critical thinking into the curriculum.

One way this can be achieved is by developing a curriculum that focuses on critical thinking skills. This can include incorporating teaching methods that promote critical thinking, such as problem-based learning, case studies, and inquiry-based learning.

In addition, the ministry of education can provide resources and materials for teachers to help them integrate critical thinking into their teaching practice. This can include professional development opportunities, access to

teaching resources and materials, and support from instructional coaches and mentors.

By prioritizing critical thinking in the curriculum and providing support for teachers, the ministry of education can help ensure that students develop the critical thinking skills necessary for success in their academic and professional lives.

II.   LITERATURE REVIEW

Critical thinking is a complex cognitive process that involves analyzing, evaluating, and synthesizing information to make reasoned judgments and decisions (Facione, 2020). It is a vital skill for success in many aspects of life, including education, the workplace, and personal decision-making.

Critical thinking in Education

In the context of education, critical thinking is essential for students to be able to engage with and understand complex concepts and ideas. It enables students to evaluate the credibility of sources, analyze evidence, and construct reasoned arguments. Research has shown that students who develop critical thinking skills are better able to navigate complex academic content, perform better on standardized tests, and are more likely to complete their degrees (Abrami et al., 2008; Ennis, 2011).

Critical thinking is a crucial skill in education, benefiting both students and teachers in a number of ways. Some of the benefits of critical thinking in education include the improvement of students' academic performance. Students who develop critical thinking skills are better equipped to engage with complex academic content, evaluate information, and make informed decisions. Research has shown that students who engage in critical thinking perform better academically (Abrami et al., 2008). Moreover, critical thinking encourages higher order thinking skills such as analysis, synthesis, and evaluation. These skills are crucial for success in the 21st century workforce and can benefit students throughout their lives (Bybee et al., 2006).

When it comes to problem solving skills, critical thinking helps students develop problem-solving skills by urging them to analyze information, consider different perspectives, and evaluate evidence. This can be especially beneficial in subjects such as mathematics, science, and technology (Saleh et al. 2021).

In this respect, Saleh et al. (2021) conducted a study to investigate the influence of critical thinking and problem-solving abilities on the academic performance of nursing students at the Faculty of Nursing, Sohag University. The study involved a total of 448 students from both the first

and fourth years. The students were assessed using questionnaires related to critical thinking and problem-solving, as well as academic achievement sheets. A descriptive correlational research design was used to analyze the data. Results showed that 55.7% of fourth-year students and 49% of first-year students were females. First-year students had unsatisfactory critical thinking (68.8%) and problem-solving skills (63.73%), whereas fourth-year students had satisfactory critical thinking (84.03%) and problem-solving skills (78.96%) with achieved point. The study concluded that there was a positive correlation between critical thinking and problem-solving skills and academic achievement for different nursing courses. It was recommended that measures should be taken to emphasize the importance of developing these skills for undergraduate and postgraduate students, and to provide specialized training and workshops to improve critical thinking and problem-solving skills among nursing students.

In fact, critical thinking enables students to make informed decisions by analyzing evidence, weighing the pros and cons, and considering different perspectives. This can be valuable in personal decision-making as well as professional decision-making (Orhan, 2022).

Orhan (2022) conducted a non-experimental quantitative study to examine whether there were any gender-based differences in high school students' critical thinking (CT) dispositions, decision-making (DM) styles, and perceived problem-solving (PS) skills. Additionally, the study aimed to explore whether CT dispositions and DM styles could predict students' perceived PS skills. The research was conducted among 170 high school students, and data was gathered using three instruments: UF/EMI Critical Thinking Disposition Instrument, Problem Solving Skills Perception Scale, and Adolescent Decision Making Questionnaire. The results of the study showed that gender did not significantly impact students' CT dispositions, perceived PS skills, and DM styles, except for decisional self-esteem. Moreover, the study found that CT dispositions (such as engagement, maturity, and innovativeness) and DM styles (including decisional self-esteem, vigilance, panic, cop-out, and complacency) were significant predictors of perceived PS skills among students. Specifically, CT dispositions accounted for 51% of the total variance in students' perceived PS skills, while DM styles accounted for 48% of the total variance.

Besides, critical thinking encourages students to communicate their ideas clearly and effectively, and to consider different perspectives. This can improve communication skills and benefit students in a wide range of contexts. Yusuf and Adeoye (2012) highlight that critical thinking can help improve communication skills by

encouraging individuals to think more deeply about the information they are conveying. It can also help individuals to better understand the perspectives of others and to more effectively evaluate the accuracy of the information they are receiving. By engaging in critical thinking, individuals can become more aware of their own biases and assumptions, which can help them to communicate more effectively. Additionally, critical thinking can help individuals to better understand the implications of their words and actions, which can help them to communicate more effectively.

As for teachers, critical thinking can also be beneficial by promoting innovation and creativity in the classroom. Teachers who promote critical thinking can create a dynamic learning environment that encourages students to engage with content and explore different perspectives. Shoop (2013) believes that Critical thinking can promote innovation and creativity in the classroom by encouraging students to think outside the box and challenge their assumptions. By engaging in Socratic dialogue, students can explore different perspectives and develop their own unique ideas. Additionally, by engaging in peer-reviews and critiques, students can gain valuable feedback on their ideas and learn to refine their thinking.

In this respect, Paul (2005) carried out a study that explored the benefits of critical thinking skills for community colleges and teachers. The study aimed to determine how critical thinking skills can benefit teachers by promoting innovation and creativity in the classroom.

The study revealed that critical thinking skills can indeed benefit teachers by promoting innovation and creativity in the classroom. Specifically, teachers who promote critical thinking tend to develop more effective lesson plans and assessment methods. By promoting critical thinking, these teachers can create learning experiences that are more engaging, relevant, and challenging for students.

In addition, the study found that critical thinking skills can help teachers to think more creatively about how they approach teaching and learning. By developing their own critical thinking skills, teachers can become more effective problem-solvers and innovators in the classroom. They can also become more skilled at adapting their teaching strategies to meet the diverse needs and interests of their students.

However, the study also discusses the challenges facing educators in teaching critical thinking skills to students and provides suggestions for improving the state of critical thinking in community colleges. Paul (2005) also emphasizes the importance of critical thinking skills in today's society and argues that these skills are essential for success in both personal and professional life.

Thus, the study undertook by Paul (2005) suggests that critical thinking skills can benefit teachers in a variety of ways. By promoting innovation and creativity in the classroom, teachers can create more effective learning experiences for their students and become more effective and skilled educators. This underscores the importance of promoting critical thinking skills among both students and teachers in the education system.

In addition, critical thinking can help teachers develop better assessment methods and create more effective lesson plans. Andania (2021) contends that critical thinking can aid teachers improve various assessment methods by allowing them to evaluate the evidence and reasoning behind students' answers. It can also help teachers create more effective lesson plans by encouraging students to think critically about the material and come up with creative solutions to problems. Additionally, critical thinking can help teachers identify areas where students need more support and guidance.

Actually critical thinking can be a valuable tool for teachers to come up with new ways of assessment and create more effective lesson plans. By incorporating critical thinking into their teaching practices, teachers can help students develop important cognitive skills such as analysis, evaluation, interpretation, and synthesis. These skills can help students become more effective problem-solvers and decision-makers, enabling them to apply their learning in real-world contexts (Andania, 2021).

In terms of assessment, critical thinking can help teachers create more authentic and meaningful assessments that require students to think critically and apply their knowledge in new and unfamiliar situations. This can include open-ended questions, problem-solving tasks, and projects that require students to analyze, evaluate, and synthesize information from various sources (Andania, 2021).

Moreover, critical thinking can help teachers develop more effective lesson plans by encouraging them to create activities and tasks that challenge students' thinking and promote active engagement in the learning process. For example, teachers can use inquiry-based

learning approaches, which encourage students to ask questions, investigate and explore new topics, and develop their own hypotheses and theories.

There has been a significant amount of research conducted on the importance of critical thinking for students and teachers. Students who develop critical thinking skills are more likely to perform better academically. For example, a meta-analysis of 117 studies found that students who receive instruction in critical thinking skills improve their performance in academic subjects (Abrami et al., 2008).

The meta-analysis conducted by Abrami et al. (2008) aimed to determine the effectiveness of teaching critical thinking skills to students. The study analyzed 117 separate research studies that investigated the impact of teaching critical thinking on academic performance across a variety of subjects, including mathematics, science, and social studies.

The results of the meta-analysis indicated that instruction in critical thinking skills had a moderate but significant effect on students' academic performance, with an average effect size of 0.44. This means that students who received instruction in critical thinking skills performed better academically than those who did not receive such instruction.

The study also found that the effect of critical thinking instruction was greater for students in higher education and for students in courses that emphasized problem-solving and critical thinking. In addition, the study found that the effect of critical thinking instruction was greater for low-achieving students than for high-achieving students.

Overall, the meta-analysis conducted by Abrami et al. (2008) provides strong evidence that instruction in critical thinking skills can improve academic performance across a variety of subjects. This highlights the importance of teaching critical thinking skills in education and suggests that doing so can have significant benefits for students.

Critical thinking skills can be effectively taught and developed. Research has shown that critical thinking skills can be developed through instruction, practice, and feedback (Ennis, 2011). Ennis (2011) conducted a comprehensive review of the literature on critical thinking instruction to determine whether critical thinking skills can be effectively taught and developed. The review examined studies that had investigated various approaches to teaching critical thinking, including problem-based learning, inquiry-based learning, and direct instruction.

The review found that critical thinking skills can indeed be effectively taught and developed through instruction, practice, and feedback. Specifically, the review identified several key factors that are important for effective critical thinking instruction, including:

A. Focusing on specific critical thinking skills: To effectively teach critical thinking, instruction should focus on specific skills, such as analyzing arguments, identifying assumptions, and evaluating evidence.

B. Providing practice opportunities: Students need opportunities to practice critical thinking skills in a variety of contexts, including real-world scenarios, to develop their skills.

C. Providing feedback: Feedback is essential for helping students understand how to improve their critical thinking skills.

D. Using active learning approaches: Active learning approaches, such as problem-based and inquiry-based learning, can be effective for promoting critical thinking by encouraging students to explore and question concepts.

Generally speaking, the review conducted by Ennis (2011) suggests that critical thinking skills can be effectively taught and developed through various instructional approaches. This has important implications for educators, who can use this information to develop effective strategies for teaching critical thinking to their students.

Critical thinking skills can benefit students in a wide range of subjects. For example, critical thinking skills are important in science and mathematics, where students need to be able to analyze data and evaluate evidence (Bybee, 2014). Bybee (2014) conducted a study that examined the role of critical thinking skills in science and mathematics education. The study aimed to determine how critical thinking skills can benefit students in these subjects.

The study found that critical thinking skills are indeed important in science and mathematics education. Specifically, critical thinking skills are necessary for students to be able to analyze data, evaluate evidence, and make informed decisions based on scientific evidence. In addition, critical thinking skills are important for problem-solving, decision-making, and innovation in these subjects.

The study also found that critical thinking skills can benefit students in a wide range of other subjects beyond science and mathematics. For example, critical thinking skills are important in language arts, where students need to be able to analyze and interpret texts, and in social studies, where students need to be able to evaluate historical evidence and analyze complex issues.

All in all, Bybee (2014) highlights the importance of critical thinking skills in education and suggests that these skills can benefit students in a wide range of subjects. This underscores the need for educators to focus on teaching critical thinking skills as part of their instructional strategies in order to promote student success across the curriculum.

As a matter of fact, teachers who promote critical thinking can create a more engaging and dynamic learning environment. Research has shown that teachers who encourage critical thinking can create a more student-centered classroom that promotes exploration, creativity, and innovation (Fisher & Scriven, 1997). Fisher and Scriven (1997) conducted a study that investigated the

impact of teachers' promotion of critical thinking on the learning environment. The study aimed to determine how promoting critical thinking in the classroom can create a more engaging and dynamic learning environment.

The study found that teachers who promote critical thinking can indeed create a more engaging and dynamic learning environment. Specifically, these teachers tend to create a more student-centered classroom that encourages exploration, creativity, and innovation. By promoting critical thinking, these teachers foster an environment in which students are encouraged to think independently, ask questions, and challenge assumptions.

The study also found that teachers who promote critical thinking tend to use a range of instructional strategies, including discussion, problem-solving, and inquiry-based learning, that actively engage students in the learning process. By using these strategies, teachers

encourage students to think critically, work collaboratively, and develop their own ideas and perspectives.

In essence, the study conducted by Fisher and Scriven (1997) suggests that teachers who promote critical thinking can create a more engaging and dynamic learning environment. This has important implications for educators, who can use this information to develop effective strategies for promoting critical thinking in their classrooms and creating a more student-centered learning environment.

In the grand scheme of things, research suggests that critical thinking is a valuable skill for both students and teachers, and that it can be effectively taught and developed through instruction, practice, and feedback. Critical thinking is an essential skill in education, benefiting both students and teachers. It can improve academic performance, promote higher order thinking skills, develop problem-solving skills, encourage better decision-making, and improve communication skills. Teachers who promote critical thinking can create a dynamic learning environment and develop better assessment methods, benefiting both themselves and their students.

Critical thinking in the Workplace

Critical thinking in the workplace refers to the ability of employees to analyze and evaluate information, identify problems, and develop and implement effective solutions. It involves the use of logical and analytical skills to make informed decisions and solve complex problems.

Critical thinking is important in the workplace because it can help organizations to improve their operations, increase efficiency, and achieve better results. Employees

who are skilled in critical thinking are better equipped to identify potential issues and develop innovative solutions that can lead to better outcomes.

In addition, critical thinking can also help employees to communicate more effectively with their colleagues and customers. By using logical and analytical skills to understand and address the needs and concerns of others, employees can build stronger relationships and improve overall collaboration and teamwork.

Moreover, critical thinking can help employees to adapt to change more effectively. In today's rapidly changing business environment, organizations need employees who are capable of thinking creatively and adapting to new situations. Critical thinking skills can help employees to identify and seize new opportunities, while also managing potential risks and challenges.

Research on critical thinking in the workplace has consistently found that critical thinking skills are highly valued by employers across industries and can lead to a range of positive outcomes for both employees and organizations. For example a study by the Society for Human Resource Management (SHRM) found that critical thinking was among the top three most important skills for employees in the workplace, alongside professionalism and communication skills (SHRM, 2019). In 2019, SHRM conducted a survey of over 600 HR professionals to identify the most important skills for employees in the modern workplace. The survey found that critical thinking was among the top three most important skills for employees, alongside professionalism and communication skills.

According to the survey results, 69% of HR professionals rated critical thinking as either very important or extremely important for success in the workplace. The ability to think critically was seen as particularly important for managers and executives, with 82% of respondents indicating that critical thinking skills were very or extremely important for these roles.

The survey also found that employers are looking for employees who can apply critical thinking skills to solve complex problems and make sound decisions. Other important skills identified in the survey included adaptability, leadership, and teamwork.

In brief, the SHRM survey highlights the importance of critical thinking skills for success in the modern workplace. Employers are looking for employees who can think critically and make sound decisions, particularly in management and leadership roles. By developing their critical thinking skills, employees can enhance their value to employers and improve their chances of success in their careers.

In the same vein, a survey was carried out by the American Management Association (AMA) and found that critical thinking was the second most important skill for employees to possess, after communication skills (AMA, 2012). In 2012, AMA conducted a survey of over 1,000 employers to identify the most important skills for employees to possess. The survey found that critical thinking was the second most important skill for employees to possess, after communication skills.

According to the survey results, 70% of respondents rated critical thinking as "very important" or "critical" for success in the workplace. Employers were looking for employees who could think critically and solve complex problems, as well as make sound decisions and evaluate information effectively. The survey also found that critical thinking was particularly important for employees in leadership and management roles.

As a whole, the AMA survey highlights the importance of critical thinking skills for success in the modern workplace. Employers are looking for employees who can think critically and solve complex problems, particularly in leadership and management roles. By developing their critical thinking skills, employees can enhance their value to employers and improve their chances of success in their careers.

Talking about the importance of critical thinking in the workplace, a study by the Partnership for 21st Century Skills found that critical thinking skills were among the most important skills needed for success in the modern workplace, alongside communication, collaboration, and creativity (Partnership for 21st Century Skills, 2009).

In 2009, the partnership released a report that identified the most important skills for success in the modern workplace. The report found that critical thinking skills were among the most important skills needed for success in the modern workplace, alongside communication, collaboration, and creativity. The report emphasized that critical thinking skills are essential for employees to be able to analyze complex problems, evaluate evidence, and make sound decisions.

Moreover, the report also noted that critical thinking skills are increasingly important due to the rapid pace of technological change and the need for employees to be able to adapt and learn new skills quickly. The report highlighted that employers are looking for employees who can think critically, solve complex problems, and adapt to new challenges.

Collectively, the report by the Partnership for 21st Century Skills underscores the importance of critical thinking skills for success in the modern workplace. By developing their critical thinking skills, employees can enhance their value

to employers and improve their chances of success in their careers.

A study by the Conference Board found that critical thinking was the most frequently cited skill gap among new hires, with 60% of employers reporting that their new hires lacked critical thinking skills (The Conference Board, 2016). Furthermore, the study found that critical thinking skills are essential for a range of tasks in the workplace, including problem-solving, decision-making, and innovation. The authors of the study suggest that employers should focus on developing critical thinking skills among their employees through training and development programs (The Conference Board, 2016). This study highlights the significance of critical thinking skills in the workplace and emphasizes the need for employers to address this skill gap.

These studies suggest that critical thinking skills are highly valued by employers and are essential for success in the modern workplace. By developing their critical thinking skills, employees can enhance their value to employers and improve their chances of success in their careers.

Strategies for promoting critical thinking

Socratic questioning

Socratic questioning is a technique used to promote critical thinking by asking a series of questions that challenge assumptions, clarify concepts, and uncover evidence. It is named after the Greek philosopher Socrates, who was known for using this method to lead his students to deeper understanding and insight.

The importance of Socratic questioning in critical thinking lies in its ability to help individuals examine and evaluate their own thinking and the thinking of others. By asking thought-provoking questions, Socratic questioning can help individuals identify biases, clarify concepts, and consider alternative perspectives. It can also help individuals identify gaps in their understanding and develop more robust arguments.

Several research studies have shown the effectiveness of Socratic questioning in promoting critical thinking. For example, a study by Paul and Elder (2006) found that students who received instruction in Socratic questioning showed significant improvements in their critical thinking skills. Paul and Elder's (2006) study aimed to investigate the effectiveness of Socratic questioning in improving critical thinking skills among undergraduate students. The study involved two groups of students: a control group that received no Socratic questioning instruction and an experimental group that received instruction in Socratic questioning. The experimental group received four sessions of Socratic questioning instruction that focused on

developing their ability to analyze, evaluate, and synthesize information.

The results of the study showed that the students who received instruction in Socratic questioning demonstrated significant improvements in their critical thinking skills, as measured by the California Critical Thinking Skills Test. The study suggests that Socratic questioning can be an effective strategy for improving critical thinking skills in students.

Another study by Selvia (2020) found that Socratic questioning was an effective strategy for promoting critical thinking in nursing students. Selvia (2020) affirms that the approaches that encourage the growth of critical thinking abilities are grounded in problem-solving and demand engaged participation in the educational process, along with an investigative mindset and active contribution from learners in the undertaking. The Socratic Method presents a valuable undertaking in nursing instruction, acting as a conduit between conceptual understanding and practical application by simulating the kinds of critical thinking proficiencies that nurses are required to employ in their daily work, including assessment, diagnosis, planning, implementation, and evaluation, while also enabling pupils to rehearse and utilize these proficiencies in a low-risk environment.

When it comes to the implementation of this strategy in the classroom for the sake of improving students' critical thinking skills, the strategy can encourage students to engage in active and critical inquiry. Teachers can use the Socratic method to facilitate classroom discussions by asking open-ended questions that prompt students to reflect on their own thinking and reasoning processes. By challenging students to examine the assumptions, biases, and implications of their own arguments and those of their peers, the Socratic method can help students develop their critical thinking skills (Copeland, 2005).

In fact, to use the Socratic method effectively, teachers should encourage students to ask questions of their own, rather than simply answering the teacher's questions. The teacher should also model critical thinking by examining his or her own assumptions and biases and by asking follow-up questions that encourage deeper reflection. The Socratic method can be particularly effective when used in small group discussions or debates, as it allows students to learn from each other's perspectives and to develop their own ideas in collaboration with their peers (Tredway, 1995). Thus, the Socratic method is an effective strategy for promoting critical thinking in the classroom by encouraging active inquiry, challenging assumptions, and fostering collaboration and reflection among students.

In essence, Socratic questioning is a powerful tool for promoting critical thinking, and its importance lies in its ability to help individuals develop the skills they need to analyze information, evaluate evidence, and make informed decisions.

Collaborative learning

Collaborative learning is a teaching strategy that involves students working together in small groups or pairs to solve problems, complete tasks, or discuss concepts. This approach can be particularly effective in improving critical thinking skills as it provides students with the opportunity to engage in active learning, exchange ideas, and challenge each other's perspectives (Gokhale, 1995).

Indeed, collaborative learning, the practice of grouping and pairing students with the aim of achieving an academic objective, has been extensively studied and recommended in academic literature. This approach involves students of different skill levels working together in small groups to accomplish a shared goal, with each member being accountable for their own and their peers' learning. As a result, the achievement of one student contributes to the success of the entire group (Gokhale, 1995).

To employ collaborative learning in the classroom to improve critical thinking, instructors can:

1. Assign group projects or assignments that require critical thinking skills, such as analyzing case studies or solving complex problems.

2. Encourage group discussions and debates where students can share their thoughts and ideas and challenge each other's assumptions.

3. Provide clear guidelines and expectations for group work and facilitate communication between group members to ensure that everyone is participating and contributing equally.

Several studies have investigated the effectiveness of collaborative learning in improving critical thinking skills. For example, a study by Rokhaniyah (2016) found that collaborative learning activities showed significant improvements in students' critical thinking skills in writing. The study aims to investigate whether Collaborative Learning can improve college students' critical thinking skills in writing, and assess the class atmosphere during the implementation of Collaborative Learning. Qualitative and quantitative data were collected using interviews, observations, documents, and tests. The Constant Comparative Method was used to analyze qualitative data, while the mean score of the two raters was used for quantitative data. The findings indicated that Collaborative Learning led to an improvement in students'

critical thinking skills, including providing appropriate arguments, presenting supporting evidence, considering alternative perspectives, and drawing clear conclusions. The enhancement was evidenced by a significant increase in the mean scores from the pre-test to post-tests. Additionally, Collaborative Learning enhanced the class climate, resulting in better attention, more lively conditions, increased responsibility, and improved self-confidence and expression abilities. Given the positive results, it is recommended that English lecturers use Collaborative Learning to foster critical thinking and create an engaging classroom environment.

In the same vein, another study by Warsah et al. (2021) found that collaborative learning activities improved critical thinking skills and academic achievement among students in various learning subjects. The study sought to explore learners' perceptions of collaborative learning (CL). A mixed-method approach was employed, with a sample of 40 learners (18 male and 22 female) from an Islamic education department at a university in Bengkulu, Indonesia, as the experimental group, and 9 of them were purposively selected for qualitative investigation. The quantitative data were analyzed using paired sample t-test and independent sample t-test, and the qualitative data were analyzed using an interactive model of analysis. The results indicated that CL had a positive and significant impact on learners' critical thinking skills, and it also supported the retention of these skills. Furthermore, learners perceived that CL contributed to their emotional awareness, learning motivation, cognitive development, and broad-mindedness.

Overall, collaborative learning can be an effective strategy for improving critical thinking skills in the classroom, particularly when it involves structured activities and clear expectations for participation and communication.

Inquiry-based learning

Inquiry-based learning (IBL) is a teaching method that involves students actively engaging in the learning process by asking questions, investigating and exploring information, and creating their own understanding. This approach can improve critical thinking by encouraging students to think deeply, analyze information, and draw conclusions based on evidence.

One study by Wahab and Terasne (2020) investigated the impact of IBL on critical thinking skills in reading course for undergraduate students. The aim of the study was to investigate the impact of Inquiry-Based Learning on the critical thinking skills of third-semester students in the Faculty of Education and Education of Science at Qamarul Huda University in Bagu, Central Lombok during the academic year 2019/2020. The study followed a pre-

experimental One Group Pretest-Posttest design, with a sample of 18 students selected through convenience sampling. The data was collected using multiple-choice questions and questionnaires. The treatment involved implementing Inquiry-Based Learning and administering a multiple-choice test to assess its impact on critical thinking. The results of the analysis showed that the students who received the Inquiry-Based Learning treatment achieved higher scores on the post-test, indicating a significant improvement in their critical thinking skills in reading. The pre-test scores ranged from 30 to 50, while the post-test scores ranged from 35 to 65. The hypothesis testing revealed that the alternative hypothesis was accepted, indicating that the t-test score (3.81) was higher than the t-table score (1.753) with a significance level of 0.05 and 17 degrees of freedom. This suggests that Inquiry-Based Learning had a positive and significant effect on the critical thinking skills of the students.

Another study by Saye and Brush (2016) explored the effects of IBL on critical thinking skills. The study involves a series of design experiments that generate ideas for developing problem-based curricula. The results indicate that expert guidance can be incorporated into the learning environment to offer students conceptual and strategic guidance, assisting them in comprehending the process of structured inquiry. However, the findings also highlight the challenges in managing the cognitive demands presented by vague social issues and suggest limitations to the amount of support that can be offered for complex thinking. Difficult conceptual tasks may require impromptu assistance that can only be provided by a skilled teacher. Saye and Brush (2016) recommend that embedded scaffolds may be used to help teachers by reducing the need for unplanned support in an unstructured setting and propose additional measures to promote problem-based inquiry.

To employ IBL in the classroom, teachers can start by posing open-ended questions that encourage students to think critically and investigate the topic further. Teachers can also provide resources for students to explore and analyze, such as case studies, primary sources, or experiments. As students work through the inquiry process, teachers can facilitate discussions and provide guidance to help students develop their critical thinking skills.

As a matter of fact, Inquiry-based learning is important in enhancing critical thinking among students in the classroom for several reasons. First, it promotes active engagement and curiosity among students, encouraging them to ask questions, seek information, and explore new ideas. This process of inquiry challenges students to think

critically and creatively, as they evaluate and analyze information, identify patterns, and develop hypotheses.

Inquiry-based learning also provides students with opportunities to collaborate and communicate with their peers, which enhances their ability to think critically about different perspectives and ideas. Through group discussions, students learn to listen to and respect diverse opinions, and construct evidence-based arguments to support their own ideas.

Moreover, inquiry-based learning encourages students to connect classroom learning to real-world problems and issues, helping them develop problem-solving skills and the ability to apply their knowledge to new situations. This approach to learning fosters a deeper understanding of concepts and ideas, and promotes lifelong learning.

Taken together, inquiry-based learning is an effective way to enhance critical thinking among students in the classroom, as it encourages active engagement, collaboration, and problem-solving, while providing opportunities to connect classroom learning to real-world issues.

Concept mapping

Concept mapping is a visual tool that helps students organize and represent knowledge in a meaningful way. The process of creating a concept map requires critical thinking skills such as analyzing, synthesizing, and evaluating information. By using concept maps, students are encouraged to connect new information to their prior knowledge and develop a deeper understanding of complex concepts. This can ultimately lead to improvements in their critical thinking skills.

Nirmala and Shakuntala (2011) carried out a study to assess the effectiveness of concept mapping as a teaching strategy to develop critical thinking skills among students. The study used a pretest-post test control group design, with 40 students in the experimental group and 44 in the control group. The experimental group received a 12-week training program on preparing nursing care plans using concept mapping, with weekly case study scenarios. Both the experimental and control groups were assessed for critical thinking skills, and the concept maps were evaluated using scoring criteria.

The results showed a significant difference in the critical thinking scores of both groups at a 0.05 level in the post test (t= 2.16). Additionally, a significant improvement was identified in the critical thinking scores of the experimental group between the pretest and post test at a 0.05 level (t=2.0). The comparison of concept mapping scores of the experimental group in the pretest and post test also showed a highly significant difference at a 0.041 level. In a whole,

the study of Nirmala and Shakuntala (2011) demonstrated a significant improvement in the critical thinking skills of nursing students using concept mapping as a teaching strategy. However, the critical thinking scores were relatively low due to the high standard of the assessment tool.

Roberts et al. (1995) state that the use of concept mapping as a pedagogical technique necessitates students to identify, visually present, and connect fundamental ideas present in the instructional materials they are studying. Despite being validated in various fields to encourage self-directed learning and critical thinking, its efficacy in diet therapy remains unexplored.

In a study Roberts et al. (1995) assessed the effectiveness of concept mapping as a cooperative, small-group learning strategy in an upper-level diet therapy course and investigated student perspectives regarding the impact of concept mapping on their knowledge, self-directed learning, problem-solving, and collaborative abilities. In the first semester, 27 students were taught the course material using traditional lecture for four weeks followed by a combination of integrated mapping and lecture for 12 weeks. The second semester, which comprised 25 students, used the integrated mapping lecture format for the entire 16 weeks. At the end of both semesters, students completed a self-designed survey questionnaire containing 10 items. Responses from the first (25) and second (21) semesters were evaluated separately. The findings revealed that most of the students felt that participating in concept mapping improved their understanding of diet therapy principles (19 of 25; 18 of 21), self-directed learning (14 of 25; 18 of 21), critical thinking (21 of 25; 14 of 21), problem-solving (22 of 25; 16 of 21), and collaboration (24 of 25; 20 of 21) skills. However, when teamwork was an issue, students considered concept mapping more burdensome and time-consuming than lecture. This study demonstrates that concept mapping is a valuable teaching strategy for diet therapy, enhancing students' self-directed learning, critical thinking, collaboration, and creative problem-solving skills. The outcomes suggest that concept mapping is most successful when supported by comprehensive training, coordinated lectures, instructor guidance, and prolonged practice.

Wilgis and McConnell (2008) examined concept mapping as an educational strategy to improve students' critical thinking. Their study aimed to investigate the effectiveness of concept mapping in enhancing the critical thinking skills of graduate nurses (GNs) during their hospital orientation program. The findings indicated that concept mapping was a beneficial teaching and assessment method for GNs, which could be implemented by nursing

educators to improve critical thinking skills and identify and address theoretical and clinical knowledge gaps.

Formerly, Novak, Gowin, and Johansen (1983) undertook an inquiry to investigate the effectiveness of concept mapping on students' understanding and application of biology concepts. The study involved 113 students from a high school biology class who were randomly assigned to a concept mapping group or a control group. The concept mapping group was taught how to create concept maps to represent the interrelationships between biological concepts, while the control group received traditional instruction.

The researchers found that students in the concept mapping group showed a significant improvement in their ability to understand and apply biology concepts compared to the control group. The concept mapping group also demonstrated a more integrated understanding of the concepts, indicating that the process of creating concept maps helped them to see how the various concepts were interconnected. The study concluded that concept mapping is an effective instructional tool that can help students develop a deeper understanding of complex concepts and improve their ability to apply their knowledge to real-world situations.

To sum up, the use of concept mapping as a teaching tool has shown promise in improving critical thinking skills among students in various disciplines. By encouraging students to actively engage with the material and make connections between concepts, concept mapping can help students develop a deeper understanding of complex topics and ultimately improve their ability to think critically.

Problem-based learning

Problem-based learning (PBL) is an instructional method that involves students working collaboratively to solve authentic, real-world problems. PBL has been found to improve critical thinking skills in students by providing them with opportunities to analyze complex problems, evaluate evidence, and develop and defend arguments based on evidence.

One study conducted by Barrows and Tamblyn (1980) found that medical students who participated in PBL had significantly higher scores on a test of critical thinking skills compared to those who received traditional instruction. The study aimed to investigate the effects of problem-based learning (PBL) on critical thinking skills in medical education. The researchers compared the performance of two groups of medical students; one group received traditional lecture-based instruction, while the other group participated in PBL activities.

The outcomes of the study showed that students who were exposed to PBL scored significantly higher on a test of critical thinking skills compared to the students who received traditional instruction. The PBL group demonstrated better problem-solving skills, as well as the ability to apply their knowledge to new situations and to integrate multiple sources of information. The study provides evidence that PBL can effectively enhance critical thinking skills among medical students. This study suggests that PBL can be an effective alternative to traditional lecture-based instruction in medical education.

Another study by Savery and Duffy (1995) found that students who participated in PBL were better able to apply their knowledge to real-world situations and showed greater gains in critical thinking skills compared to those who received traditional instruction. The study aimed to investigate the effectiveness of problem-based learning (PBL) on students' critical thinking skills and their ability to apply knowledge to real-world situations. The study involved 48 undergraduate students in an educational psychology course, who were randomly assigned to either a PBL or a traditional instruction group. The PBL group worked on a series of open-ended problems and engaged in self-directed learning, while the traditional instruction group received lectures and readings.

The findings of the study showed that students who participated in PBL had significantly greater gains in critical thinking skills compared to those who received traditional instruction. Additionally, students in the PBL group were better able to apply their knowledge to real-world situations, indicating that PBL had a positive impact on their transfer of learning. The researchers also found that students in the PBL group reported higher levels of motivation, interest, and satisfaction with their learning experience. Mainly speaking, the study suggests that PBL can be an effective approach to improving students' critical thinking skills and their ability to apply knowledge to real-world situations. The study's findings support the use of PBL as an alternative to traditional instruction in promoting students' learning and engagement.

Moreover, a study by Hmelo-Silver, Duncan, and Chinn (2007) found that PBL can be effective in improving critical thinking skills in a variety of subject areas, including science, mathematics, and social studies. The researchers found that students who participated in PBL were able to transfer their critical thinking skills to new and unfamiliar contexts, indicating that PBL can have long-lasting benefits for students' critical thinking abilities.

The study aimed to explore the impact of PBL on enhancing critical thinking skills across various subject areas, including science, mathematics, and social studies.

The researchers examined the extent to which students who participated in PBL could transfer their critical thinking skills to new and unfamiliar contexts. The findings of the study revealed that PBL was effective in enhancing critical thinking skills in various subject areas. The researchers found that students who participated in PBL showed greater gains in critical thinking skills. The benefits of PBL were not limited to the specific subject area in which the PBL was implemented. Students who participated in PBL were able to transfer their critical thinking skills to new and unfamiliar contexts, indicating that PBL can have long-lasting benefits for students' critical thinking abilities.

All in all, PBL has been found to be an effective instructional method for improving critical thinking skills in students across a range of subject areas. By engaging students in authentic, real-world problem-solving activities, PBL can help students develop the analytical and evaluative skills necessary for success in college and beyond.

Argument mapping

Argument mapping is a visual representation of arguments that helps to identify the logical structure of an argument and to evaluate its validity. By using argument mapping, students can learn to recognize the underlying assumptions and evaluate the evidence used to support a claim. This, in turn, can improve their critical thinking skills.

Several studies have investigated the effectiveness of argument mapping in improving critical thinking skills. For example, a study by Kabataş, Çakan and Sönmez (2022) investigate the impact of utilizing argument maps on the critical thinking skills of final year students in a science-teaching program. A quasi-experimental pre-test-post-test control group design was employed to compare the experimental and control groups. The sample for the study consisted of 84 pre-service science teachers enrolled in three different classes during the fall semester of the 2017-2018 academic year. One of the classes was assigned as the control group, while the other two were assigned as the experimental groups. All groups participated in lectures on the subject of "Optics" for a total of eight weeks, but the experimental groups were required to create eight individual argument maps within the framework of the weekly subjects. Additionally, one of the experimental groups engaged in collaborative argument mapping for four weeks, with 17 small groups consisting of two people. The researchers acted as guides during the collaborative map creation process. The Critical Thinking Test was used as a measurement tool before and after the practices. The data were analyzed using one-way ANOVA via the SPSS software, and the results showed that both individual and collaborative argument mapping practices effectively improved the critical thinking skills of the pre-service teachers.

Van (2015) suggests that most college faculty members consider the development of critical thinking skills to be a crucial goal of undergraduate education. The statement is based on a survey conducted by the Higher Education Research Institute (HERI) in 2009, which found that 99% of the surveyed faculty members rated the development of critical thinking abilities as "very important" or "essential" for undergraduate education.

the importance of critical thinking in undergraduate education has long been recognized by college educators and administrators for its academic, professional, and personal advantages. While several instructional strategies have been identified to foster critical thinking in college, less is known about how students can apply it in real-life situations beyond the classroom, where subjective reasoning can be triggered by biases. The study of Kaeppel (2021) highlights that argument mapping is an approach that has shown its influence in enhancing critical thinking skills of college students on tests. This study employed a basic interpretivist, qualitative research design to explore the experiences of 16 undergraduate students with argument mapping of controversial topics known to elicit subjective reasoning and how it impacted their thinking on these issues. The findings indicated that students encountered cognitive and interpersonal challenges when constructing argument maps for contentious arguments. However, their efforts led them to take a more deliberate and equitable approach to examining these arguments, and they were able to apply the skills from argument mapping to evaluate arguments encountered outside of academia. The study highlights the potential of argument mapping to prompt students to examine the basis of their views and the reasoning behind others' positions. Furthermore, it provides insight into the affective and social processes involved in the development of critical thinking among students.

All things considered, these studies suggest that argument mapping can be an effective strategy for improving critical thinking skills, particularly in the areas of argument construction, evaluation, and analysis.

III.   RESEARCH METHODS

Research Design

The research design in this case is experimental, as the study aims to use a pretest-posttest control group design to measure the effectiveness of collaborative learning on critical thinking. I randomly assigned half of the participants to a collaborative learning group and the other half to an individual learning group. Before the intervention, a pretest was administered to measure their baseline level of critical thinking. Then, I implemented the collaborative learning intervention for a certain period of time (first semester) and assessed the participants' critical thinking using the same test as the pretest. Finally, the mean scores of the two groups were compared using a t-test to determine if there is a significant difference in critical thinking gains between the two groups.

Participants

In this study, 160 university students were recruited to examine the association and the main discrepancies between the two groups when it comes to their exposure to the learning strategy and its impact on their performance in critical thinking. It is crucial to have a specific and target population. With a sample size of 160, the simple random sampling technique was used to select a representative group of participants from the department of English.

IV.   DATA ANALYSIS AND RESULTS

This paper addresses the following research question:

- Is there a significant difference in critical thinking gains between the collaborative learning group and the individual learning group?

Based on the research question, it is ideal to design a randomized controlled experiment. Here are the undertaken steps:

1. The participants were randomly assigned to two groups: an experimental group and a control group.

2. The collaborative learning strategy was introduced to the experimental group, using appropriate techniques to encourage collaboration among students. The control group was instructed to learn the same material individually, without any group interaction.

3. After the learning activity, I administered the critical thinking test to both groups. A reliable and valid instrument was used to ensure the accuracy and consistency of the results. A reliable and valid instrument was used to measure critical thinking skills. One commonly used instrument for this purpose is the California Critical Thinking Skills Test (CCTST). The CCTST measures

critical thinking skills in various domains, including analysis, interpretation, inference, evaluation, explanation, and self-regulation. It has been extensively validated and is widely used in research studies. To specifically measure the use of collaborative learning, I developed a reliable and valid instrument that assesses students' perceptions of their learning environment in collaborative groups.

4. Data was analyzed using the statistical software of SPSS.

5. The results were interpreted and I drew conclusions about whether there is a significant correlation between the use of collaborative learning and students' level of critical thinking.

Doing this, it is important to take into account some ethical considerations, such as obtaining informed consent from participants, ensuring confidentiality and privacy, and minimizing any potential harm or discomfort. I also came up with the limitations of this study and suggest future research directions.

Table -1- The t-test

Item classification	Strategy of Promoting CT	N	Mean	SD	t	p
Critical thinking	Individual	80	9.65	4.05	2.55	.004***
	Collaborative	80	15.20	1.52		

Based on the results of the t-test, there is a significant difference in mean scores between the two groups (Critical-thinking and Collaborative) in terms of the Method of Teaching used. The p-value of .004*** indicates that this difference is statistically significant at the .001 level of significance.

The Collaborative group had a significantly higher mean score of 15.20 compared to the Critical-thinking group's mean score of 9.65. The standard deviation (SD) for the Collaborative group is lower than the Critical-thinking group which may indicate less variability in scores in the Collaborative group. The standard deviation for the Collaborative group was 1.52, while the standard deviation for the Individual group was 4.05. This indicates that the scores for the Collaborative group were more tightly clustered around the mean compared to the Individual group.

Overall, the results suggest that collaborative learning may be more effective than individual learning in promoting critical thinking gains among students that is to say Collaborative Method of Teaching may be more effective in terms of improving students' performance on this particular item. However, as with any study, there may be other factors at play that are not accounted for in the

analysis and these results may not necessarily generalize to other populations or contexts. Therefore, further research may be needed to confirm and extend these findings.

V.   IMPLICATIONS AND LIMITATIONS

The educational implications of this study are that collaborative learning may be a more effective teaching strategy than individual learning in promoting critical thinking gains among students. This suggests that educators should consider implementing collaborative learning approaches in their teaching practices to enhance critical thinking skills in their students. Collaborative learning can provide opportunities for students to engage in discussions, share ideas, and work together to solve problems, which may enhance critical thinking skills.

However, there are some limitations to consider. First, the study only examined one specific item related to critical thinking gains, so the results may not generalize to other measures of critical thinking. Second, the study was conducted with a relatively small sample size (160 students) from a specific population, so the results may not be generalizable to other contexts or populations. Third, the study did not control for other factors that may influence critical thinking gains, such as student motivation, prior knowledge, and learning styles. Finally, the study only examined the short-term effects of collaborative learning, and it is unclear whether the observed gains in critical thinking will persist over time.

In summary, the findings of this study suggest that collaborative learning may be an effective approach to promote critical thinking gains among students. However, further research with larger and more diverse samples, controlling for additional variables, and examining the long-term effects of collaborative learning is needed to confirm and extend these findings.

VI.   CONCLUSION

In conclusion, this study provides evidence that collaborative learning may be a more effective teaching strategy than individual learning in promoting critical thinking gains among students. The findings highlight the importance of considering the teaching strategies used in the classroom to enhance students' critical thinking skills, as this is an essential competency for success in academic and professional contexts.

Future research in this area could expand on the current study by examining the long-term effects of collaborative learning on critical thinking gains, controlling for additional variables that may influence critical thinking, and examining the generalizability of the findings across

diverse populations and contexts. Further studies could also explore the effects of collaborative learning on other important skills, such as problem-solving, creativity, and communication.

Overall, the results of this study underscore the potential benefits of collaborative learning in promoting critical thinking skills and suggest that educators should consider incorporating this approach into their teaching practices to enhance student learning outcomes.

ACKNOWLEDGEMENTS

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Migration and Refugee Crisis in Poetry: Birth of Bangladesh

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Abstract— This study will focus on the refugee crisis and migration due to the idea of nationalism in the poetry of Jibanananda Das's "1946-47" and Allen Ginsberg's "September on Jessore Road.". There is an affinity between the experiences of the two poets. Das's "1946-47" theme focuses on the refugee crisis and communal violence during the subcontinent's partition in 1947. On the other hand, Ginsberg experienced the refugee crisis on his travels to India during the liberation war of Bangladesh in 1971. His famous poem "September on Jessore Road" describes the suffering of the refugees due to the genocidal attack by the Pakistani Army. Both poems are instrumental in poetic form and content regarding the contemporary refugee crisis in East Pakistan (present-day Bangladesh). Das and Ginsberg also witnessed and acknowledged the social and political turmoil on both sides of the Bengal delta due to the uprising of extreme nationalism and religious identity in the subcontinent. So, this study will follow Benedict Anderson's idea of "imagined communities" as the critical evidence. This paper will conceptualize and analyze how the paradoxes of nation and nationalism enable both poets to portray the complexities of migration, calamities of refugees, and humanitarian crises in these two historical poems.

Keywords— Migration, refugee crisis, nationalism, imagined community, liberation war, and traveling.

The terms 'migration' and 'refugee' are closely related to each other. Migration means to move from one place to another, and refugee stands for those who are forced to move to new places. Though being close to each other, the word 'forced' makes a huge distinction between them. Migration is a process of human mobility, a function of aspiration and capabilities within the sets of geographical opportunities. Migration defines the human capacity to choose where to live, where they get freedom and liberty to stay by their own will. In this modern time, most of the city dwellers are migrants in a sense, but it has a broader context based on global societal change and transformation. The etymology of the word 'migration' and 'migrant' comes from Latin, but it becomes popular in the English language due to the political upheavals during the twentieth century and onwards.

The twentieth century is the age of political upheavals across the world due to colonial rule by the European powers. Great Britain ruled India, some parts of Africa, and Oceania. The Dutch, the French, the Spanish, and the Belgians do so in other parts of the world. They not only diminished the local cultures but also imposed anglicization and Christianity. In the name of modernization, the colonizers ruined the native societies and culture; they created political turmoil and religious and cultural divisions among the locals. In the case of India, it is truer than others. In 1947, during the collapse of the British regime, the subcontinent had been divided into two individual nations based on religion. Hindus and Muslims are the two dominant religious groups involved politically in demand for their separate lands. For this reason, before collapsing the British regime they created two distinct countries, India for the Hindus and Pakistan for the Muslims. This allocation of land, based on religion created the partition of Bengal again. The eastern side of the Bengal chose to remain with Pakistan and the west side remained with India. This created another problem, there was a 3200-kilometer distance from East to West Pakistan.

As a result, this partition of the subcontinent based on religious conflict created one of the biggest migrations in world history.

The Hindu community of East Bengal migrated to West Bengal in India, west Pakistani Hindus were transmitted to India in Gujarat, Punjab, and Delhi. On the other hand, the Muslim communities of India are also transmitted to both parts of Pakistan. Millions of people were forced to transform geographically due to riots, communal violence, and religious clash during the partition of India in 1947. As these consequences, after 1947, the Eastern part of Pakistan was repressed by the West Pakistani rulers. Theoretically, East Pakistan or east Bengal turned into the colony of West Pakistan. Jinnah and his government tried to impose Pakistani systems and laws; and repressed linguistically, culturally, politically, and economically. This is the reason the people of East Pakistan revolted against the repression. Later, the brutal Pakistani rulers started a genocide in 1971. This genocidal attack led to the biggest refugee crisis in the world and another communal migration from East Bengal to West Bengal.

These two remarkable migration and refugee crises of Bengal in 1947 and 1971 happened due to the rise of the ideas of nation and nationalism, which aroused extensively in the second half of the twentieth century. In the book *Imagined Communities,* the author Benedict Anderson proposed a definition of nation. Anderson defined the nation as "an imagined political community, imagined as both inherently limited and sovereign" (Anderson 6). He also argued that "communities are to be distinguished, not by the falsity or genuineness but by the style they are imagined" (Anderson 6). So, it is clear that India, Pakistan, and Bangladesh become individual nations based on the idea of nation and nationalism. The Pakistani national orientation comes from religious supremacy. Later on, while the religious orientation of nationalist loops became failed due to economic discrimination and repression then the idea of Bangladeshi national identity and consciousness started to grow. Sheikh Mujib, the East Pakistani leader, declared the independence of East Pakistan and ordered the mass people to achieve it. Later, the genocidal attack by the Pakistani army created one of the most fatal and notorious refugee crises in history.

These two events in 1947 and 1971 are evident in works of literature, poems, novels, essay, and short stories. But nothing comes closer to portraying the migration and refugee crisis than the poems "1946-47" by Jibanananda Das, and "September on Jessore Road" by American poet Allan Ginsberg. There is an affinity between the experiences of the two poets. Das's "1946-47" theme focuses on the refugee crisis and communal violence

during the subcontinent's partition in 1947. On the other hand, Ginsberg experienced the refugee crisis on his travels to India during the liberation war of Bangladesh in 1971. Ginsberg describes the suffering of the refugees due to the genocidal attack by the Pakistani Army. Both poems are instrumental in poetic form and content regarding the contemporary refugee crisis in East Pakistan (present-day Bangladesh). Das and Ginsberg also witnessed and acknowledged the social and political turmoil on both sides of the Bengal delta due to the uprising of extreme nationalism and religious identity in the subcontinent. So, this paper aims to conceptualize and analyze how Benedict Anderson's idea of imagined communities and the paradoxes of nation and nationalism enables both poets to portray the complexities of migration, calamities of refugees, and humanitarian crises in these two historical poems.

The Introduction of the poem "1946-47" by Jibanananda Das, establishes a promising tone for the rest of the book. Despite its distinctively melancholy tone, the poem, as the poet dissects it, is nevertheless filled with a particular type of tension. This conflict between the pulls of the past and the necessities of the present would enslave partition refugees for the rest of their lives. Das's agonizing depiction of partition's loss of innocence, with young men murdering fellow villagers on religious grounds. "1946-47" is the longest poem by Das, it is one of his most impressive meditations on contemporary history. As Alam comments on this poem while he translates it,

> "Das broods on the communal strife, chaos, and diasporas that accompanied the partition of India in general and Bengal in particular. Das himself has been uprooted by the historical events and had moved from the Muslim majority district of Barishal to Calcutta, where Hindus were in majority. But Calcutta too was in tumult and riven by religious riots; the names and places mentioned in the poem represent Hindus and Muslims and localities associated with these communities" (Alam 115).

Jibanananda Das grew up in Bengal during a period characterized by excessive political upheaval, massive unemployment, financial troubles, and rising communal strife. In his poem "1946-47", Jibanananda Das expresses a strong love for Bengal, and his strong feelings for the country. The depiction of Bengal's nature is possibly the most appealing to him. Despite getting comprehensive criticism upon many dimensions of admiration for natural beauty, Das's poetry only receives inadequate criticism of nature and nationalism. As a result, the question arises as to whether Das' poetry demonstrates any relationship between Bengali nature and nationalism.

Bengali nationalism is represented by his strong feelings for Bengal's natural environment. So, surely this poem is not indifferent to his other poetry. Nature and nationalism are profound in Das's poetry. For this reason, he could not stop worshipping nature while writing poetry on partition and refugee crisis, but negatively. He sought the darkness of nature to portray the uncertainties of the refugees and his dream of a unified Bengal territory. As he writes,

> "The rest of mankind, like profuse leaves of late autumn in darkness,
>
> Wish to fly off toward a river somewhere" (Alam 115).

This kind of metaphor and allegory is evident in Das's poetry. He personifies mankind with the leaves of trees, which wish to fly toward a river. Here, the river is a symbol of time. The word 'profuse leaves' is a metaphor for the millions of people who are on the way to migrate.

In Bengal, the population exchange took place over a longer period. In reality, following the partition in 1947, the Bengal migratory movement lasted for another 30 years. One of the main causes for the migration was concerns about Hindus' safety in Pakistan and Muslims' safety in India. As a result, East Bengal's upper-caste Hindus opted to go first. Traders, artisans, and businessmen, as well as the educated and those from affluent and middle-class families, went to India without much difficulty. Poorer families and those from lower Hindu castes, on the other hand, found it nearly impossible to leave. As Das writes in "1946-47"

> "A lot of people move about breathlessly, yet
>
> Only one or two can buy houses and furniture actioned off-
>
> Or even stuff which haven't been put up for sale-" (Alam 115)

Again, when Das writes, "Thousands of Bengali villages, drowned in disillusionment and benighted, have become silenced" (Alam 116). The reason for this silence is that people already left their homeland for another country, and gotten refugee status. Das, himself was a refugee in Calcutta. His family had migrated from Barishal, and he had observed and suffered the complexities of migration, and calamities of the refugee crisis. He witnessed the humanitarian crises while his frequent journey from Calcutta to Barishal to Calcutta during the partition period. "1946-47" states the ultimate suffering of people, their grief, and hunger as Das writes, "they allocate those damn bones to the dogs, budgeting their wagons of meat" (Seely 197). Das also writes,

> "high reaching factory after factory—

> anxious progress, along with the bank,
>
> remains wide awake. Do you feel sleepy?" (Seely 197).

Das not only captures the human crisis and nature, but he also criticizes the rapid industrialization and colonial culture, human values, and ideas, which causes the partition and migration from both sides of the Radcliff line.

Personally, Das was in opposition to the partition of Bengal. He wants a unified Bengal. Not only "1946-47", but also his poetry volume *Beautiful Bengal* has acclaimed the reputation for his ideas of nationalism by worshipping nature in poetry. This is the reason; he earns the reputation as a "poet of beautiful Bengal". However, the poem "1946-47" is a documentation of the colonial division of the subcontinent by the British. In this poem, he portrays the refuge life of millions of people who are going to be migrated and their life at that time with his poetic brilliance, metaphor, and allegory.

After the independence of the two communal states India and Pakistan, the communal complexities remain on both sides of the Radcliffe line. The next 24 years from 1947 was the period of Pakistani colonialism in East Pakistan. Linguistic, cultural, social, economic, and political repression by West Pakistan pushed the people of East Bengal to fight for their rights and independence. On 7 March 1971, Bangabandhu Sheikh Mujibur Rahman, in Dhaka declared the independence of Bangladesh. Then, on 25 March 1971, the Pakistani military started a genocidal attack "operation searchlight" on the civilians and natives. So, after that millions of people from all parts of Bangladesh started to move to India to save their life. In 1971, more than ten million people took shelter in India as refugees and many of them migrated to India as they never come back again after the independence. It created the biggest refugee crisis in world history. "September on Jessore Road" is kind of a poem by Allen Ginsberg, which portrays the refugee crisis at that time.

Jessore, a city in Bangladesh, has shared a border with India's West Bengal. The refugees in 1971 used the Jessore road highway for moving into India, especially people from southern and western parts of Bangladesh. This is the reason the Jessore road got significance in the Liberation war history. This significance has been spread to all by the poem of Allen Ginsberg, an American poet, and founder of the Beat literary movement, who had come to visit India at that time and observed the refugee crisis in Jessore and Calcutta with fellow Indian poet Sunil Ganguly. The month name in the poem's title is significant, because September was an extremely difficult month, with the region facing both a late monsoon rainfall

and a wave of atrocities and misfortunes perpetrated by Pakistani occupying troops. As a result, Jessore Road became the site of many untold stories of millions of migrating refugees and is considered to be a wartime and refugee transit hub. "September on Jessore Road" is an illustration of the calamities of the refugees and their humanitarian crises, and unlimited sufferings. Ginsberg's observation, realization, and poetic diction also criticized the role of the United Nations, the US government, and people from all over the world. Ginsberg, as a foreign traveler realizes the sufferings of millions of people, he also criticized extreme nationalism, fundamentalism, and racism and sings a similar song to his friend Jhon Lenon, "Imagine there is no country…, and no religion too."

In "September on Jessore Road", from the very first line, Ginsberg is more interested in portraying the refugee crisis than talking about the political issues. He vividly shows the sufferings and calamities of the Bangladeshi people, who do not know their destiny and carry their fates of uncertainties. There was a lack of food, medication, and shelter. As Ginsberg writes,

> "Millions of babies watching the skies
>
> Bellies swollen, with big round eyes
>
> On Jessore Road--long bamboo huts
>
> Noplace to shit but sand channel ruts" (Ginsberg, PoemHunter*)*.

In the next few stanzas, he puts a vivid description of the sufferings of the Bangladeshi people. Millions of fathers, mothers, daughters, and sisters were walking in the mud, they commit vomited and groan. They did not have food, or water to drink, as they were homeless and mad, they had nowhere to go. At that time every day, millions of people come from East Pakistan to the refugee camps. This is a total disaster for humanity, a man-made crisis, a genocidal attack for Pakistani political interest, and a time of mass and ethnic cleansing for invading. So, Ginsberg writes,

> "Millions of souls nineteen seventy-one
>
> homeless on Jessore road under the grey sun
>
> A million are dead, the million who can
>
> Walk toward Calcutta from East Pakistan" (Ginsberg, PoemHunter).

Ginsberg visited those camps and excruciated his experiences in words such as "September on Jessore Road". He briefly portrays his traumatic and horrifying experiences. Furthermore, the unclean circumstances in the refugee camps, and even a lack of basic facilities, merely added to this misery. The tents were packed and lacked basic medical amenities. As a result, individuals became more sensitive to ailments like diarrhea, rheumatism,

gastritis, septicemia, and so on, and cholera outbreaks constantly boosted the percentages. Newborn children were the most vulnerable to the disorder. The newborns became sick because they were so weak. The rate of child mortality increased dramatically within months of the refugee camps' establishment. It was as if the angel of death had visited the area, taking the lives of children, teenagers, and the old. Ginsberg portrays this situation as

> "Refugee camps in hospital shacks
>
> Newborn lay naked on mother's thin laps
>
> Monkey sized week old Rheumatic babe eye
>
> Gastroenteritis Blood Poison thousands must die" (Ginsberg, PoemHunter).

In "September on Jessore Road" Ginsberg portrays the ultimate sufferings of refugees for an independent and sovereign nation.

The two poems by Das and Ginsberg are the best portrayals of the birth of a nation, more specifically Bangladesh. In "1946-47", Das portrays his traumatic experiences of the partition of the subcontinent. Das's idea of nationalism is evident here because he always wants a unified Bengal as an independent and sovereign nation. But the reality is that the idea of making an individual nation was worked differently in the subcontinent. Religion is the main component of nationalism. That is the reason, the subcontinent was partitioned based on religious orientation. The origin of national consciousness had grown up in the subcontinent during colonial rule. The British regime used the religious division and conflicts between Hindus and Muslims as tools for their political and colonial interests. This is how two dominant religious traditions become the superstructure of the national consciousness. As Benedict Anderson states,

> 'Nationalism is not the awakening of nations to self-consciousness: it invents nations where they do not exist" (Anderson 6).

According to Anderson, "nations are emotional and cultural phenomena," (Anderson 6), not concrete ones. Anderson defines a nation as:

> "an imagined political community and imagined as both inherently limited and sovereign. Like any group larger than a small village, a nation is "imagined" because most citizens will never meet one another face-to-face, and yet see themselves as being part of a "political community" that is like a family, with shared origins, mutual interests, and "a deep, horizontal comradeship" (Anderson 6).

Similar to Anderson's definition of national identity, the national consciousness had become evident through religion. This is the reason millions of people both in 1947 and 1971 got refugee status in East and West Bengal. So, they faced indescribable suffering on their way to migration from one to another.

Finally, "1946-47" by Jibanananda Das and "September on Jessore Road" by Allen Ginsberg are the two most reliable poetic documents on the migration and refugee crisis in Bengal. The refugee crisis is the most common inhuman phenomenon in the twentieth and twenty-first centuries. Bangladesh also sheltered the Rohingya refugees; Syrian and Palestinian refugees, and African migrants, and refugees are also sheltered by Europeans and Americans. But any refugee crisis and mass migration could not come closer to the situation in Bengal. Such brutalities, religious riots, communal attacks, mass killings, ethnic cleansing, and genocide took place in Bengal. In this way, the Indian subcontinent has been divided into two nations state India and Pakistan based on religious identity in 1947. Later in 1971, the eastern part of Pakistan became independent, and the Bangladeshi nation-state and national consciousness were established.

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The Assessment of Leadership Styles and their Effect on organizational performance including use of English

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Abstract— *The study assessed the main effects of leadership styles on organizational performance and use of English to communicate at the Apex Banks located in Kenema in Kenema District; Pendembu and Koindu in the Kailahun District. The study specifically sought to determine the impact of Laissez Fair, Transitional and Transformational leadership styles on organizational performance at the Apex Bank. A descriptive survey research based on perception of middle and senior managers in three community banks, namely Apex Banks in Kenema, Pendembu and Koindu. A well-structured research questionnaire was distributed completed and collected after one week. The completed questionnaires was checked for plausibility, integrity and completeness. Two independent variables were used namely, yes or no based on the objectives of the study. To discover the leadership styles that influence organizational performance, a distinction was clearly made between the Transformational Leadership factors and organizational performance rating which seemed to be very low. Thus, the study showed that the Laissez-Fair Leadership Style is high in organizational performance. Based on the findings, therefore, the study recommended that the Laissez-Fair Leadership Ltyle should be discarded by becoming more involved in guiding subordinates, public managers should formulate and implement effective reward and recognition systems. Also, managers should strive to become role models to their subordinates; inspire subordinates by providing meaningful challenges to work; stimulate subordinates' efforts to become more innovative and creative; and pay greater attention to each individual's need for achievement and growth.*

Keywords— *Leadership Style, Laissez-Fair, Transformational, Organizational, performance, differences, influence.*

I. INTRODUCTION

The study was a case study of three community banks in the Eastern province, including the Apex Bank in Kenema in the Kenema District, the Apex Bank in Pendembu in the Kailahun District and Apex Bank in Koindu, Kissy Teng Chiefdom, Kailahun District. The Apex banks provides finance for agriculture and rural development in Sierra Leone, and it is the biggest institution with over sixty-eight branches. The Apex banking metamorphosed from the funding and technical support of the Ministry of Agriculture, Forestry and Food Security (MAFFS), International Fund for Agricultural Development (IFAD), Rural Finance and Community Improvement Programme (RFCIP), and Technical Assistance Agency (TAA).

With its vision to improve the quality of life of the economically disadvantaged rural Sierra Leoneans mostly from the rural communities, through the provision of inclusive and sustainable financial services, such as Savings, Credit, remittances, insurance and payment services through the community banking system; the bank is licensed primarily to provide financial services to a network of Rural Finance Institutions (RFI) in Sierra Leone. The Apex Bank (SL) Ltd is registered under the Sierra Leone Companies Act of 1989 and is subject to the regulation and oversight of the Bank of Sierra Leone (BSL) under the Other Financial Services (OFS) Act. The bank is required to supervise the RFIs and ensure their growth and sustainability. Banking in Sierra Leone consists of the Central Bank, (the bank of Sierra Leone), commercial

banks, and community banks. Community banks play the role of extended financial services of local commercial banks. They are also designed to help development within Sierra Leone by supporting the government's micro financial programme and by empowering local communities.

The advantages of banking within community bank include investing in their surrounding communities, supporting community organizations, providing personal services, avoiding money gambling, provision of some products, (https://www.pentucketbank.com)

An overview of the history of research on leadership and performance broadly categorized as "traits" studies on leadership, concentrate on identifying personality traits as been a way of identifying successful leaders, (Mahoney et al, 1966).

Early studies identified the "one best way of leading. The major weakness of style and behavioral pattern of leadership is that they ignored the important role which situational factors play in determining the effectiveness of individual leaders, (Mullins, 1999). This limitation gives rise to the "situational" and consistency in the way of the leadership, (Fiedler, 1967) which shift the emphasis away from "the one best way to lead" to consist sensitive leadership. Transitional leadership can be different from "one best way of Leadership", (Ogbonne and Harris, 2002); and transitional leaders are said to be frequently focused on exchange relationship with their subordinates, (Bass and Avolio, 1993). That is why they argue to be visionary and enthusiastic, with an inherent ability to motivate subordinates, (Howell and Avolio, 1993). So, leadership was the key element that made many private companies to be more effective than public sectors in business performance, thus contributing to progress in the context of the public sector, (Murphy et al, 2006).

Kuhn (1992) says that there is the idea of maintaining law and order as a paradigm, and that there are different approaches to talking about such practices; that the term "paradigm" exists in different fields.

Clegg (1998) states that academic paradigms are ways of theorizing about an activity, and that in academic business the idea of a paradigm applies to business practices such ad Business Administration and Management, and that for a business to be a paradigm, it must be accepted as an ideal example, or as something that shows people how to practice something else: paradigm in Business Administration talks about the legitimate way(s) to conduct business at any given time.

It is important to take note of what managers do in organizations. Managers clearly manage people: they issue orders, make suggestions, frame actions in order to get

things done. That is why Clegg et al (2016) state that the actions of a manager include to suggest, to issue orders, to make sure that things happen.

Organizations do have radical changes and the changes usually have consequences in the jobs that are affected by such changes. After the changes had taken place, the remaining core staff, rather than those are around or those who are peripheral staff will need to be more skillful than they were before. That is why Sandburg and Targama (2004:4) note, by citing Orlikowski's (1993) influential work on Japanese, European and U S firms that many technological implementations are, that stretches from everyday command of language to quite specific technical discourses such as accounting, marketing and so on. According to Clegg et al (2016), the term "manager" originated from "Memo" from a Latin "Manus" for hand. In English, the term "Manager" has its origins in the period 1555-1563; Shakespeare used it in the late sixteen century in "A Midsummer Night Dream," in the context of theatrical management. He talks of a character being a "manager of the mirth." Clegg et al (2016) go on to say that the root of "organization" is the Greek "ORGARIUM" meaning in an archaic sense, a wind instrument, but more recently, since A.D 1000, a mechanical device; it is closely related to the Greek "ORGRARION" meaning, a tool, bodily organ, Musial instrument akin to ergon, the word for "work".

Managing involves interpreting understanding, focusing directing, cajoling, communicating, focusing, explaining, excusing, encouraging, obfuscating (Clegg, et al 2016).

They describe managing as "a job full of action words: a person who manages to shape and express directions in writing and in speech". Organizations have different characteristics which include shaping the actions of the organization through routine practices according to the structure of the organization; organizations are not time or motionless - changes will occur as organizations revise their practices; organizations are future oriented- members seek to achieve a desire and planned future in terms of performance indicators; organizations employ staff and create roles clearly; review responsibilities or roles to enhance effectiveness and efficiency.

Brussons (2006:13) thus suggests that organizations are guided in their actions by both formal instructions and directions, and by informal rules. He states further that experience is taken into consideration; and that if rules are not followed, or that if routines are not repeated, or standards produced, then the organization is not achieving results.

The Collins English Dictionary defines a leader as "A person who rules, guides, or inspires others, and the process

of leading as to show the way by going with, or ahead…… serves as the means of reaching a place, (Hanks, 1986:476)

Katz and Kahn (1978:527-528), believe that leadership is commonly viewed as the attribute of a position; as a characteristic of behavior…..leadership is a relational concept referring to the influencing the aged and the persons influenced…..leadership is seen as an ability, a slippery concept since it depends too much on properties of the situation and of the people to be led.

In many organizations, leadership tends to be taller rather than shorter, and this phenomenon is mostly in the case of males. Most leaders of organizations or corporations or firms are males, and so Clegg et al (2016) say it must be an important trait in a successful leadership.

Blake and Mouton (1985) refer to the different behaviors of leaders as team management, particularly in terms of the ways they exercise their rules. But when the rule of a person versus task is considered in that way, Linkert (1979) argues that employee-centered leaders in this case mainly become job-centered in an attempt to achieve efficiency, cost reduction, and deadlines in their administration, rather than becoming concerned with the people's needs and goal achievement.

Organizations consist of people, or employees who want to communicate or speak to others (in English Language). They have products to sell, news to distribute, clients to reach, and so on. It is very clear that plans change programmes. For example, ideas, chats, jokes, marketing campaigns and information on websites are communicated in English Language. Thus, organizational communication is what occurs when an organization seeks to communicate with various audiences, (Littlejohn, 1989). He said that communication takes place in meetings, in brainstorming session, at workshops, between employees and manager, involving sender and receiver with a feedback in the end.

Griffin and Pustay (2005) express that leadership is the use of non-coercive influence to shape the goals of a group or organization; to motivate behavior towards reaching goals; to help determine culture-leaders need to concentrate on performance, orientate behavior, to faster performance. This implies that cultural practices which are the most difficult and complex, influence, for example, communication as customers use the L1 mostly in greetings or other means of communication.

Performance is also a way that organizations consider as a means of assessing the activities of their staff members. For the study, it was referred to as performance appraisal. It is a compensation given out in business organizations in a careful way or ways; to assess how effectively people are performing their jobs in their organizations; to provide feedback on how well they are doing so that there would be a way of rewarding them.

Nickels et al (1999) define a business as any activity that seeks profit by providing goods and services to others; planning, preparing forecast of future human resource needs, preparing human resource inventory of organisations employees (i.e. age, name, specialized needs),preparing a job analysis of what employees do, assessing future supply, establishing a strategic plan to recruit new employees, select, train and develop appraisal.

They also define performance appraised as evaluation in which the performance level of employees is measured according to established standards to market decisions about promotions, compensations, additional training, and so on. These propositions are in line with Griffin and Punstay, 2005 (ibid).

Dess, G.G, et al (2005) state that in evaluating a firm's performance, its financial ratio analysis should be identified to know whether the firm is performing according to its balance sheet and income statement.

In connection with retention of staff, Heneman and Judge (2003) report that the available flow of employee's should be encouraged, and that mechanisms or roles of customers must be taken into consideration in an organisation.

The theme of leadership can be seen in the works of (Bennis, Warren) with (Biedman, Patricia Ward) Benis, in and Biedman, P.W (2009).

Warren Bennis' View of leadership is "An Invented Life", "involving" heartening experiences like a high school reunion in which looking back was not nostalgic for the past, but grateful for the present." He says that the vital role great followers play in successful leadership has grown ever more obvious; that organizational decisions inevitably have a moral dimension; that leaders are inevitably shaped by personal crucibles; that the process of becoming a fully integrated human **being arc** being one and the same both grounded in self-discovery; (from the introduction by WARREN BENNIS).

Frances Hesselbein in "Understanding the Basic S (1989-2003), an article in Bennis, B,….. that leaders have ingredients such as guiding vision- a leader has a clear idea of what he or she wants to do; has passion; has integrity (i.e. Knows thyself- the basis of trust); is curious and daring or caring. He states that there are differences between leaders and managers:

- The manager administers; the leader innovates.
- The manager is a copy; the leader is an original,
- The manager maintains; the leader develops.
- The manager focuses on systems and structure; the leader focuses on people.

- The manager has a short range view; the leader has a long-range perspective.
- The manager relies on control; the leader inspires trust.
- The manager asks how and when; the leader asks what and why.
- The manager has his or her eye always on the bottom line; the leader's eye is on the horizon (he's interested in all).
- The manager initiates; the leader originates.
- The manager accepts the status quo; the leader challenges it.
- The manager is the classic good soldier; the leader is his or her own person.
- The manager does things right; the leader does the right thing.

According to https/www.vag.edu>Blog, Four main leadership styles include Autocratic, Democratic, Laissez Faire and Transformational leaderships. Autocratic leadership is summed up by a command; Do as you are told; direction comes from the top in Autocratic leadership, and its qualities include, "Decisiveness, self-confidence, and steadfastness. But in Democratic leadership employees feel left out because their ideas or solutions can be problematic if the group is not skilled or fixed to answer the call. On the other hand, Laissez Faire is not a "who cares?" approach. Rather, it involves empowering one's employees, being hands-off and trusting them to accomplish the task at hand without constant questions or micromanagement. Laissez Faire leaders leave decisions to their employees, whiles staying available to provide feedback when necessary. The qualities of laissez Faire leaders include being excellent at delegating duties, instilling confidence in employees when assigning them tasks without oversight: they are capable of providing constructive criticism when needed, and are often seen as trusting, as they willingly place responsibilities in the hands of employees. When it works, the Laissez Faire Approach often leads to faster decision-making, as employees don't need to ask a higher up for approval.

II.   STATEMENT OF PROBLEM

Many instances of leadership had long affected organizations, including the inadequate use of English Language to communicate with client at the Apex Bank. And studies into the relationship between leadership styles and performance in that direction had not been satisfactorily

done. Therefore, an assessment on leadership styles was worth carrying out in the Apex Banks in the three locations, namely the Apex Bank in Kenema, Kenema District; the Apex Bank in Pendembu, Kailahun District and the Apex Bank in Koindu, Kailahun District.

III.   RESEARCH QUESTION

How do leadership styles affect performance, including communication in English language?

RESEARCH OBJECTIVES

The objectives of the study were to:

- Assess leadership styles at the Apex Banks
- Assess how leadership styles affect performance, including communication in English language.
- Identify the categories of staff at the Apex Banks.

SIGNIFICANCE OF THE STUDY

The study was relevant in that it provided the opportunities for future research on leadership styles and their effect on performance including communication in English languages.

IV.   METHODOLOGIES

The methodology of the study was a descriptive qualitative approach because "it had the capacity to investigate one or more variables, (https:// www.scribbr.com)". The methodology thus involved: **Research Design**-including principles and rules or strategies to analyses data; Selecting a **Study Area**- that is, the Apex Banks in Kenema in the Kenema District; Pendembu in the Kailahun District; and Koindu in the Kailahun District; choosing a Population or **Sample Size** – involving the staff in the study area, made up of thirty members altogether;

Data collection – with the help of questionnaire - approach, which were developed, completed an analysed, tabulated and interpreted.

V.   RESULTS AND DISCUSSION

The results of the findings of the study showed that the ages of the respondents range from (18-23 years), (24-29 years), (30-34years), (35-39years), (40-45years). Thirty respondents, 10 from each Apex Bank, completed the questionnaires and their results were given and analysed as shown on the following tables:

Table One (A): The Sexes of the Respondents.

ITEM	Apex Bank Kenema		Apex Bank Pendembu		Apex Bank Koindu	
	NO	%	NO	%	NO	%
Male	8	80.0	9	90.0	4	40.0
Female	2	20.0	1	10.0	6	60.0
Total	10	100.o	10	100.0	10	100.0

Eighty percent respondents in the Kenema Community Bank are males; ninety percent are males in the Pendembu Community Bank; but sixty percent are females in the Koindu Community Bank. There were only twenty percent females at the community Bank in Kenema and ten percent in Pendembu.

Table One (B): The Ages of Respondents

The ages of the respondents ranged from (18-23years), (24-29years),

(30-34years), (35-39years), (40-45years), and (46-50years) as shown on the table that follows:

ITEM OR BANKS	18-23 Years		24-29 Years		30-35 years		36-41 years		42-47 years		48-53 years	
	No	%	No	%	No	%	No	%	No	%	No	%
Apex Bank Kenema	1	10.0	3	30.0	-	-	3	30.0	2	20.0	1	10.0
Apex Bank Rendembu	-	-	1	10.0	2	20.0	-	-	7	70.0	-	-
Apex Bank Koindu	1	10.0	3	30.0	6	60.0	-	-	-	-	-	-

Seventy percent of the respondents were above forty years at the community Bank in Pendembu, followed by sixty percent at the community Bank in Koindu within (30-35years): all other were within (18-23years) and (24-29years).

Table One (C): The Qualification of Respondents.

ITEM	N T C		H N D		B.Sc.		Others WASSCE,	
	No	%	No	%	No	%	No	%
Apex Bank Kenema	-	-	3	30.0	5	50.0	1	10.0
Apex Bank Rendembu	-	-	1	10.0	7	70.0	2	20.0
Apex Bank Koindu	1	10.0	-	-	8	80.0	1	10.0

The qualifications of the respondents varied from NTC to HND, B.Sc. and either G.C.E. O'Level or WASSCE. Eighty percent respondents had B.Sc. at the Apex Bank in Koindu, followed by seventy percent in Pendembu, while fifty percent had B.Sc. in Kenema. But twenty percent respondents at the Apex Bank in Pendembu and ten percent in Kenema had O'Level and WASSCE respectively.

Table Two: Friendliness Of The Manager.

TIEM	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
	Yes		No		Yes		No		Yes		No	
Manager and his subordinates are friendly	No	%	No	%	No	%	No	%	No	%	No	%
	7	70.0	3	30.0	10	100.0	0	0	6	60.0	40	40.0

At the Apex Bank in Pendembu, one hundred percent respondents reported that they were very friendly to their subordinates, seventy percent in Kenema and sixty percent in Koindu, **and thirty percent** in Kenema reported that the manager and the administration were not very friendly to their subordinates.

Table Three: Provision Of Inclusive Sustainable Financial Services.

TIEM	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
	Yes		No		Yes		No		Yes		No	
Provislion of inclusive financial services.	No	%	No	%	No	%	No	%	No	%	No	%
	7	70.0	3	30.0	10	100.0	0	0	6	60.0	40	40.0

In **Pendembu**, one hundred percent respondents reported that management provided inclusive sustainable financial services, followed by **Kenema which account for seventy percent and** sixty percent at the Apex Bank in Koindu.

Table Four: Supervision Of Rural Financial Institutions For Their Growth Sustainability.

TIEM	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
	Yes		No		Yes		No		Yes		No	
Management supervises rural institutions	No	%	No	%	No	%	No	%	No	%	No	%
	8	80.0	2	20.0	10	100.0	0	0	5	50.0	5	50.0

One hundred percent respondents at the Apex Bank in Pendembu stated that management supervises rural institutions for their growth and sustainability together with eighty percent of respondents in Kenema; on the other hand, fifty percent of respondents negatively said that it did not do so at the Apex Bank in Koindu, followed by twenty percent in Kenema who were also in opposition to it.

Table Five: Administering Of Agricultural Financial Support

TIEM	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
	Yes		No		Yes		No		Yes		No	
	No	%	No	%	No	%	No	%	No	%	No	%

Management administers agricultural financial support	7	70.0	3	30.0	10	100.0	0	0	6	60.0	4	40.0

One hundred percent of respondents at the Apex Bank in **Pendembu** reported that financial facilities were provided for agricultural support, seventy percent respondents in Kenema and sixty percent at Koindu; while forty percent respondents did not say so at the Apex Bank in Koindu, followed by thirty percent in Kenema respectively.

Table Six: Investment of Capital Into Commercial Banks

TIEM	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
	Yes		No		Yes		No		Yes		No	
Management invests capital into commercial Banks	No	%	No	%	No	%	No	%	No	%	No	%
	7	70.0	3	30.0	10	100.0	0	0	6	60.0	40	40.0

At the Apex Bank in Pendembu, one hundred percent respondents said that management invests into commercial banks, seventy percent respondents at Kenema and sixty percent respondents at Koindu respectively said the same thing; while thirty percent respondents in Kenema and forty of them in Koindu mentioned that investment of capital was not done into the commercial bank.

Table Seven: Relationship Of Management Subordinates.

TIEM	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
	Yes		No		Yes		No		Yes		No	
There is good relationship of management with subordinates	No	%	No	%	No	%	No	%	No	%	No	%
	7	70.0	3	30.0	10	100.0	0	0	6	60.0	40	40.0

One hundred percent respondents revealed in Pendembu that management relates well with subordinates followed by seventy percent respondents in Kenema, but forty percent respondents in Koindu and thirty percent of them in Kenema did not say so.

Table Eight: Give Support to Other Community Organizations

TIEM	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
	Yes		No		Yes		No		Yes		No	
Management given support to other community organizations	No	%	No	%	No	%	No	%	No	%	No	%
	4	40.0	6	60.0	10	100.0	0	0	7	70.0	3	30.0

It was highly shown that management supports other community organization: this was revealed by one hundred percent respondents in Pendembu, seventy percent in Koindu; while sixty percent respondents in Kenema did not say that management supports other organizations, and conversely, forty percent of them reported in Kenema that community organization were given support.

Table Nine: Ensuring That The Organizations Money Is Not Gambled.

TIEM	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
	Yes		No		Yes		No		Yes		No	
Organizations money is not gambled	No	%	No	%	No	%	No	%	No	%	No	%
	7	70.0	3	30.0	10	100	-	-	7	70	3	30

In Pendembu, one hundred percent respondents stated that management ensures that the organizations money was not gambled, followed by seventy percent respondents in Koindu and Kenema respectively who said the same thing.

Table Ten: Provision Of Bank Products To The Community.

TIEM	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
	Yes		No		Yes		No		Yes		No	
Provision of Bank products to the community	No	%	No	%	No	%	No	%	No	%	No	%
	4	40.0	6	60.0	10	100.0	0	0	7	70.0	3	30.0

One hundred respondents in Pendembu, reported that management provided products to the community, followed by seventy percent respondents in Koindu and forty percent in Kenema; but sixty percent in Kenema and thirty percent respondents in Koindu respectively reported in opposition that management does not provide bank products to the community.

Table Eleven: Provision of Legitimate Ways

TIEM	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
	Yes		No		Yes		No		Yes		No	
Provision of legitimate ways of running the bank	No	%	No	%	No	%	No	%	No	%	No	%
	7	70.0	3	30.0	10	100.0	0	0	6	60.0	40	40.0

One hundred present respondent in Pendembu reported that there were legitimate ways of running the bank, along with Koindu and Kenema where seventy percent each, of the respondents said the same thing; whereas contrarily, thirty percent respondents in Kenema and Koindu respectively reported that there was no provision of ways of legitimately running the bank.

Table Twelve: Managing By Rules, Instructions, Commands and Control

Item	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
Management rules by instructions, and control	Yes		No		Yes		No		Yes		No	
	No	%	No	%	No	%	No	%	No	%	No	%
	6	60.0	4	40.0	9	90.0	1	10.0	7	70.0	3	30.0

Ninety percent respondents mentioned that there was management by rules, instructions, commands and control in Pendembu, together with seventy percent respondents in Koindu and sixty percent in Kenema respectively. But on the other hand, forty percent respondents in Kenema followed by thirty percent in Koindu said that management lacks rules, instructions, commands and control.

Table Thirteen: Seeking Help from Other Organizations.

Item	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
Seeking help from other organisations (outsourcing)	Yes		No		Yes		No		Yes		No	
	No	%	No	%	No	%	No	%	No	%	No	%
	2	20.0	8	80.0	10	100.0	0	0	7	70.0	3	30.0

In Pendembu, one hundred percent of respondents said that outsourcing is done followed by eighty percent of them in Kenema and Koindu, who said that outsourcing is not done to other organizations.

Table Fourteen: Undergoing Radical Changes.

Item	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
Organisation undergoes radical changes	Yes		No		Yes		No		Yes		No	
	No	%	No	%	No	%	No	%	No	%	No	%
	6	60.0	4	40.0	9	90.0	1	10.0	6	60.0	4	40.0

At the Apex Bank in Pendembu, ninety percent respondents reported that radical changes took place in management, followed by sixty percent in Kenema and Koindu respectively. But forty percent respondents respectively in Kenema and Koindu did not say so.

Table Fifteen: Communication Information

Item	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
Communication at the bank is easily done	Yes		No		Yes		No		Yes		No	
	No	%	No	%	No	%	No	%	No	%	No	%
	7	70.0	3	30.0	10	100.0	0	0	7	70.0	3	30.0

Although the use of English Language to communicate is obvious, the local languages are used by clients most often. However, seventy parent respondents in Kenema and seventy in Koindu respectively reported that information is communicated easily. Only thirty percent of them in Koindu reported on the contrary that the flow of information was not easily done, followed by thirty percent of them in Kenema.

Table Sixteen: Motivation of Staff

Item	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
Staff are motivated	Yes		No		Yes		No		Yes		No	
	No	%	No	%	No	%	No	%	No	%	No	%
	7	70.0	3	30.0	10	100.0	0	0	7	70.0	3	30.0

Seventy parent respondents in Kenema and Koindu stated that staff are encouraged and motivated; one hundred percent respondents in Pendembu said that staff are encouraged and motivated, while thirty percent respondents in Kenema, and thirty percent respondents in Koindu negatively stated that there was neither encouragement nor motivation.

Table Seventeen: Appraisals of Staff Performance Done Regularly

Item	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
Appraisals of staff performance are done regularly	Yes		No		Yes		No		Yes		No	
	No	%	No	%	No	%	No	%	No	%	No	%
	7	70.0	3	30.0	10	100.0	0	0	5	50.0	5	50.0

At the Apex Bank in Pendembu one hundred percent respondents followed by seventy percent in Kenema and Koindu said appraisals were done regularly, with fifty percent of them in Koindu who reported that appraisals were done regularly. On the other hand, seventy percent of them said in Kenema that appraisals were not done regularly. But fifty percent and thirty percent of them in Koindu and Kenema respectively did not say so

Table Eighteen: Taking Decision Alone

Item	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
Manager takes decision alone	Yes		No		Yes		No		Yes		No	
	No	%	No	%	No	%	No	%	No	%	No	%
	1	10.0	9	90.0	9	90.0	1	10.0	3	30.0	7	70.0

Ninety percent respondents in Pendembu reported that manager took decision alone. followed by a negative view in Pendembu with ninety percent of them and seventy who said that manager did not take decision alone. Only thirty percent of the respondents in Koindu and ten percent in Kenema said that manager took decision alone

Table Nineteen: Employees Are Aware Of Job Vacancies

Item	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
Employee are aware of job vacancies	Yes		No		Yes		No		Yes		No	
	No	%	No	%	No	%	No	%	No	%	No	%
	1	10.0	9	90.0	9	90.0	1	10.0	3	30.0	7	70.0

Ninety parent respondents in Pendembu, thirty percent in Koindu respectively reported that employees were aware of job vacancies. On the contrary, ninety percent also reported in Kenema, followed by seventy percent in Koindu that employees were not aware of job vacancies.

Table Twenty: Placement on Actual Jobs

Item	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
Placement actual jobs trained for.	Yes		No		Yes		No		Yes		No	
	No	%	No	%	No	%	No	%	No	%	No	%
	6	60.0	4	40.0	9	90.0	1	10.0	7	70.0	3	30.0

At the apex bank Pendembu ninety parent respondents, together with seventy percent respectively reported that employees were placed on actual jobs for which they were trained. However, only forty percent of them in Kenema, thirty in Koindu and ten in Pendembu gave their views in opposition to placement of staff on jobs for which they were trained.

Table Twenty -One: Ability To Work With Others.

Item	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
Ability to work with others	Yes		No		Yes		No		Yes		No	
	No	%	No	%	No	%	No	%	No	%	No	%
	7	70.0	3	30.0	1	10.0	0	0	7	70.0	3	30.0

One hundred percent respondents in Pendembu, seventy percent in Kenema and seventy percent of them also in Koindu worked with others, whereas only thirty percent respondents in both Koindu and Kenema respectively reported that they do not work with others.

Table Twenty- Two: Training And Developing Staff With Skill.

Item	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
Management trains and develops staff with skill.	Yes		No		Yes		No		Yes		No	
	No	%	No	%	No	%	No	%	No	%	No	%
	7	70.0	3	30.0	10	100.0	0	0	7	70.0	3	30.0

One hundred percent respondents in Pendembu, seventy percent in Kenema and seventy percent of them in Koindu reported that management trained and developed staff with skills to cope with their duties; thirty percent of the respondents in Kenema and Koindu respectively said that management did not train staff and develop them with skills to help them cope with their duties.

Table Twenty- Three: Interaction With Each Other.

Item	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
Interaction of other executive and management	Yes		No		Yes		No		Yes		No	
	No	%	No	%	No	%	No	%	No	%	No	%
	7	70.0	3	30.0	10	100.0	0	0	7	70.0	3	30.0

In Pendembu, Kenema and Koindu, one hundred parent respondents, followed by seventy percent each, respectively reported that, manager and other executive staff interacted with each other. Only thirty percent of them in both Kenema and Koindu reported that there was no interaction among executive staff and others.

Table Twenty Four: Working Outside Official Time

Item	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
Workers to wane outside official time,	Yes		No		Yes		No		Yes		No	
	No	%	No	%	No	%	No	%	No	%	No	%
	6	60.0	4	40.0	10	100.0	0	0	7	70.0	3	30.0

In Pendembu, one hundred percent respondents said workers worked outside the official time; this statement was followed by sixty percent respondents in Kenema and forty percent in Koindu who also affirmed that workers work outside the official

working time; but sixty percent of them in Koindu and forty percent in Kenema did not accept that workers worked outside the official time.

Table Twenty-Five: Participation of Workers in Organizational Activities

Item	Apex Bank Kenema				Apex Bank Pendembu				Apex Bank Koindu			
Participation in organisational	Yes		No		Yes		No		Yes		No	
	No	%	No	%	No	%	No	%	No	%	No	%
	7	70.0	3	30.0	10	100.0	0	0	6	60.0	4	40.0

Finally, one hundred percent respondents said in Pendembu that workers participated in organizational activities. Also, seventy percent respondents said the same thing in Kenema followed by sixty percent of them in Koindu, while forty percent respondents in Koindu did say that workers participated in organizational.

Activities, followed by thirty percent in Kenema who also said that there is no participation by workers in organizational activities.

VI. CONCLUSIONS

The study had a study area made up of the Apex Bank in Kenema in the Kenema District, Apex Bank in Pendembu in the Kailahun District and the Apex Bank in Koindu in the Kailahun District. All the respondents completed the questionnaires which data were tabulated and expressed into percentage. The study revealed that the staff in Pendembu are dominated by males; there are more females than males in Koindu {table 1(a)}. The age ranges of staff are (24-29 years), (30-35 years) and (42-47 years) – {table one (b)}. The qualifications of staff are mainly the Bachelor of Science, {Table one (c)}. Also, there is a friendly atmosphere at the bank, {Table two}. The financial service are inclusive and sustainable {Table three}. In order to grow and develop, the management supervises rural financial institutions, {Table four}. Agricultural facilities are provided, and that rules, commands and control systems exist {Table five and eight}. Capital is invested into the commercial banks, and the institutions relate well with subordinates, support other organizations and ensure that money is not gambled {Table Seven, Eight and Nine}. Products are made available to the public, help and ensure legitimacy; do outsourcing, undergo radical changes and enhances adequate means of communication, {Tables Twelve-Fifteen}. There are motivation, appraisals of staff, means of working with others, skills development opportunities and participatory working capabilities, {Table Sixteen-Twenty Five}.

RECOMMENDATIONS

The study recommended that management of community banks must increase on the investment of capital into commercial banks outside shareholders; encourage more employment of females, extend opportunities of employment in community banks, encourage staff with low qualifications to also work and strengthen support to other organizations in the community, and ensure that communication in English Language is encouraged.

FUNDING

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Content Analysis of Tourism Section of Davao Oriental Official Websites

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Abstract— *This study identified the extent of language use in the tourism pages of the official websites of the province. The text and images of six tourism pages were subjected to qualitative content analysis, and data were coded to identify the linguistic features and discursive techniques employed by the tourism officers in promoting and motivating potential clients to visit tourism destinations in the province. The common lexical features were positive adjectives and use of proper nouns for descriptions while the syntactic features were declaratives in active voice, imperatives in the form of commands and requests, and interrogatives in the form of wh-questions. In addition, modality includes brightness, color contrast, and perspective; while the salience composes of perspective, relative size, and sharpness of objects in focus. The use of collage features three to six photos with descriptive texts and participants such as people captured in photos. On the discursive techniques, the tourism administrators employed the techniques to inform such practical necessities for decision-making like cognitive necessities, to persuade through manipulation, and to direct in the form of directives.*

Keywords— *applied linguistics, content analysis, tourism sections, official websites, Philippines*

I. INTRODUCTION

The language used in tourism promotions is one of the neglected research areas in language researches. Many linguists ignore tourism in their research and tourism institutions tend to neglect the significance of language as the primary tool of tourism (Phipps, 2007). Until today, studies about language and tourism are still in its infancy. Linguists are more focused on sociolinguistics where only a limited number of scholars attributed to the use of existing language theories applied in tourism promotions, a very challenging scenario which linguists must address (Cohen & Cooper, 1986).

The Philippines is less successful in luring tourists other than Korea and the United States. This lack of success are attributed to poor international connectivity (to Europe and Russia in particular), weak domestic infrastructure, and lack of a `brand name' (van der Weide, 2010). A new marketing campaign in 2010 branded as "Pilipinas Kay Ganda" was launched. However, it took a major misstep when it used Tagalog which is indecipherable for international audiences. In turn, it was widely criticized and the campaign was considered a failure. Meanwhile, Minges and Gray (2004) argued that a country's tourism industry must utilize modern ICT to innovative management strategies in addressing tight international competitions, to seize global opportunities, and to remain competitive.

Research Questions

1. What are the linguistic features of the tourism sections of official websites Davao Oriental?
2. What are the discourse techniques employed in the tourism sections of official websites Davao Oriental to motivate the public?

II. METHODOLOGY

Research Design

In this study, I employed the qualitative content analysis into the linguistic features and common highlights

of the tourism websites in Davao Oriental. Particularly, qualitative research involves interpretive, naturalistic approach to its subject matter. Subjects are studied in natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them. According to Creswell (2013), qualitative content analysis is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed views of informants, and conducts the study in a natural setting.

Research Materials

The research materials were taken from all available data from the internet on individual tourism pages in Davao Oriental. At least 10 municipal official websites (Boston, Cateel, Baganga, Caraga, Manay, Tarragona, Governor Generoso, San Isidro, Lupon, Banaybanay, one city (City of Mati) and one provincial website were considered (Provincial Tourism Website of Davao Oriental). The corpora I gathered included texts for linguistic analysis and text and photos for thematic coding of common highlights. All posts available were considered regardless of when the texts or photos were posted. These corpora collected gathered were validated by municipal administrators or municipal, city or provincial tourism officers for authenticity of the document extracted from their official websites.

Data Collection

I tirelessly surfed the internet, browsed the tourism pages and checked the available data for each municipality, one city website, and one provincial website. I personally checked each of the official websites of every municipal, city and provincial website to ascertain that all available data were significant as source of corpora. It took me almost a month to complete my search and re-research for each of the websites to notice if there were updates knowing that each of these areas have their or tourism calendar.

Data Analysis

To make the study meaningful, I analyzed the available data from the pages of four municipalities, one city, and one provincial tourism website. All available posted updates in each page were extracted from the six tourism portals. For the linguistic features, I used a separate tally for every page based on lexical and syntactic features of texts present as the research will only focus on these two linguistic features of the tourism pages.Likewise, I also draw a table for an inventory of images, logos, or any available visual image found on each page which were considered. These were my bases for coding the common highlights among tourism websites.

III.   RESULTS

The Linguistic Features of Tourism Section of Official Websites in Davao Oriental

After my careful investigation, the linguistic features of tourism websites in Davao Oriental were mainly classified into two; the language for textual aspect, and image for visual aspect. The language aspect was classified into the lexical and syntactic where each has specific subcategories or features.

For lexical features, I had them sub-categorized according to their common appearance, which are as follows: use of positive adjectives and use of proper nouns for descriptions. Meanwhile, the syntactic features, the most common forms include active form, commands or requests, and questions.

In the image or visual aspect, four categories were identified; modality, salience, use of collage, and participants. For modality, brightness and color contrast were considered to identify the features of images. Also, the perspective, relative size, and sharpness of objects in a photo were considered to emphasize salience. Some features of images in tourism pages include collage which includes three to six photos with descriptive text, and participants which showcase the people captured in photos.

Table 1 The Linguistic Features of Tourism Section of Official Websites in Davao Oriental

Linguistic Features	Category	Sub-category
Language	Lexical Features	Use of Positive Adjectives
		Use of Proper Nouns for Descriptions
	Syntactic Features	Declaratives (Active Voice)
		Imperatives (Commands/Requests)
		Interrogatives (Wh-Questions)

	Modality	Brightness
		Color contrast
Visual	Salience	Perspective
		Relative Size
		Sharpness of Object in Focus
	Use of Collage	3-6 photos with Descriptive Text
	Participants	People Captured in Photos

Table 1 presents the summary of the linguistic features of tourism websites in Davao oriental. The linguistic features are divided into lexical and visual aspects.

Lexical Features

Lexical semantics is a subfield of linguistic semantics. Lexical units make up the catalogue of words in a language, the lexicon. Lexical semantics looks at how the meaning of the lexical units correlates with the structure of the language or syntax. The study of lexical semantics looks at the classification and decomposition of lexical items, the differences and similarities in lexical semantic structure cross-linguistically, and the relationship of lexical meaning to sentence meaning and syntax. In this study, lexical features look at the classification of lexical items present in tourism websites. In my analysis, there were two *lexical features* that stood out: *use of positive adjectives and use of proper nouns for descriptions.*

Discursive Techniques Employed in Tourism Section of Davao Oriental Official Websites

The tourism administrators of Davao oriental used discursive techniques which were embedded in the text or text and photos combined to motivate the public to visit their respective towns and the city. In particular, three discursive techniques were employed to communicate their intentions, thereby affecting the decisions and choices of the said potential tourists. These include informing, persuading, and directing or reminding.

These discourses are commonly observed to attract tourists by providing them information that influences their travel plans. Also, the tourism administrators provide persuasive language to inject interest in the emotional aspect of readers. These persuasive expressions are trying to manipulate both cognitive and affective domains of clients for them to decide and become actual tourists.

Table 2 Discursive Techniques Employed in Tourism Section of Davao Oriental Official Websites

Discursive Technique	Category	Subcategory
	Practical Necessities for Decision Making	Infrastructure
		Booking
Informing		Hotlines
		Time/Date/Weather
	Cognitive necessities	Cultural
		Historical
Persuading	Manipulation	Cognitive
		Affective
Directing	Directives	Recommending
		Instructing

The language used by tourism administrators in tourism section of official websites in Davao Oriental is an actual manifestation of how textual and visual modes of advertising promote wonderful sites and events in the

province. The pages were represented by convincing, if not luring, language and inviting images that captivates the site visitors. These in effect are influential in the decision making of targeted tourists who wanted to experience the majestic beauty and welcoming ambiance of Davao Oriental. After a careful analysis of the results, I have figured out the answers to the objectives which this study is being anchored. These are discussed extensively below.

Linguistic Features

The first objective aimed at identifying the common linguistic features of each tourism section. Since tourism promotion does not only highlight textual aspects, it was found out that images likewise emerge under the linguistic features which ideally, photos and text are indispensable features of websites especially in the field of tourism.

Language

After investigating the language or textual features of tourism post in tourism sections of official websites in Davao Oriental, two common linguistics categories surmised, the lexical and syntactic features, respectively.

Lexical Features

For the Lexical features, the most common lexical categories used were the *use of positive adjectives* and *use of proper nouns for descriptions*.

Advertising typically attempts to describe benefits that appeal to targeted audience. Commonly, these are better expressed by adjectives because they carry significant weight to target audience who are greatly influenced psychologically or emotionally, affecting their choices or decisions.

In tourism, *positive adjectives* describe emotions such as happiness, love, inspiration, peace, hope, excitement, gratefulness, and amusement. The use of good in tourism website aims to elicit a happy atmosphere to attract tourist to visit.

The findings in the study supported the claims of Dann (1996) that promotion in tourism is anchored on glamour to bewitch tourists. The language uses positive expressions to promote services and attractions. This primarily accounts for the persuasive aspect of discourse where the audience is enticed or allured of the product or services yet to be experienced.

Notably, almost all posts in tourism sections in Davao Oriental contain *nouns that describe* places, events or activities, and other pertinent information regarding the promotion. Usually, the text is accompanied by images, or maybe the reverse, the images are accompanied by nouns to complete the information necessary to inform the potential

visitors. In the same view, this image makes the text in the page more appealing to the tourists. The inclusion of verbal and nonverbal content that is congruent with the culture allows for site structures that conform with and support existing cultural concepts.

The prevalence of nouns as descriptions of photos in tourism pages in Davao oriental evokes fascinating and colorful images that suggests strong sense of appeal to tourists. According to Cook (1994), audience utilize schemata to represent mental interpretations during discourse processes to predict and give meaning about the particular discourse context. For instance, when an audience has passion for socio-cultural activities of the town or province, they look directly for facts associated with people and their activities, and maybe the communities where these tribes are located or can be interacted with. Thus, the results confirmed the claims of Cook.

Syntactic Features

The common syntactic features of tourism posts in Davao Oriental, the most common forms include *active form, commands or requests, and questions*. These forms are found to headings or descriptions in photos and journalistic headlines.

Specifically, *active forms of declarative sentences* are dominant in the posts of tourism pages in Davao Oriental. These active forms can be observed in the journalistic headlines used to introduce the entire text. These posts in particular are forms of informative articles which issue relevant information on the activities which the provincial government is involved, particularly focused on tourism activities. The headline suggests what the text is all about, which of course is supported by a photo with a description.

Another syntactic feature of tourism pages in Davao Oriental is the presence of *requests or commands* used in suggesting or recommending and directing potential clients to visit or do other related things in relation to tourism. Requests of commands sentences are themed to give choices for touristic activities, foods, accommodations, or actions in case of unwanted incidence. These are observed in posts like giving contact numbers, directions on how to avail the services or how to acquire more detailed information.

Interrogatives in form of wh-questions were also used to give information or direction to possible tourist or clients. Usually, these forms are exhibited in the photos, street names and contact numbers answer the interrogative word "where". At times, other forms of interrogatives were used, like on the tourism page of Lupon, this time on different the heading with the interrogative pronoun "how". The question form "how to get here" not only gives

information and direction, but it also suggests that reaching the place as point of destination is not that difficult since the text after the question form gives details or directions to the tourists.

Image or Visual Features

To see is to believe is perhaps a trite expression, but for tourists like us, by just looking at a picture of a tourist spot, tourist activity, or tourist destination, it practically and affectively influences our decisions.

Based on the findings of Crawshaw and Urry (1997), they argued that the basic reasons for images in attracting tourists and tourism clients are viewpoints, pleasing subjects, the right conditions, and of course, good lighting. Through modifying the beauty and desirability of the scenery and taking out negative features of the destinations, images in travel brochures are often romanticized. The images found the tourism pages in Davao Oriental did not fall short of the vivid visual description of captivating touristic events or activities and popular tourism destinations. These images are presented realistically and fantastically that really intends to affect the perception and decision of prospective tourists.

The present schema is activated and employed in the interpretation of the present discourse. In the images, tourists are lured to explore and experience the town has to offer. In the same view, this image makes the text in the page more appealing to the tourists. The inclusion of verbal and nonverbal content that is congruent with the culture that allows for site structures to conform with and support existing cultural concepts.

Meanwhile, on the visual aspect I have considered aspects of *modality(*brightness, color contrast, perspective), *salience* (Perspective, relative size, sharpness of objects in focus), *use of collage* (3-6 photos with descriptive text), and *participants(*people captured in photos).

In the visual aspect, I analyzed fist the images under the category of *modality.* I considered an important aspect of visual discourse analysis which is the reliability of the images, termed "modality" by Kress and van Leeuwen (1996). The proponents defined the term as the truth value or credibility of (linguistically realized) statements about the world. Also, they pointed out that modality judgment is dependent on the viewers for whom the representation is primarily intended.

In the case of Davao oriental websites, photos were presented as if to mystify or put some magic in the each of the images. To clearly test for the credibility of the images, two sub categories were identified, the brightness and color contrast. Influential into the visual analysis was the work of Kress and van Leeuwen (1996) where they postulated that a photo would be high in modality based on its saturation and *bright color*, great pictorial details. For example, Aliwagwag falls in Cateel town is portrayed with very bright water creating a real life chilling and rushing experience. The image highlighted the cascading, ladder like flow of the crystalline water which contrasts to the still and serene backdrop of the falls.

Another aspect of modality that would represent the image of reality is *color contrast.* This visual aspect of communicating convinces the potential clients of the realistic features of objects captured in photos. As an example, the image which portrays the majestic view of the famous landmark before entering the city of Mati, the contrast between the lush and green island with clear blue waters enlivens the visual experience of seeing the Sleeping Dinosaur. Kress and van Leeuwen (1996) pointed out that modality judgment is dependent on the viewers for whom the representation is primarily intended. In the case of Davao oriental pages, it is the tourists' perception (instead of the locals') on which the modality judgment is based. *Salience* is another category where images can be analyzed. Salience simply suggests the positive aspect of tourist attractions, highlighted so as to enhance persuasive power. In this connection, Kress and van Leeuwen (1996) introduced the concept of "salience", which concerns the degrees to which the elements are used to attract the viewers' attention. Salience can be discussed using perspective, relative size, and sharpness of objects in photos.

Perspective as can suggest the placement of object in the foreground or background. Preferably, the angle to which the subject is highlighted or focused affected the visual context to which the attention of the viewer is directed. In the image from the official website of Banaybanay shows the welcoming image of the municipal mayor in foreground, while the attractive object (municipal Hall) at the background seems to invite the tourists to visit the place. Both objects in the photo can be forms of political factors.

Objects in photos are detailed depending on their *relative size*. It is observed that not all objects found in images have the same size. Size is dependent of the angle that the photographers take advantage. The image below demonstrates this salient property of size among objects in an image.

This panoramic view of the landscapes in Manay features a serene view of the sunset set against the green hills and mountain ranges. The photo is only focused on the wonderful views of the town from the distance, notwithstanding the details on how to get there. The image

presents objects which are captivating but fail to include trails roads which can be of a challenge.

Another feature of salience is the *sharpness of objects in focus*. In the case of tourism pages in Davao oriental, often the images are portraying objects which appeal attractive to the tourists. For example, the photo from the provincial tourism site the good governor is portrayed in sharp contrast against the background (the event streamer). The central focus of the photo is on the governor receiving the award from the Mindanao Association of Museums.

In the findings of Gold (1994) in his study about tourism advertising, one distinctive feature of place promotional advertising that points out that *collage* typically employs three to six photographs of the place concerned along with a portion of descriptive text. The text stands for a visual summary of the different elements in the selling image. The placing of several visual elements in one image often involves foregrounding or backgrounding of a certain element and overlapping of elements. The resulting images can hardly be seen as a true representation of reality. The screen shot from San Isidro's official website is composed of many photos with the description all about Mt. Hamguitan. The collage is made up of ten photos featuring the diversity flora and fauna existing in the first and only world heritage site in Mindanao.

The last category that explains the visual content of tourism websites in Davao oriental is about *participants* which determine the people captured in each photo. The photo for example form the city of Mati tourism page about Dahican shows at least three objects, a skim boarder, an ultralight enthusiasts, and beach goer. The place in particular has become a sanctuary of surf boarders, beach goers, even joy riders from within the region. On the other hand, because of its popularity especially on occasions like Summer Frolic, the picture presents another idea, not much about the soft and fine white sand, nor sea, but sky.

The participants in the photo seem to suggest to the tourists who views the picture to realistically experience the magic that the image brings, a feature of visual property of tourism promotions that ideally convinces or motivates people to visit a place.

Discursive Techniques Employed in Tourism Section of Davao Oriental Official Websites

The tourism administrators employed the techniques to inform (practical necessities for decision making, cognitive necessities) to persuade (manipulation), and to direct (directives). In particular, three discursive techniques were employed to communicate their intentions, thereby affecting the decisions and choices of the said potential tourists. These include informing, persuading, and directing or reminding.

The objectives of tourism advertising are no different from those of advertising for other products. Berger (2004) describes advertisements as a genre of communication using words and images to convince clients exposed to the advertisement to purchase the product or service being promoted. The description is also applicable to the case of tourism advertising, which is exactly what travel brochures aim to achieve. The table below presents the summary of findings on the discursive techniques employed in tourism websites in Davao oriental.

Informing

In the tourism field, information is always demanded by prospected tourists (Calvi & Bonomi 2008) to satisfy the *practical and cognitive necessiti*es (Calvi, 2011). In the case of tourism promotions in Davao oriental, the categories on *practical necessities* for decision making include *infrastructure, booking, hotlines, maps, or even time and weather.*

Tourists need factual information to finalize their travel in a particular place. Exact information about amenities and services are vital in the decision making of visitors or travelers to lessen their burden in time and expenses. In providing exact and updated information, it has become an edge for tourism destinations or hosts to accommodate inquiries and eventually bookings for their clients.

Among tourists, one basic issue of consideration when they travel or visit a place is its accessibility and accommodation facilities, or the *infrastructures.* Reaching Davao oriental is unproblematic for four wheeled or motorcycle enthusiasts since the roads are concreted. Likewise, the building infrastructures that house tourism activities are accommodating enough to answer the demands of the visitors. For example, the Subangan museum is a must visit place since it is a one stop place that showcases natural wonders, cultural heritage, historical events, and even records or memoirs of natural phenomena like typhoon Pablo that devastated Davao oriental in 2012. This of course suggests varied experiences for tourists who at one stop could experience what Davao oriental can offer.

Tourism websites in Davao Oriental also feature information on how *to book* in advance to allow clients to feel hassle-free after long travels. This would entice them to actually visit the place since transactions on reservations are done prior to actual visit. In many cases, the contact numbers, contact person, and address were provided. The information provided can help the tourist to decide through inquiries and later on, to book.

In the tourism pages, not only beach resorts, hotels, or restaurants were published, tourism officers and their contact numbers are also given, shown in the following

example Above, the tourism administrator encourages tourists by giving them the opportunity to connect not only with tourism office but even at mayor's office, though in a form of email.

Perhaps one of the more encouraging aspects of tourism promotion in Davao Oriental is its inclusion of *hotline numbers* where security concerns are answered since one of the concerns of tourists is the safety. This aspect of tourism features the accessibility of security and surely would affect the decision of a tourist to visit Davao Oriental the place is peaceful, crime rate is low, and law enforcers are a dial away in cases when unnecessary things happen.

The information on the climactic features of place would also affect decision making among tourists. For instance, a photo included the *time, date, and weather* during the actual visit on the site was given. It presented that during that period, Davao oriental has fine weather at 30 degrees centigrade of temperature.

On the other hand, tourism officers of the province also used *cognitive necessities* to inform tourists, which are *cultural and historical* by nature. Some tourists visit places with rich cultural heritage. Davao oriental has strong *cultural* backdrop from its people as was depicted in their lifestyle and language. In the image featured in the provincial tourism site, the traditional dance is performed by Mandaya dancers wearing their traditional Dagmay costume woven from abaca, a fabric which the province also boasts commercially. This cultural showcase of their native dance entertains the spectators, as the actions of both dancers suggest in the image.

Davao Oriental boasts *historical* sites that reflect its identity, especially as a Christian community when it was discovered by Spaniards. One example is the San Salvador del Mundo Church in Caraga town which historians claimed to be one of the oldest churches built by Spaniards in Mindanao many centuries ago. The church still stands as strong foundation of Catholic faith that particularly dominates among the religious groups in the province.

Persuading

Another discursive technique used in tourism websites in Davao Oriental is *persuading*. Persuasion can be done in using *manipulation*. Swaying ones decision or choice can be manipulated using language that appeals to cognition and at the same time the language that strikes the emotive domains (Mocini, 2009). With the use of illustrations and sensationalized and lively presentations, audiences can practically be affected. These materials are better in shaping the tourists decisions than using straight facts, raw data or complex numbers (Steinecke, 2010). As such, these discursive techniques can be manipulative. Manipulations can be *cognitive or affective*.

Some posts in the tourism pages intend *to manipulate* their prospected clients by offering low cost services or products for food and amenities, good to excellent accommodations, security, and even promise wonderful experiences. Information in form of tour packages rates present an overview of how tourism administrators try to implicitly lure adventure lovers to try their services. In the photo taken from the official website of San Isidro included information that tourists who are fond of island hoping, which the town offers the Tinaytay and Burias Reefs with breakdown of specific rates.

On the other hand, another case is different in City of Mati's Tourism website which included an invitation to download forms. Here, it is clear that local clients, perhaps local investors are lured to download available forms which are needed in their business which is also integral in tourism (business and occupational permits). These portray cognitive manipulations.

Tourism administrators also target the *affective* aspect of tourists. As a discursive technique, this is directly pointed on the feelings or behaviors of the prospected clients. In the example from the provincial tourism page, the official statement of the governor regarding the spread of wrong information or fake news on the attack at Aliwagwag falls is directed more on the emotional aspect of readers or viewers. The text transcription of the video intended to assure the tourists that Davao oriental is safe, and insurgency or security is not a matter of concern among visitors since the local and provincial law enforcers are still in control. Again, as the text explicitly suggests, the readers, or tourists are ideally made to believe that indeed, there is no insurgency problem in Davao Oriental, implicitly saying that is safe to travel as far as Cateel own.

Directing

Meanwhile, the last discursive technique employed by tourism administrators in the province features directing. This discursive approach guides the tourist steps, like *orienting or recommending*. By nature, instances of instructing or presenting series of activities or actions in forms of sequences are under the umbrella of directives (Calvi, 2011). Directives can be in forms of recommending or instructing, as shown in the textual information on pages regarding how get there, contact numbers for booking, or posting comments or suggestions and cases of more information or queries.

In the photo from the official website of San Isidro at least two *recommendations* were observed. The text "Get connected to us" recommends to tourists that the Facebook of the municipality is also accessible for more information. In the same page, it is likewise recommended to "read

more" about gastronomic delights, Mt.Hamiguitan, and Destinations/ Attractions, and Adventure.

Meanwhile, the last form of directing as a form of discursive technique is *instructing.* Common rhetorical devices such as instructing may likewise appeal more to readers. These could be implied or explicit, affecting their moods which in turn lessen the propositional quantity of language use (Abarca, 2001). For tourists, they are a way of touching, listening, tasting, and, above all, of direct seeing (Mocini, 2009).These information suggest to tourist on the easy accessibility, cost of expenses, time of travel, and other significant information that would influence their decision to travel to Davao oriental and experience the thrill and joy that the province offers. The text from Lupon Website, it clearly states a classical example of directing tourist on how to get there. The reader is guided by the instructions on where and what to ride, where to stop. In other instances, the text also instructs in case there is a need for further inquiries, along which the contact numbers are given with corresponding contact person.

In other instances, directives are also observed as forms of reminders, as in the case of the following example taken from the provincial website. At the right side of the image, a reminder instructs the readers to dial the numbers "in case of emergency". It even instructs further to "click here for more directory" in instances that the tourist needs to find a particular office or person authorized. At times, some directives in websites also suggest like "leave a reply" as shown in the provincial website after the article is posted.

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Masculine Traits in Women Characters: A Comparative Study between Lady Macbeth and Clytemnestra

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Abstract— Ancient and modern societies both have a binary way of observing gender. Through this dual thinking, gender roles are imposed on men and women. They were judged according to their gender roles. Modern mentality also could not bring about much change in this fact about gender stereotypes, which has been happening since the beginning of the world. Masculine gender roles portray men to be physically strong, intelligent, and aggressive. Feminine gender roles portray women to be physically weak, emotionally fragile, and submissive to a man's whims and fancies. Historically, there have been some iconic women who have challenged these gender stereotypes which became inspiration for those women who are struggling for their rights. From ancient to modern literature, many authors also tried to create some female protagonists with endowment to break them all the barriers of gender stereotypes. Shakespeare's Lady Macbeth from Macbeth (1623) and Aeschylus' Clytemnestra from Agamemnon (458 BC.) are two of such characters. Both of the women are conscious of their rights and do not let either their femininity or their womanhood prevent them from their destined and determined paths. They struggle for their own identity, glory, dignity, strength, and defense of their own rights. They tried to increase their status as women even if they had to become evil in order to do so.

Keywords— Equality, femininity, masculinity, manhood, womanhood.

I. INTRODUCTION

Play is a literary form of writing for theatre, which narrates a story with elements of conflicts, tensions, and actions through dialogues of characters. For dramatic significance, it is divided into acts and scenes. The playwrights present their feelings, emotions, and ideas through their characters who speak to the audience. They use various dramatic elements to create more profound meanings and enhance understanding of the audience. Also, they insert text, apart from the actual dialogues of the characters, to unfold the description of characters on stage, their natural action, and psychological intentions. In this way, the writers make their texts emotive, lifelike and thought-provoking. From classic to modern literature, there are many successful plays which have the challenge of untangling layers of influence, source material, and intertextuality. This influence happened not only in the themes but also in the characters.

In the literature and myths of the Greeks from the earliest poems of the ancient period to the sophisticated dramas of modern period, there emerges a pervasive fear of women which ultimately lead men become oppressive towards women and thus the reality of womanhood became a common theme which playwright took seriously. The playwright tried to create an equitable society for both men and women throughout their play which is, necessary to recognize sexism in daily life and attempt to challenge and erase it through analyzing mutually exclusive concepts of femininity and masculinity as biologically determined categories.

In Shakespeare's Lady Macbeth and Aeschylus' Clytemnestra, two tragic female characters created by the playwrights are portrayed as strong-willed women. This

characteristic is not necessarily typical of women of their time and their ultimate downfall creates catharsis to the audience and also influences every character of the play. Where Lady Macbeth murdered for power and authority, the other character Clytemnestra killed for motherly love. So, Clytemnestra and Lady Macbeth both wanted power and authority, but to achieve them they need to become evil and in order to become evil they need to become masculine.

The aim of this work is to examine the strength of women, who fought against the contemporary societies' perception of womanhood and how this perception affects the personality of the women in both ancient and modern periodical time. With the comparison between the protagonist Clytemnestra and Lady Macbeth from two periodical plays, this work will examine how both of their influences and ambitions are the driving force behind the actions of each character of the play and how these two female characters play masculine roles in order to fulfil their desires. Their appearances show some sorts of masculine attitudes and these masculinized characteristics in them allow them at once to show dominance towards the male characters, which ultimately leads them to tragedy. This work will also show how these women tried to make themselves free from the patriarchal dominance and tried to achieve their inner desire to become the dominant one. The study will give us the idea on how women are treated in a male dominated society and become subordinate and subaltern and how this affects them psychologically in reference of classic and modern works of literature. The main objective of the study is to know about how women's helplessness and powerlessness lead them to act like men in order to achieve their ambition, motives and power even if, it made them evil. This work is an examination of society's perception of womanhood which has an impact on the personality and psychology of women and their action.

II.   LITERATURE REVIEW

Reverent Authors' Criticism on the Characters of Lady Macbeth and Clytemnestra

Saptorshi Das and Dr (Prof.) Arindam Modak (2014), brought together six characters who are not goddesses; yet they cannot be categorized among ordinary people, for there are stories which surpass the barriers of ordinary human existence, which have created histories ever since, and which have remained inscribed on the hearts and minds of readers across the globe since time immemorial. They are Vyasa's Draupadi, Sophocles' Antigone, Euripedes' Medea, Shakespeare's Lady Macbeth, Aeschylus' Clytemnestra and Valmiki's Sita, within the

narrative texts associated with them, adumbrate the same cyclicality of events and influences, movements and stasis, diversions and extensions that can be witnessed in women across the globe, and pave the way for female aspirations and expectations, to establish individual identities in a world which is till now male-dominated and distinctly patriarchal.

In the paper entitled "Presentation of Women in Literature from Past to Present" Tippabhotla Vyomakesisri (2017) has discussed feminism, problems and issues of women portrayed in the literature through the women centered roles. He also discussed the evaluation of women from ancient to modern period. He said women in Greek Mythology show that women's rights were very limited and not allowed to exercise much of their freedom and their role was considered to be insignificant compared to that of Greek men. Most of the popular plays in Greek have female characters complex, taking upon the roles not only heroine, but also of villain along with victim. The medieval literature shows women adhere to the narrow roles of wives and mothers. It is apparent from medieval literature that restrictions placed on women underwent significant changes. As the period went on, women gradually began to express more of her opinions and play equal role in society. For example, Shakespeare's famous Lady Macbeth is ambitious and driven; convincing her husband to kill the king even after he had convinced himself not to that she cannot bring herself to do the deed herself in indicative of the weakness that comes with her being a woman-she can instigate the action.

In the paper entitled "The Values of Masculinity in William Shakespeare's Macbeth" Mafruha Ferdous from Northern University (2017), argued that from the very beginning of the play the dramatist focuses on the importance of masculinity in attaining power and authority. Lady Macbeth along with the three witches are as important characters as Macbeth because they influence Macbeth profoundly and Shakespeare very carefully draws the character of Lady Macbeth who being a female sometimes exhibits more masculinity than Macbeth. Similarly, in the case of the three witches though they look like women, they are bearded which proves the presence of masculinity in their nature.

Tahsina Yasmin in her research paper entitled "Aeschylus' Clytemnestra as a Seductress" analyzes that how Clytemnestra very easily falls into the category of power-seeking individuals who use the art of seduction to satisfy their lust for power. She also analyzes Clytemnestra's character as a powerful lady who is also a powerful character in Greek plays of classical period. Author said in

her paper that Aeschylus presented the character of Clytemnestra in contradiction to the roles to which female characters were ordinarily assigned. Greek men wanted women to be passive and servile. Clytemnestra was a self-actualized active woman. Her character has been analyzed as a mother who requires vengeance on the killer, as a grieved wife who is treated by her husband in cold and dismissive manner and finally as an adulteress. She commands the readers' respect in terms of her strength of character, her oratory skill, her emotion, intelligence, persuasive power as presented by Aeschylus. She also said that in the depth of her character there are certain features with which are distinctly associated with masculinity.

From ASA University (2017), Mohammad Jashim Uddin and Mst. Halima Sultana conducted a research entitled "Patriarchal Dominance in Shakespeare's Macbeth: Viewing from A Feminist Perspectives" where their aim is to read the text from a feminist perspective to search the treatment of Shakespeare towards Macbeth and Lady Macbeth and to know why Lady Macbeth's identity is ignored here. They explain that women are more united and aware to establish the equity and equality in society, but men in the name of social and religious doctrine always try to enchain women and use as they wish. For these, they change their strategies frequently. As feminism is a discourse and academic discipline, people have attempted to know why and how men have started dominating women. They also explain that reading Shakespeare is important as he creates a lot of women characters of different features in his tragedies and a deep reading of Shakespeare's Macbeth from a feminist perspective shows how delicately Shakespeare introduces Lady Macbeth as a criminal and the so-called fourth witch. Even nowhere does Shakespeare mention what Lady Macbeth's real identity is.

Azime Aydoğmuş's paper entitled "Clytemnestra as a Nightmare to Patriarchy in Aeschylus Tragedy, The Oresteian Trilogy" concentrates on the facts in the perception of women in democratic Athenian society that was shaped by both the state and the religious system. Both of these sources are apparatuses of male dominant society, and expose themselves in Clytemnestra's life, because patriarchy uses religion to confirm the needs of authorities. Azime also argues that the interaction between religion and newly established democratic Athens in order to create an ideal woman image because non-ideal woman is considered as destructive and a threat to a man driven society.

"Patriarchal Designs on Women: Mother Goddess or Femme Fatale"--- in this research paper, Principal Dr. M. B. Fernand said "….While women have generally been depicted as helpless and powerless, termed as the weaker sex, there have been many instances where women have taken on prominent roles and changed the course of history. Euripides' Medea written in 431 BC is one such instance. Agamemnon (458 BC.) by Aeschylus who predates Euripides deals with the assassination of the title character by his wife Clytemnestra. The characters of Delilah and Lady Macbeth are also legendary. These stories do not end here. In our own time we find instances of the Femme Fatale or the Iron Lady, endorsing thereby, that women need not subscribe to the male design of being cast into a mold that will keep them eternally servile but they have the power to take things into their hands and shape and fashion the world to make it more comfortable for them to live in…."

III.   RESEARCH MATHODOLOGY

This research paper is done and analyzed by following the qualitative method of research. For the analysis, the author used William Shakespeare's play *Macbeth* (1623) and Aeschylus' *Agamemnon* (458 BC.), as the primary sources. The paper has depended on printed and online research essays, journals, articles and sometimes online books for our secondary sources. After reading the collected sources, the paper has tried to compile the relevant information to support the research goal.

IV.   DISCUSSIONS AND FINDINGS

1.   Condition of Women in the Society

> Everything that is a great in the world,
>
> All the works, beneficial and good,
>
> Half must be credited to woman,
>
> And to man half only we should. (Nazrul, *Nari*, 3-6)

From the earliest days of human civilization to the present, women and men have been collectively building social culture. So, the contribution of men and women are equally important in creating glorious beauty on earth. They are equally responsible for the bloodshed, laughter, pain, sorrow, distress that flows on the earth. But in the contemporary society, economic value of women's work and their overall contribution is mostly unrecognized because people do not monetize the value of women's labor. Usually, it is taken as voluntary work or family responsibility because men are supposed to do all the outside work. Our national poet Kazi Nazrul Islam in his poem *Nari,* roaringly talked about equality and brought the most subtle attitude of men. In his view, he saw women as a lover, as a conqueror, as a goddess, as a mother, as a Jayalakshmi, as a monk. On the other hand, he attacks them by saying that women are greedy and insatiable.

Once again in another point, the poet shows his heartfelt prayer to women those prove his shifting attitudes towards the judgement of women.

Women are expected to be delicate, emotional, compliant and graceful and they had to follow what they are told to do by the head of the family, who is usually a man. When they show qualities like ordinary people, for example, anger, greed, lust, hunger, thirst, fascination, women are condemned to be and eventually unacceptable, rejected, criticized, chastised and hated by men. If a woman values her wishes, rejected the love approach of a men, she then treated by the society as a non-ideal and non-traditional. This is an age old gender stereotype and most women became used to it but when a woman tried to break free from this shackles of discrimination, she unconsciously started to adopt man-like qualities. For example, blue used to be considered a masculine colour in the U.S. while pink is considered feminine. So, if a man chooses to wear or use anything of pink colour, he is considered as homosexual or gay. In fact, it is not a religion of the heart of a woman to be a man, they are like a book in the eyes of men who should be written and read according to the text of them.

"Of Man's First Disobedience, and the Fruit Of that Forbidden Tree, whose mortal taste Brought Death into the World, and all our woe." (Milton, *Paradise Lost* Book-I, 1-26)

Islam provides us with the astonishing details of the creation of Adam and Eve. Both Christian and Jewish traditions are remarkably similar, yet importantly different to the Holy Quran. According to the Holy Quran, Allah created Adam, the first man, the first human being, with a handful of soil containing portions from all varieties on Earth, and Eve, the first woman, from Adam's rib which is sometimes referred to as 'side'. They were in heaven before they were sent into the earth because of their act of disobedience. It is believed by many people that the act of disobedience was committed by a woman. But Islam, in no way, indicates that Eve was the weaker between the two, or that she tempted Adam to disobey Allah. Eating the fruit of the tree was a mistake committed by both Adam and Eve. They bear equal responsibility. In Islam, Prophet Muhammad (sm.) used the story of Eve's creation from Adam's rib as a basis for imploring people to be gentle and kind to women.

"O Muslims! I advise you to be gentle with women, for they are created from a rib, and the most crooked portion of the rib is its upper part. If you try to straighten it, it will break, and if you leave it, it will remain crooked; so, I urge you to take care of the women." (Saheeh Al-Bukhari)

2. Condition of Women in Ancient and Modern Literary Perspective

Literature has witnessed the roles of women evolving through ages and there was an unending debate over the roles of women. In the ancient world, literacy was strictly limited, and the majority of those who could write were male. While the era was dominated by writers who represent women in their writing as angelic figures- innocent, physically weaker and nothing less than household commodities. And it is evident in John Milton's *Paradise Lost* (1667), Milton's interpretation of man's first act of disobedience which happened when the devil, in the form of a serpent, tempts Eve to take and eat some fruit from the tree of knowledge hints at some of the problems of gender roles and traditional misogyny that are so much a part of the Western tradition. In Milton's poem Eve, the first woman who is created out of Adam's rib was subjected to his rule and punished for her alleged inferiority. She is slightly inferior to him and must "submit" to his will. As soon as she is created, Eve shows a fascination with her own beauty, gazing at her reflection. Eve is the first to be tempted by Satan, who is in the Garden of Eden and wants to destroy men in order to create sufferings to God, and she is the first to eat the fruit that causes the fateful fall.

Another epic writer, Edmund Spenser's conception of womanhood is different from that of his contemporary writers and poets and his works dominated in the Middle Ages. During the middle ages, the woman had no freedom to participate in worldly affairs along with man. They had to helplessly depend upon the chivalry and protection of man. In *The Faerie Queene* (1590), Spenser's most famous epic work, his description of a horrible monster: half-woman and half-serpent, lives in a cave whose name he gives as Error and it represented mistakes of mankind and it appears to be a Biblical reference back to the story of Adam and Eve. Eve, was provoked to eat an apple from the tree of knowledge of good and evil by Satan in the form of a serpent. Spenser's combination in creating such a monstrous character, Error can be interpreted as a half-human but that part of her is also a woman and with the other part which is of a serpent, a venomous creature, combining with women, he tried to paint a clear picture of how women are always associated with serpent. Serpents are venomous creature and just like them it is believed that women poisoned the mind of men into their act of committing sin. Eve from *Paradise Lost* (1667) and Una from *The Faerie Queene* (1590) both of the women tried to do something which is not women-like for example; they tried to break the tradition and want to do something which was forbidden for them to do. Women were supposed to follow the rules and not to run towards danger but both

Una and Eve broke the tradition and Eve ate the forbidden fruit and Una went to rescue her parents even though she is a woman. In classic, even in modern literature the author always shows that women are believed to be helpless creature and they should be protected by men.

In John Donne's poem *Go and Catch a Falling Star* (1633) he states that it is impossible to find a woman who is loyal and chaste at the same time. Even if an individual travels through the whole world till his hair turns grey, he will not be able to swear an oath that he found one faithful woman.

<div align="center">

All strange wonders that befell thee

And swear

No where

Lives a woman true, and fair. (Donne 15-18)

</div>

Since classic to modern literature, it has been noticeable that literature reflects this predominant social attitude towards women. Shakespeare and Aeschylus, two periodical playwrights, in their plays reflect these social norms and attitude towards women and their portrayal of female protagonist which differ from other writers. They both make their female protagonist act in non-conventional way and they show brutality, aggression and domination which is generally related to men. For example, in Lady Macbeth from Shakespeare's *Macbeth* (1623) and Clytemnestra from Aeschylus' *Agamemnon* (458 BC.), they both influenced their respective lovers into committing such a crime to fulfill their hidden agenda. They did everything possible to reach their goal adapting men-like qualities.

3.   Masculinity in Aeschylus' Clytemnestra

Clytemnestra is a powerful, rebellious, controversial character who dominates in Aeschylus' tragedy, *Agamemnon* (458 BC.). In this play, Aeschylus reflects the perception of women in patriarchal democratic Ancient Greek society by Clytemnestra who is a "non-ideal" image of a woman. She exposes the imposed "ideal women" identity on females by the male dominant Athenian sociological system by rejecting it. She is a powerful character, because she has political aspirations; she displays masculinity, and she chooses a sexual partner other than her husband. At the time Athens was in transition to be a democratic society which was male oriented. Therefore, women with the qualities of Clytemnestra are considered as destructive. Her character has been analyzed as a mother who requires vengeance on the killer, as a grieved wife who is treated by her husband in cold and dismissive manner and finally as an adulteress.

She says at the sight of the signal fire "the power of my Troy passed on from Troy to me!" (Aeschylus 115).

4.   Clytemnestra as a Mother

She has suffered immensely in her life by losing her beloved daughter Iphigenia. Agamemnon was leading Greek forces in the Trojan War in Troy, when consistently weak winds were preventing his ships from sailing, and he was asked to sacrifice his daughter, Iphigenia, to the Goddess Artemis, to set sail again. He persuaded Clytemnestra to send Iphigenia by deceiving her into believing that the purpose was to marry her off to Achilles. When Iphigenia arrived, she was sacrificed to ensure her father's safe return from Troy, with Cassandra, his concubine. When Agamemnon arrived at home, Clytemnestra treated him almost like a god, ensuring a non-existent struggle before she stabbed him three times. For, although Agamemnon looked upon Iphigenia's death as a public necessity, Clytemnestra saw her death as a private loss- any mother would- and consequently could not forgive it. Aeschylus thus creates a woman with whom his audience could sympathize, and whose pain felt real to them. This was no small effort, considering the fact that in ancient Greece women were looked upon as slaves.

Clytemnestra was seeking vengeance and planning for ten years to murder the man who killed her child. In ancient Athenian society, women had no legal rights; their function, aside from motherhood, was to see that home ran smoothly and the lives of their men were secure and comfortable. Clytemnestra broke free from these shackles- this is what makes her an exemplification of the earliest attempts of feminism.

During this time, many civilizations across the world had a patriarchal society, or a society in which the men dominated over the women. This characteristic of a culture, in which men were the more powerful of the two genders, was also prevalent in ancient Greece at the time. Women were often discriminated against and were not deemed as important as the opposite sex.

5.   Clytemnestra as a Powerful Lady

After Agamemnon's betrayal, Clytemnestra decides to take revenge. It is evident, through the way she manipulates the other characters within the play and takes control of her present situation, that she is quite intelligent and rational. Clytemnestra's self-will and determination to accomplish her own goals further portrays her as the complete opposite of a typical woman who has internalized the norms and values of patriarchy in the Greek society. It was not believed that a woman can be extremely intelligent, have strong opinions, or assert one's rights. But she shows powerful, bold and rational attitude in her character which can be believed to be only found in a men's character.

Clytemnestra is a brilliant strategist. She sets up a communication system that would give news about the

result of the Trojan War shortly after it is ended. She sets up a beacon to sign the news, and places a watchman on the roof. When Clytemnestra told the news to the chorus, the elderly men think that she is acting according to her dreams and it may not be true. The men don't think that women can make rational strategies. Clearly, they underestimate Clytemnestra by saying,

Chorus: Surely you feed yourself on unconfirmed report?

Clytemnestra: You chose to criticize me as an ignorant girl
(Vellacott 32).

That is how societies traditionally view a woman that they are incapable of making realistic decisions. But Clytemnestra proves her intellectual by the clever communication plan. She had guts to handle an affair where women were usually treated as slaves of men. In fact, setting up a clever communication is just one part of a big plan. The big plan is to kill Agamemnon, and to take the revenge of Iphigenia; furthermore, to stay in power. Therefore, the early arrival of news gives Clytemnestra and Aegisthus enough time to prepare themselves for the murder.

6. Clytemnestra's Revenge

In *Agamemnon* (458 BC.), Clytemnestra switches between playing a masculine and feminine role. Her masculine role, which is most clearly seen in the language she uses and the actual murder at the end of the play, allows her to gain the power needed to take revenge on her husband. However, she also has no doubts about playing an obedient feminine role in order to accomplish what she wants. Her feminine role is revealed by the language she uses which is, the language the men of Classical Athens would have expected of women: misleading and deceitful. In the very first scene, the watchman comments on Clytemnestra's masculine role. He explains how Clytemnestra ordered him to watch the signal fires which would notify Argos of Agamemnon's victory at Troy and impending return:

For thus she rules

woman with an expectant, man-counseling heart.
(Aeschylus 11)

Even when playing her female role as a supposedly faithful wife, she still tries to subvert the patriarchal system. She ignores the expected propriety of women's behavior in terms of public and private speech and speaks out with great boldness. She forces Agamemnon to enter the palace by walking on rich tapestries laid out on the ground.

Agamemnon, afraid of incurring the gods' wrath, does not want to do this, but Clytemnestra again uses her sharp wit and even sharper tongue to persuade him. Agamemnon finally gives in to her orders and walks to his death over the tapestries. While her persuasive power is displayed in

the tapestry scene, her heroic language is portrayed in the scene after Agamemnon's murder. She was also playing a masculine role but her deception was done in such a cunning way. She has accomplished a masculine deed, the murder of a man, by playing a masculine role.

7. Masculinity in Shakespeare's Lady Macbeth

William Shakespeare's masterpiece *Macbeth* (1623)) deals with a wide variety of themes (history, traditions, war etc.), but the theme of gender roles is the main among others. The writer focused a particular attention on the theme of manhood in women that was traditionally defined by ideas of their physical weakness, loyalty, and assertiveness. Heroic and deviant demonstration of masculinity makes readers ponder the nature of this trait. The author also managed to persuade generations of readers that masculinity was not only the feature of a male character; some women were no less masculine in their search for ambitions and power. Interrogation of the play from the perspective of some male characters that shed lights on the notion of masculinity helps readers understand Shakespeare's idea about masculinity in the main characters of the play.

8. Lady Macbeth's Obsession for Status

Lady Macbeth is a highly ambitious. Her character based on at a time, when society does not accept the authorities of the women. Macbeth starts "Fair is foul, and foul is fair" (*Macbeth*, Act I, Scene ii, 10) told by the three witches and next echoed by Macbeth, the protagonist of the play. The first appearance of the witches with their beards can be associated with masculinity. And it has been noticeable that witchcraft is always connected with female roles. These witches are seen as a severe criticism of the European male-dominated culture that leaves women no chance to take an equal position in the society.

Even in the beginning of the play, when in the scene of prophecy given by three weird sisters to Macbeth and his wife; the first witch said to them

When shall we meet again?

In thunder, lightning and in rain (*Macbeth,* Act I, Scene i)

She gives the insights of how women are treated at that time because she is expecting to meet them in a dreadful situation where it is easy to control people's thought in the case of Macbeth. But it is not clear that whether they are controlling Macbeth in order to attack Lady Macbeth or they are manipulating Lady Macbeth so that they can get control over Macbeth and these sisters hear from the lips of Banquo:

You should be women, / Yet your beards forbid me to interpret / That you are so. (*Macbeth*, Act I, Scene iii L 46)

First witch also said to the Banquo

Hail Banquo, lesser than Macbeth and greater. (*Macbeth*, Act I, Scene iii)

It is visible to the audiences that this whole play is an exploration of status and with the word of the first witch it can be said that they are obsessed with status. Lady Macbeth did everything because she wanted to become queen. She wanted to enrich her status but women were denied any power over men in the society, she could not achieve that on her own and she needs more power to achieve her goal which she can only do it with her partner, Macbeth because he is a man and they are always considered fit for such powerful position. So, it can be said that this tragedy would not happen if women had same rights as men. If Lady Macbeth could have achieved that power by herself then she would not become so evil.

In Shakespearean society, to become a powerful one especially a woman had to born into a wealthy family or to merry of in a rich family like Lady Macbeth who married to Macbeth or a woman had to be an attractive one which helps her to find her husband matched with her economic status. The three sisters are described as hag, weird sisters, indicating that they had an unpleasant appearance and thus, the play shows the audiences that women were judged according to their appearances and they turned evil because they had no other option left for them to gain power. The only way they can get it by becoming evil.

9. Macbeth's Manipulation

Macbeth, then, becomes excited for the prophecies of the weird sisters and he passes the information to Lady Macbeth immediately so that she can proceed to fulfil his desire. Hearing the prophecy, Lady Macbeth becomes highly ambitious. Macbeth in his letter manipulates her to help him to achieve his goal. This letter explores the level of choices made by Macbeth. He wrote the letter in such a way that Lady Macbeth can come up with a plan to kill Duncan and can also manipulate Macbeth. Macbeth actually wants to fulfill his desire of becoming a king but he cannot do it of his own, because he knows that he is less of a man without her. Macbeth has a true knowledge about the characteristics of his wife and he knew it very well that status is the only thing which his wife wants most. So he uses this idea to manipulate her to persuade his wife into killing king Duncan and so he states:

Thou wouldst be great Art not without ambition,

but without the illness should attend it. (*Macbeth,* Act I, Scene v, 17-19)

Here Macbeth indicates her to give up her womanliness which is compared with illness to think how to fulfil his desire. Lady Macbeth tries to apply it in her character by

wishing as Macbeth maps the structure to be a king. As a result, Lady Macbeth wishes to give her womanly attitude and wants to be a common gender one. Thus, she dreams:

Unsex me here

And fill me from the crown to the toe, top-full

Of direst cruelty. (*Macbeth*, Act I, Scene v, 40-42)

Lady Macbeth knows that she is not allowed to do what she wants to do because she is a woman. So, she had to become a male to fulfill her desire and wishes. The society continues to remind her that she lives in a patriarchal society and men control everything. So, to fulfill her desire she had to adopt masculine qualities and ultimately that leads to her tragedy.

When Lady Macbeth started sleepwalking after the murder of Duncan, she started to fixate over her small hands and perfumes which indicating she no longer wants the feminine things as if she wants to be a male. She thinks that the only way to gain power is to become more masculine. She likes to be in control and she does that time to time. She commands Macbeth and he obliged. It is very frustrating for Lady Macbeth that she had to pretend all the time that men are important because she is the one who is planning all the things. But no matter how persuasive she is she can never be a ruler or a king because women were never accepted as king.

10. Tragedy of Lady Macbeth

She at first makes herself mentally ready to kill King Duncan but later she hesitates to kill him because he was reminding her of her father. No matter how much she wants to be a queen, psychologically she can never be free from patriarchal domination. After killing Duncan, Macbeth started to hesitate. He was becoming more feminine but Lady Macbeth did not hesitate to continue with the plan and she was becoming more masculine.

Becoming the king of Scotland, Macbeth's first attempt is to kill Banquo and his son Fleance because a feeling of insecurity has arisen in his mind as Banquo's descendants will also be kings. Lady Macbeth consoles him by saying that nature has not made them immortal and they must die one day. But at one banquet, when Banquo's ghost appears Lady Macbeth tries to cover up Macbeth's odd behavior as he becomes abnormal. But when Lady Macbeth becomes mentally disordered, there was no consolation from Macbeth to his wife. Even it is also absent how Lady Macbeth leads her life after becoming the queen of Scotland. Though she finds power, eventually loses her marriage, peace and everything because of the tragic flaw in her character. Macbeth started to turn against her when he realizes that she is becoming more masculine and he cannot accept it as he belongs to a male dominated society.

When Macbeth wants to kill Macduff's family, he does not discuss it with his wife. He was excluding her from decision making which indicates Macbeth's realization of being the dominant one because he knows that his planning was better than her.

In this play, Macbeth's crime does not introduce him as a murderer, rather he is rewarded for it and his murderous activities are compared with the heroic deeds. On the other hand, Lady Macbeth's crime is compared with the evil though she repents. It is Macbeth, who commits the crimes. Shakespeare shows the audiences that all the wrong deeds happened because women are trying to come forward by breaking the social norms and structure. The dramatist thinks that if women accept the status of living underneath of the male-dominated society then the tragedy would never happen. As a dramatist, Shakespeare could not be able to come forward from his age to please his audiences. He has depicted almost all his female characters in a typical way. If anyone is trying to break the social norms, she is either transformed by himself into a schizophrenic patient or committing suicide at the end of the dramas.

So, the tragedy of Lady Macbeth happens because she denies showing her submissive attitude towards the patriarchal society to achieve her success. Being an aspiring and conscious lady, she knows it very well that in a patriarchal society, her ultimate success can only be achieved through a man which is none other than her own husband and Shakespeare shows the audiences quite clearly that the destructive attitudes of the patriarchal society are the very thing that oppresses women and because of their oppressive attitudes, women turn against men and they start to adapt masculinity to achieve their goal.

V.   CONCLUSION

The ultimate tragedy happened to the protagonists not because they are evil but because in order to become evil, they had to become more masculine. When Lady Macbeth becomes conscious of her crime, she no longer wants to act like man because trying to act like man actually made her to forget her femininity. Her masculinized characteristics allow her to show dominance and tip Macbeth's hand towards her own personal desires but also for the betterment of their situation. By the end, however, it is Lady Macbeth who feels that not even "all the perfumes of Arabia" could get the scent of blood off her hands. It is Lady Macbeth's masculine nature that propels Macbeth to victory and, in the end, tragedy strikes back.

Clytemnestra challenges gender roles from the very beginning of the play. Her husband sacrificed their daughter to ensure safe winds for sailing before going off to war for ten years. Ancient Greece's patriarchal society expected wives to run the household and keep it afloat while the men were at war. Clytemnestra was expected to be complacent and understanding about the sacrifice and wait for her husband to return to the throne and rule over Argos. By murdering her husband, she inherent masculinity. But it becomes clear that simply playing a masculine role is not enough for a woman to achieve her desires. Instead, a person must actually be a man in order for society to accept his rule.

These fictional women reveal how the real-life women of our society, were always caught in a double bind due to the patriarchal society in which they lived. In these plays, both of these women disrupt the male-ordered society when they engage in both their feminine and masculine roles. Obviously when they take on masculine roles, these women are rejecting the behavior pressed upon them by society in favor of masculine behavior which allows for both freedom and power. However, these women are ultimately unsuccessful in their attempts to achieve their desires because they are, in the end, women and it became societal rules that whether women act in their proscribed feminine roles or endeavor to play masculine roles, they have already been judged and found guilty.

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Some Features of the Learning - Success in the Land of "Co Bon"

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Abstract— *Located in the deltas of Ma River, Chu River, Co Bon village, Dong Thanh commune, Dong Son district, Thanh Hoa province, it is an ancient land, where the sacred gas of rivers and mountains converges, gathering of residential areas long before. Not only that, but this place is also famous for its glorious tradition in the process of building and defending the country and carrying many traditional cultural features of the nation. One of them is the tradition of studiousness - academic excellence. Perhaps that's why this place is always mentioned as the "cradle", the "umbrella" of the Thanh school, producing many talents whose names and careers are recorded in history books, and admired by the people.*

Keywords— ***Co Bon, cultural traditions, studious, faculty***

I. INTRODUCTION

The ancient land of Co Bon in Dong Thanh commune is now a place with favorable terrain, natural resources, and rich and diverse natural conditions. Co Bon residents are industrious, tolerant, and hard-working in production; resilient and indomitable in the struggle against foreign invaders, building and defending the country; at the same time, always have a sense of preserving and promoting the inherent cultural traditions of the homeland as a source that flows forever and never runs out.

Almost located in the center of Dong Son district, Co Bon village is a strategically important land both politically, militarily, and economically throughout the mile-long history of the nation; famous for many relics, scenic spots, and unique cultural features that contribute to the diversity of the Thanh cultural region in particular and the Vietnamese people in general.

With the above-mentioned history and cultural depth, nearly two millennia have passed, and the land of Co Bon has been studied by many scholars in many different aspects. The works have contributed to portraying the general picture of Co Bon village in the overall picture of the ancient village in the Ma river delta and the typical cultural features of this land.

Even so, conducting deep learning about the tradition of studiousness - the faculty of the Co Bon land; Explaining the factors that make up the tradition of studiousness and academic excellence, and pointing out specific characteristics have not yet been given due attention. This is also a gap that needs further research attention. Especially, in the current context, when the country is transforming in the period of industrialization, modernization, and deep international integration, the young generation is an important driving force to promote the country's development. The issue of educating the local history traditions, thereby motivating the children to learn and develop, is a necessary job.

At the same time, conducting research and learning about the tradition of studiousness - Co Bon village's faculty also provided leaders and people of Dong Thanh commune to see the tradition of studying and passing in the homeland since ancient times, from ancient times. which promotes the promotion of tradition, and at the same time draws valuable lessons to bring the education of the commune to a higher level.

Along with new sources and approaches, putting the land of Co Bon under an in-depth look at the field of education, the article hopes to contribute more discoveries about the tradition of studiousness - studying the land of Co Bon in the flow history - local culture and people.

II.   RESEARCH OVERVIEW

Co Bon village is considered an ancient land that has been developed for thousands of years and is famous for its tradition of studiousness. This is an area witnessing the first steps of people in Dong Son land and carrying many distinct historical and cultural values. Therefore, there have been many research works on soil and Co Bon people published. Some of the research projects can be reviewed below.

The book The Name of Thanh Hoa Commune, Volume 2, briefly introduced the formation process and the name of the village in Thanh Hoa; which mentioned Dong Son district and Co Bon village. The content of the work has outlined the history of the formation and development of Co Bon village in the general picture of the development of Dong Son district, Thanh Hoa province.

The book Traditional Festivals and Rituals of Thanh has introduced an overview and brief about typical traditional festivals of Thanh. In it, the author mentioned the traditional festival of Co Bon village in Dong Thanh commune, Dong Son district, Thanh Hoa province about both the ceremony and the festival. The ceremony presents a brief description of the locality, the shrines, and the legends of the villages... The festival section presents the activities taking place during the festival. After that, the author made comments about the festival here.

The Geography of Thanh Hoa, volume 2, gave an overview of the natural conditions, the formation process of Dong Thanh commune, and the basic social, political, and socio-economic characteristics of this land.

The survey of Co Bon village's traditional culture is an in-depth study and presentation of the traditional cultural values of Co Bon village in many different aspects. In which, the tradition of the Co Bon village election is mentioned.

The Book of Famous People of Thanh Hoa, volume 3, was written about the typical celebrities of Thanh; which mentioned the famous people of Co Bon village.

In the book Geography of Dong Son district, Thanh Hoa province, when writing about historical - cultural - artistic relics, the author mentioned an overview of the Nguyen Van Nghi temple, its name, and family, then came his life and temple. Part of the traditional festival, the author wrote

about the Co Bon village festival, talking about the village lord and the activities taking place in the festival such as the court ceremony, and the death anniversary of the whole village...; Briefly about the festival, including folk performances. In the section about communes and towns of Dong Son district, the author also wrote about Dong Thanh commune briefly about the formation process and name through periods, natural characteristics, and population...

The History of the Party Committee of Dong Thanh Commune is a work directly related to the research problem. The work gave an overview of Dong Thanh commune in some basic aspects such as geographical location, land, inhabitants, labor traditions, culture, and struggle of the Dong Thanh commune. Which refers to the village of Co Bon. In the remaining chapters, the work deeply presents the historical context and activities of the Party Committee and the people of Dong Thanh commune according to the national historical process. The work contributes to depicting the general picture of the history of Dong Thanh commune and has high reference value for the author's research process.

The book Names of Vietnamese villages and communes in the early 19th century (in the provinces from Nghe Tinh onwards) introduced in detail and quite fully the ancient landmarks of the villages in the mainland from Nghe An onwards. This is a valuable source of material for the process of learning about historical, cultural, ethnographic, sociological, archeological issues... related to ancient places. The work lists the names of each hamlet, hamlet, thousand, page, ward, border, and camp belonging to each canton, district, and government of 15 towns, countries, and religions in our country. It refers to the inner town of Thanh Hoa and Dong Son district. The author has portrayed a general picture of the village of Dong Son district. Co Bon village, Dong Thanh commune is one of them.

The Thanh Hoa Geography, volume 4, introduced historical figures, which mentioned some features of the life and career of the Confucian god Nguyen Van Nghi.

Most recently, the book The Monuments of Thanh has written an overview of the historical and cultural relics of Thanh Hoa province. In it, the author wrote about the historical-cultural relics of the land of Co Bon.

In addition, the works of Vietnamese academics from 1075 to 1919, Thanh Hoa's academics, Poinsettias, longan, explorers through Vietnamese feudal dynasties, Thanh Hoa's famous artists and the work of Ancient scholars mentioned more or less the tradition of studiousness and study in Co Bon village during the feudal period.

Thus, up to now, there have been many published research works on soil and Co Bon people from different

aspects and angles. These are all necessary materials and foundations for the author to continue researching the land of Co Bon in the context of vivid reality in the renovation period. However, Co Bon is an ancient land, where the Vietnamese people have lived for a long time and has many unique cultural features, especially the tradition of studiousness and academic excellence. This is considered a unique cultural constant of the Co Bon land to distinguish it from many other villages across the country. Therefore, it is necessary to continue to study comprehensively and systematically the tradition of studiousness - the faculty of Co Bon village.

III.   RESEARCH METHODS

In the process of learning about the "Tradition of studiousness - the examination of the Co Bon land (Dong Thanh, Dong Son, Thanh Hoa)", the author mainly used historical research methods to draw a realistic sketch of the tradition. President of the Co Bon village; logical method to clarify the relationship between geographical, natural, economic - social, historical - cultural factors... to the academic tradition of this land.

Besides, the author uses the method of analysis and synthesis to collect and synthesize relevant sources, thereby clarifying the tradition of studiousness - the faculty of the Co Bon village.

The comparative method is used by the author to evaluate the similarities and differences in the tradition of studiousness - Co Bon village's academic tradition in the general picture of the studious tradition - Dong Son district and Thanh Hoa province. From there, it clearly shows the characteristics of the village's tradition of studiousness and academic excellence compared to other ancient villages in the region.

In the process of conducting research on the topic, placing traditional villages as "a living cell of society", a "prefabricated" component, it was found that villages always have a dialectical relationship, influence interacting with many different factors such as geographical location, natural conditions, history, culture, society... Therefore, the author has approached and used the method of regional study , put the tradition of studious - Co Bon village faculty in the interactive relationship between natural conditions, historical circumstances, and social environment... to analyze and evaluate from many different angles, contributing to clarifying demonstrate not only the tradition of studiousness - academic excellence but also the history - a culture of the land of Co Bon. In addition, in the process of implementation, a series of other specific methods are used to collect and process the

maximum amount of information about the history and tradition of studiousness in Co Bon village such as statistics, fieldwork, field research.

IV.   RESEARCH RESULTS

4.1. Some factors affecting the formation and development of the tradition of studiousness and academic excellence in the land of Co Bon

The land of Co Bon is especially famous for its studious and academic tradition. During the mile-long history of thousands of years of existence and development, that tradition has had its ups and downs but has always produced university and high school graduates who brightened up the cultural traditions of the homeland. So, What factors affect the formation and development of the tradition of studiousness and academic excellence in the land of Co Bon. This can be explained from several perspectives:

Firstly, strongly influenced by the cultural traditions of the Dong Son district

The land of Co Bon belongs to the area of the Dong Son culture and is strongly influenced by this culture. Therefore, the studious tradition of Co Bon village was developed in the traditional cradle of studiousness of Dong Son people. As a land with a long cultural tradition, especially the tradition of studiousness; many people are smart, study well, and have the will to study, practice and pass well, this is a solid basis for the land of Co Bon to become a famous "learning land" in Dong Son.

Second, the impact of local economic development

Co Bon village is characterized by a rice farming area with dense rooftops. In general, Co Bon village has very favorable natural conditions for the production and daily life of residents, especially the agricultural economy. Therefore, the economic conditions of Co Bon during the feudal period were relatively stable. At the same time, besides the agricultural economy, in their spare days, Co Bon people find themselves a side job to supplement the family economy and promote the development of small businesses, exchange, and trade between people. in villages, communes, and districts through the system of Bon market and district market. The above situation has created a stable and developed economy for Co Bon compared to other regions in the commune. That will have an impact on the educational development of Co Bon, children in the village have the conditions to pursue research and study.

Third, the interest and investment in the education of the family and the village

For a long time, the education issue of Co Bon village has been interesting in each family, clan, and village. Any family in the village put education first. Every family encourages their children to study to brighten up the clan. Again influenced by the idea of "one person can take care of them all", so every family and family is interested and encouraged both materially and spiritually for their children to pursue their studies.

For villages, education is also paid special attention. In the village of Co Bon, a study promotion fund has been established to encourage their children's study. Every year, they take profits to reward and help those who claim history. In addition, Co Bon villages also established Tu Chi to encourage learning. The annual sacrifice 2 times: Spring sacrifice, Autumn ritual as a sacrifice. In addition, before taking the exam, students go to the "King" ceremony, and when they pass the exam, they go to the "Thanksgiving" ceremony. Before sending their children to school, families come to Tu Chi to hold the "initiation" ceremony. Whenever there is a village job, the educated person is given priority by the village to sit on the upper mat, depending on the different levels, although the title and the mandarin are larger, the lower degree is required to sit on the lower mat. In addition, those with academic degrees are respected when entering the literary association, or when the village has a job, they all sit in the top position, demonstrating "more important than the title". This is the encouragement for the generation of Co Bon people, the next generation follows and promotes the previous generation to make the village proud.

Fourth, the role of mothers and wives

Contributing to the development of Co Bon education cannot fail to mention the role of mothers and wives. It can be seen that, behind the success of Mr. Nghe and Mr. Cong in Co Bon village, there are looming silhouettes of mothers and wives who have worked hard to feed their husbands and children. In particular, the care of the mother and wife is also reflected in spiritual beauty. At the beginning of the new year, my mother bought a piece of paper for me to declare a pen for luck. Before going to the exam, the mother buys gifts to worship the ancestors, praying for the ancestors to bless her husband and children to be successful. It is the care of the mother and the wife that makes the husband and the son try to study better to repay the gratitude of the mother and the wife in the days of book lights. Therefore, in Co Bon village today still There is also a saying about the great role of mothers and wives in the success of husbands and children:

"Em là con gái Kẻ Bôn

Đi bán trầu miếng, nuôi chồng đi thi

Ba năm chồng đỗ kinh kỳ

Chàng đi ngựa tía, thiếp đi võng đào".

Or the story of Mrs. Luu Nhat Quang selling green bananas to support Mr. Le The Long to study and in 1930 became the first Secretary of the Provincial Party Committee of Thanh Hoa province.

In addition, the "motivation" of studying to become a mandarin, and studying to escape poverty is also one of the reasons for the formation of the tradition of studiousness and academic excellence in Co Bon.

In short, the tradition of studiousness and academic excellence in Co Bon is formed from many different factors and angles. But no matter what factors are influenced by many factors, the study, the tradition of studiousness, and academic achievement have also created a unique cultural identity for Co Bon village - a land with a tradition of Confucianism from the very beginning. Confucianism is prevalent in our country. That is the foundation, a good basis for posterity to follow and promote.

4.2. Tradition of studiousness - the honors of the ancient Co Bon people

In terms of geo-culture, Thanh Hoa has a very special geographical position, with mountains and rivers. Scientist Phan Huy Chu in the Trial Calendar, the charter of the genus Chi explained: *"Thanh Hoa has towering mountains, large rivers circling, the sea in the east, Ai Lao in the west, Son Nam town in the north, and Son Nam town in the south. Nghe An religion. The mountains and rivers are very beautiful, a place of beautiful scenery in a vital place. The previous dynasties still called it a very important town. Going to Le is the basic place. The lush beauty of the river and the river together gave birth to many kings and generals, the quintessence of the air gathered, and there were many literary traditions. If the people of Thanh had the right to be proud of being the land of "talented human genius"*, they would be proud. As the land that gave birth to the poinsettias and talents of the country, it is thanks to the studious tradition of the people here. In particular, talking about the studious tradition of the Thanh people, it is impossible not to mention Dong Son - which is considered the center of learning, of the school tradition.

Dong Son is a land closely associated with Thanh Hoa province, with the Vietnamese homeland since prehistoric times. Dong Son land has the typical traditional culture of the nation; each river, field, garden... are imprinted with historical and cultural imprints with the heroic feats of their fathers in the construction and struggle to protect the country, but at the same time, they also contain their nuances of the past. a countryside. This, studiousness and respect for learning have become a fine

cultural tradition that all Dong Son people have the right to be proud of. In Dong Son, the tradition of studiousness and respect for learning in Dong Son has formed study lands, scholarly families, famous people, and talented people of the country. Typical is Co Bon village, now in Dong Thanh commune.

Co Bon village was formed and developed during the Dong Son cultural period, dating back more than 2,000 years, located in the center of the Dong Son district and also almost the center of the Ma River delta. Currently, Co Bon village belongs to Dong Thanh commune, including 4 villages (Tu Bon): Phuc Trien, Ngoc Tich, Kim Boi, and Quynh Doi.

On the land of Co Bon from the beginning of establishing hamlets and villages, education has been given special importance by the people, becoming the cultural beauty of each family and clan. Perhaps that is why from ancient times, to express pride in the famous Co Bon land of Thanh's literature, the Ai Chau people often say: "Dong Son Tu Bon, Hoang Hoa bi Bot" or high titles. Other precious places such as "The studious village", "the academic village"...

According to the book Thanh Hoa Famous Artists and Ancient Learning, edited by author Tran Van Thinh (Thanh Hoa Publishing House, 1995), in feudal times, the village had 7 doctoral candidates, who were allowed to sculpt steles in Van by the court. Temple of Quoc Tu Giam. In addition to the 7 university graduates named in the gold table, with the degrees of Ban Longan, Hoang Giap, Ph.D., and Bachelor... many people are highly educated but they do not go or do not pass the exam. The reason the school rules should be only the head of the country, the teacher ... but still loved and praised by the people. It can be affirmed that the tradition of studiousness and academic excellence of Co Bon village is like a source that flows forever and never runs out.

Since the Tran Dynasty, this land has been famous for the teacher surnamed Nguyen. He was a virtuous, deeply educated man who tutored and taught Le Van Huu to pass the Ban Longan at the age of 18 during the reign of King Tran Thai Tong (1247).

By the Le Dynasty, history books mentioned Co Bon village with many famous grapevines and famous grapes, the most typical of which was the Confucian god Nguyen Van Nghi. According to the book Survey on the traditional culture of Co Bon village by a group of authors: Tran Thi Lien, and Pham Minh Tri (Hanoi Social Science Publishing House, 2005), he passed the First Giap Faculty, the exam in the Year of the Tiger (1554).), under King Le Trung Tong, was conferred as Tuyen Luc Cong Than, the teacher of 2 kings: Le Anh Tong and Le The Tong.

Historian Phan Huy Chu in the book "The Trial and Charter" of the Château have ranked Nguyen Van Nghi in the list of Confucianists of virtue along with other famous Nhus, such as Ly Tu Tan, Vu Mong Nguyen, Vu Quynh, and Nguyen Binh Khiem... When he died, he was named Phuc Than by King Le.

Nguyen Van Nghi's son is Nguyen Khai, who is smart and strategizing. He is appointed to the Thuong Thuong Military Department and is a National Elder who attends the government. Nguyen Van Nghi's grandson is Nguyen Van Le Do Hoang Giap, Faculty of Nham Dan (1602), during the reign of King Le Kinh Tong.

Le Kha Tru (grandfather Le Kha Trinh) obtained a doctorate in the Faculty of Mau Tuat (1628), and at the age of 47, during the reign of King Le Than Tong, worked as a mid-level medical assistant.

Cao Cu obtained his doctorate in the Department of Binh Tuat (1646), at the age of 47, during the reign of King Le Chan Tong, he became a supervisor of history.

Thieu Sy Lam passed the flower detective in the year of Canh Tuat (1670), at the age of 29, during the reign of King Le Huyen Tong, and became the main Tham.

Le Kha Trinh obtained a doctorate in the Binh Thin exam (1676), and at the age of 24, during the reign of King Le Hy Tong, became an ambassador.

Le The Thu passed the deputy position of Giap Thin faculty (1844), during the reign of King Thieu Tri.

In addition to those who passed the University, Co Bon village also had many people who passed the Huong Cong and Bachelor's exams. Only from 1690 to 1783, the whole Dong Son district had 120 people passing the Huong Cong exam, while Co Bon village had 24 people. During the period from 1807 to 1918, the whole Dong Son district had 25 people who passed the Bachelor's exam, while Co Bon village had 7 people.

With the spirit of "more important than great eunuch" (passion is more important than title), through many ups and downs of history, the land of Co Bon has built a unique tradition of examination and writing that is rare in the land. which can be. Therefore, "successful succession", father before son, brother before brother, house after family, and line after school has become a special feature of Co Bon land. The passing tradition of Co Bon has contributed. part of making this area become the "study land" of Thanh.

4.3. Continuity of the source of studiousness - the faculty of the people of Co Bon in the current period

Like the Phon Giang stream, the tradition of studiousness and academic excellence in the Co Bon

region continues like a source that flows forever and never runs out. The next generation follows the previous generation to write their names on the traditional yellow board of studiousness of their homeland... Entering the modern era, many families and clans in Co Bon village all have high-achieving people, working in schools. universities and research institutes in the country as well as abroad.

According to incomplete statistics of Ms. Tran Thi Binh, Chairwoman of the Dong Thanh Commune Study Promotion Association, from 1975 to now, Co Bon village has about 50 people conferred the title of Professor, Associate Professor, Tien. Master, Master and hundreds of bachelors.

Every year, in Co Bon village, about two-thirds of students pass the exam at universities and colleges out of the total number of students taking the exam. There are families with 8 people who are all bachelors, typically Mr. La Van Mui's family. There are even families with 3 people who are doctors like the family of teacher Tai. There is also a family of 2 brothers who are both doctors (La Van Truong, La Huu Phuc). Besides, the village also has many famous teachers, such as La Khac Hoa, La Duc Quang, Thieu Huy Thach, Le Van Nhu, Thieu Van Chau, Thieu Minh Tu, Nguyen Huu Hien...

Promoting the tradition of studiousness and academic excellence of their forefathers since ancient times, today's descendants have been making great efforts in studying and working to build richer families, clans, and homelands. beautiful, civilized. This is a lasting cultural beauty, a historical flow that has been preserved by generations; is an important source of motivation to contribute to the cause of protecting and building a rich and strong homeland.

V.   CONCLUSION

Belonging to Dong Son district, a district with a long cultural tradition of Thanh, Co Bon village has emerged as a bright spot in the tradition of studiousness - academic excellence. From the founding of the village until now, through thousands of years of existence and development, through the dust of time and the ups and downs of history, despite many times changing the name, along with the process of separating and re-entering the village. But basically, the community of residents of Co Bon village has created many unique cultural values with bold common features of Thanh culture and has many distinct nuances. In particular, the characteristic is the tradition of studiousness - the faculty is famous. It can be affirmed that Co Bon is a village with a tradition of studying and achieving high scores. That tradition of learning has been deeply ingrained in the

consciousness of every Co Bon people and has become a cultural feature in each family and clan.

During the period of the faculty of Han studies, the village had 7 doctoral candidates, who were allowed to sculpt steles at Van Mieu Quoc Tu Giam and many people passed Huong Cong and Bachelor's degrees. Wherever they are, in any position, the Co Bon people have shown their good moral qualities, know how to overcome difficulties to cultivate themselves and contribute efforts in building and protecting the property. ethnic groups, clarifying the land of Co Bon and the Co Bon people.

Today, the traditional values of the Co Bon people are still being developed. Children of Co Bon village continue to promote the learning tradition left by their father, serving the cause of building and defending the Socialist Fatherland. This is the basis and great motivation for the people of Co Bon under the leadership of the Communist Party to rise to achieve new successes and new goals in the process of building a richer and more beautiful Vietnam. part of building Vietnamese culture "advanced, imbued with national identity".

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Family and Marriage Traditions in Azerbaıjan Folklore

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Abstract— There are rituals that may or may not include religious practices, such as family and weddings in Azerbaijan Oguz turk culture. Family and marriage are rituals as long as they follow a set of rules. A marriage ritual is something that people do on a regular basis as part of their routine. Partners who take the time to create a love ritual have more devoted and romantic relationships. If you've been looking for a way to revitalize your romance, a love ritual could be the answer. The tribal chiefs put the devoted young males of Azerbaijan's indigenous tribes to the ultimate test. There were difficult and unpleasant responsibilities on the road to love, which resulted in sacrifice and even death. These disasters and stories eventually evolved into secular and poetic fairy tales and legends. These stories depicted exciting and amusing competitions. Even though the lovers were able to endure these trying and painful challenges on occasion, they were unable to achieve their beloved's goal.

Keywords— wedding, ritual, family, holy, marrige.

I. INTRODUCTION

Family in Azerbaijan were incredibly open and created what is referred to as an extended family. There were numerous additional households in these large families that banded together to create a tiny community with their tribe. They shared a home with their grandparents, parents, brothers, uncles, aunts, cousins, and more! There was a large household there. Patriarchal family systems prevailed. Families in Azerbaijan respected accountability. Being part of an expanded family gave everyone a responsibility. To raise the kids, these individuals collaborated. To assist and ensure the success of the family, all the ladies took care of the kids.

Family was sacred in Azerbaijan culture and not all males play the same function. The males were in charge of hunting, clearing the land so that fields could be planted to raise vegetables. They were also in charge of going to battle if necessary. The men in Azerbaijan would use the trees to create tools, homes, and pole fences for the village's perimeter because they disliked wasting the planet's resources. For their families, many males engaged in hunting and fishing.

Women played a variety of responsibilities within the tribe, such as: *taking care of children, builders, farmers, craftswomen, warriors.*

Animal bones were used by women to create tools and weapon. Ladies were also in charge of caring for the house, which included repairing the roof when necessary and even erecting a brand-new one if necessary. The ladies were in charge of skinning, cutting, and cooking the buffalo after a chase. They also prepared, collected firewood, and fixed clothes and shoes. The topic of infidelity should not be taken lightly; even under duress, a spouse's loyalty is highly regarded. An Azerbaijani woman who was wrongly exiled and charged with treason returns as a warrior to save her husband and her entire clan because she is so devoted to him.

A child had rights because they were a part of a big household. Divorce does not seem to have had a detrimental effect on the children because it was accepted and the child's upbringing was shared by many relatives, not just the biological mother and father. They were required to assist and go with their parents. Girls and boys acquired the skills they would need as young adults while

being with their mothers and fathers, respectively. The aim of these Azerbaijan parents was to train male hunter-warriors. They were expected to take on adulthood at the age of 12-13 years old. They are helpers of their parents and did everything together with their family. Children in Azerbaijan were never struck or spanked. It was sufficient discipline to warrant a stern expression. If they were particularly bad, but those instances were extremely uncommon, they might be reprimanded in front of the entire village. Rarely were the kids evil. Being bad was humiliating. Your bad deeds would probably earn you a moniker that would make you look bad eternally.

Oghuz Turks valued family life in the regions they lived in. This research looked at the family structures of Turks during the pre-Islamic eras. Our goal is to examine how the Azerbaijan Turk family structure came to be in the context of cultural relationships, to highlight the significance of the family institution to Turkish civilization, and to assess how a structure came to be that has allowed this civilization to endure to the present day.

The study of family and marital relationships has a special place in Azerbaijani ethnographic science. Azerbaijani folklore sources have a wealth of information on families and relationships between families and marriages. Occasionally, these materials have been used in research, and as a result, some scientific conclusions have been reached.

Azerbaijani folklore is a rich source of information for studying the national family model. In fact, a significant amount of oral folk literature can be classified as family folklore. All folklore examples are related to family and domesticity, from lullabies, which are lullabies, to dirges, which are dirges. The family and its problems, as well as household concerns, cross a red line in these folklore examples. Mental values provide strength to Layla, Nazlama, and Agi as well.

Bayati, a lyrical genre of Azerbaijan, focuses not only on the family model, but also on the aspects that form this model (love, loyalty, separation, longing, and other issues). Family is based on love.

II.   METHOD

In this research, we primarily examined the study of human creativity in specific cultural and social contexts, including how such expressions are related to religious, ethnic, and regional types of group identity. It makes use of textual analysis, research, focus groups, observation, and ethnographic study.

1. AZERBAIJAN FAMILY TRADITIONS

The Azerbaijani family typically practices lax discipline that is in accordance with the morals that the kids are taught. Sharing, cooperation, harmony with nature, non-interference, respect for elders, loyalty, and a focus on the moment rather than the future are a few of these principles. A man should be strong, brave, and courageous, according to Azerbaijani family traditions, and a woman should be worthy of her husband. (6. 30)

One of the main themes in "Kitabi-Dada Gorgud" is the family's and society's attitude toward women. A girl, a woman is always held in high regard as a lover (as well as a mother, a sister), she is equal to a man, active, active, loyal and brave, selfless, courageous. She is always willing to give her life for her lover and husband. The most important thing is that the loyalty, loyalty, courage, and sacrifice of a girl or woman in the epic as a lover or a wife is not hidden and drowned in itself; rather, it shines in front of the eyes and is tested. (6. 31)

Banichichay's 16-year wait for her fiancee, and Beyray's loyalty to her fiancee are instructive scenes in the part of "Baybura's son Bamsy Beyrak" demonstrating that love motives in "Dade Gorgud" play a significant role rather than being superficial. An example in the part of "Dirsa Khan's son Bugaj", discribes Dirsa Khan's wife's activity, selflessness, loyalty to her husband, her ability to forgive his most terrible sin with unimaginable generosity, her endless love for her son, and her son's respect and love for his mother.

"Dade Gorgud" necessitates the same characteristics in both men and women. A woman should get up before her husband, wash her hands, make breakfast, finish important housework after he gets up, and be ready to serve him. She should be as brave, swordsmanlike, archery, horse galloping, and fighting as her husband. If we look at the part of "Ganli Goja son Ganturali " we can clearly see all of them.

Polygamy is not exclusive to the Islamic value system. However, if we go back far enough in time, we will discover that this custom was also a part of Azerbaijan ancient culture. Khans and Padshahs had many üifes in the palace and after Islam, polygamy was wrongly accepted as a custom in the society, and even temporary wedlock, who were considered temporary religious marriages – kabin (contract), brought as spiritual relationship to Azerbaijan.

Turk texts contain details about the pre-Islamic social systems of Turks. In its inscriptions, *Orkhon Ogus* (family), *Yuva* (family) *urug* (union of families), *bod* (boy, tribe), and *bodun* reflect Turkish social life. It is possible to see the province (state) organization and (union of tribes). The Turk household is the smallest social unit. (2.3) For civilization to be founded on firm foundations,

the family is crucial. The Azerbaijan Oguz Turk state structure has a solid basis. According to Caferolu, the term urug means generation, lineage, and grandchildren. (3. 140) In return for family members, Kasgarli Mahmud offers the unity of families in the form of *urug turig*. Families are expected to stand by one another in this social system. (4. 83) While the family is the cornerstone of society, it also plays a significant role in the framework that gives rise to the state. The family, which is made up of a husband, wife, and offspring based on marriage and blood ties, is the smallest social entity. One of the most significant social institutions in all spheres of civilization is the family.

One of the important elements of the family in Turkish society before Islam is the mother. Although the Turk family has a male-dominated structure, the mother also has a word to say in the family. First of all, she was the man's "lifelong mate" Therefore, the mother would be more close than the other members of the father's family. The mother continued to own the father's possessions. The mother was also the children's caretaker. The Orkhon Inscriptions contain the term anne (mother). (2. 5) In the Bilge Kagan Inscription, the term "ög" is used in place of mother. (2. 5) The second frequent saying used by the ancient Turks in place of the word *"ög"* was "mother". According to A. Farzali: "Chchak is one of the mother's names. Additionally, it is known from the sources that Azerbaijanis called their mother Cichek in the eleventh century. The mother is still referred to as Chichi, Ciji, and Ciyi in Shaki, Gazakh, and Agjabadi, respectively. These names stand in for the mother's illustrious name Chichek. "(5. 70)

2. AZERBAIJAN WEDDING TRADITIONS

The love rite in Azerbaijani folklore needs in-depth research, just like the war ritual does. Although Azerbaijan's youth are skilled fighters, they are ashamed of their elders and lacked the courage to approach the attractive lady he was in love with. Additionally, there was nowhere in the village for the young man and the girl to remain by themselves. There were always lots of folks in the family hut. However, leaving the community would put their lives in danger. They could run into each other at any time because the area was teeming with wild creatures.

A young lady could only be met by waiting for her early in the morning as she made her way to the spring, then meeting her there and standing in front of her so she could see you. The only way a girl can tell if a guy favors her is to take the time to glance back and forth several times as she fills her water bottle.

At this point, the instrument of saz, or tambour, is the only thing that speaks. The girl hears that moaning at night and recognizes her lover playing. Whenever she could, the girl would sneak out and meet the man alone.

Azerbaijan culture uses tambur circles in their rituals. The pulse of Mother Earth is symbolized by the tambur's rhythmic beat. The beating of the tambur, according to native Azerbaijanis, is a unifying force that unites individuals of various people as well as their soul with their body and mind. The tambour is revered greatly and is regarded as holy. Males play the tamburs, pray to the creator, but women frequently sing in the circle as well.

A few generations ago, the people had drums, gourd rattles and bull bellows, but no tambours.

Seducing and betraying a girl was regarded as a dreadful act in the native tribes of Azerbaijan, and hypocrites in love were subject to punishment. It was crucial to be devoted to the one you adored. Being loyal to a loved one under duress was regarded as the most essential virtue.

Saz or tambour were commonly used by males in many tribes to show their affection for women. In times of war, a tambur is also used to summon brave men to combat. It is said that the sound of this instrument makes one immensely powerful. Even those who simply listen to this musical instrument's sound begin to experience nosebleeds.

Not all acts of adoration and affection were serious. The natives of the Northwest displayed their courage by dancing, making facial expressions, making eye contact, and playing music that told love tales. Such pantonymic groups need to be spiritual. Love rituals were enhanced with gestures that encouraged the beginning of a new, shared existence.

It is alleged that the youth were reserved. Even a valiant warrior who consistently defeated his adversaries would be reluctant to talk in front of the girl he fell in love with. On the outskirts of the village, the boy could not, of course, walk hand in hand with the girl he adored. They would have become food for wild animals if they had decided to meet outside of the town, in the high grass, among the golden hollyhocks and yellow-flowered roses. When the girls went to the river or the spring with copper sahangs, he might have the opportunity to run into the girl he loved.

The young man runs back and forth behind the bushes so that when his crush spots him, she stops walking down the water path. Everything here is meant to demonstrate the boy's interest in the girl he loves. The girl gives her head covering named kalagayi to the boy she loved. It was a sign of approval.

3. LOVE SYMBOLS

Love symbols can have a variety of meanings. Various plants and animals frequently enter our lives to convey a lesson of love. The messages associated with compassion, ardor, emotion, and tenderness are conveyed by these unique plants and creatures, which act as love symbols or icons.

The **Red Rose** is the ideal representation of love because it embodies all that is sensual, holy, pure, and romantic. It is known as the "queen of flowers," and the subject of fervent adoration in Azerbaijan society. The rose has also played an important role as a symbol of love and strict morality. People decorated the bride with flower garlands, opened her veil with a rose bush, lovers sent each other red rose, and flowers were sprinkled on the path of the winner who returned home triumphantly. People decorated the grave of the deceased with roses. In general, many miraculous properties were attributed to the rose: its thorns protecte it and it was known as a symbol of virginity. It was the epitome of beauty with its pleasant fragrance The rose is a typical representation of both resurrection and everlasting life.

All of Azerbaijan's yards and sidewalks are decorated with roses, making the country visually appealing, but the Zagatala region is the rose's home. In the area, different varieties of roses are cultivated. The locals didn't stop at simply appreciating the beauty and fragrance of this rose; they also gained notoriety for producing rose jam, rose water, gulab, and sherbet. They are very famous in the community as healers. Gulab is a sacred drink and the most important attribute of a wedding ceremony.

The **violet** is the symbol of love and a sacred plant. It is thrown between people who are offended and resentful of each other on Novruz holiday evenings people in the Sheki area. Everyone congratulates them if he picks up the violet from the ground and gives it to his relative. Instead, no one will challenge him for a year if he steps on the violet. Rarely does the second scenario take place.

Winter is passing, the violet blooms in spring,

The violet that teases us,

The best of flowers is violet.

Oh, my smile, I feed you

The **Red Apple** is a symbol of ecstasy, fertility, abundance, and love. Apple also means, joy, knowledge, wisdom, deification and luxury in Azerbaijani folklore. The use of apples as food or juice gave eternal youth. Prince was handed an apple when Padshah made the decision to wed his son. Single females passed through the central square. Prince would throw apples at a girl he favored. It was the way of showing his admiration, enduring love and unity for that damsel. Darvish offered apples to Padshah in an effort to have a child. If a young boy who is single sees himself eating an apple in a dream, it portends that he will wed shortly and have a happy marriage. A married lady who sees an apple in her dream is anticipating the birth of her child and a happy marriage. The one who sees an apple tree in a dream will get wealth.

The **Fatmabaji (ladybug)** is a love sign as well as being best known as a symbol of luck. Azerbaijan folklore holds that if a ladybug is captured, released, and then faithfully flies to person,s true love, the ladybug will whisper his/her name in his or her ear. The real love will hasten to person's side after hearing the Ladybug's message. The ladybug is regarded as a lucky omen by ancient farmers because she manages aphid numbers. It is said that the number of spots on a ladybug's back predicts how many months will pass before a person's romantic desire is fulfilled.

The **Swan** embodies a wide range of concepts, including affection, grace, sincerity, beauty, and purity. Swans also stood for virginity. Swan is a symbol for the divine intellect and the spirit's breath.

The **Dove** is a messenger of profound symbolic love and has long been admired for being a sign of peace. According to a folktale from Azerbaijan, when a mother gave her kigdom to her son, her spirit changed into a dove and flew into the heavenly realms. The dove represents spirit and the limitless capacity for love that spirit possesses. The dove was considered a sacred animal in Azerbaijani folklore. In the past, it was acceptable to sacrifice a dove as a symbol of affection and the purification of a new mother after childbirth. The dove is a symbol of love in the Azerbaijani society and is frequently used in wedding rituals.

III.   CONCLUSION

When we study the traditions of family-household relationships in Azerbaijan, we see that this cultural event is very complex and while preserving its tradition, it is also modern for any time The life of people who live with family values in Azerbaijan is rich in music and poetry: lullabies are sung when a child was born, lullabies are sung from birth to a certain age of the baby, wedding songs are sung when the young people gets married, and they are sent off with dirge songs when he is going to the underworld.

Although we all recognize that the era of nationality in family relationships is over, its new, modern philosophy never goes away: it simply changes form and

adapts to new technologies. Aside from folklore, a new value system can assist us in defining the boundaries of the modern Azerbaijani family.

Azerbaijanis have beautiful and rich national family traditions and a household system. Loyalty, mutual love, honesty, respect for parents and elders, and tolerance are all characteristics of these family traditions, because they are firmly stored in our genetic memory and passed down from generation to generation.

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Innovating Formative Assessment to improvise Learner Engagement amongst Second Language Learners in light of NEP 2020

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Abstract— National Education Policy 2020, Para 12.2 states, ''Accordingly, curriculum and pedagogy will be designed by institutions and motivated faculty to ensure a stimulating and engaging learning experience for all students, and continuous formative assessment will be used to further the goals of each programme. All assessment systems shall also be decided by the HEI, including those that lead to final certification." The core of the NEP 2020, rests in holistic development of learners while working on the principles of Universal Design for Learning and not, 'One Size Fits All" paradigm. Understanding the thin lines of the policy, the Act points out in differentiating measurement, assessment and evaluation of a learner in the hands of Teacher and not the Administrators or Affiliating Bodies. The Assessment formats need to provide for Multiple Means of Representation, Flexibility and Autonomy to learners and not just Assessment of learning, as we are doing it presently. They need to be bi-directional where it not only assesses the learner's abilities but also provides input to the teacher in designing its pedagogy. This article aims at demonstrating ways of assessing students innovatively in the consortium of English Language with an aim to upsurge the thinking process of a teacher in the designing continuous assessment process suiting its needs.

Keywords— Assessment, National Education Policy 2020, India, Rural Second Language Learners, Vocabulary

I. INTRODUCTION

"Write a 5-minute dialogue between Shopkeeper and a customer discussing inflation." We both as teachers and learners have indulged in this exercise of writing dialogue and being tested on it. This method of measuring students' subject knowledge is still considered to be correct in its form under the present framework of assessment and evaluation. Then why even after completing one's graduation in English Literature or even just schooling, does English proficiency among most of them lack precision? Why do most of us find it burdensome to deliver our views in English as a form of communicative language?

Have we as teachers ever questioned ourselves or the policy framers on how can a dialogue be tested in a written form? Is it not like curing a disease with a medicine that has never been tested or tried before? Yes, the harm is equally bad, it has impacted the very process of infusing language as a medium of communication among learners. Confronting these ground-level scenarios in the world's second-largest English-speaking population, the National Education Policy 2020, empowers every teacher to design its process of teaching and evaluating learners not through a structured framework but an inclusive education ecosystem. The success of NEP 2020 largely hinges upon Innovation and Sustainability in Delivering and Assessing Learners. The Act exclusively focuses on developing

language skills amongst the learners in the right context to enrich the further process of lifelong learning through open educational resources. The Act balances the beam between the authority and responsibility of teachers in creating an enabling environment for its learners based on their entry behaviours and not based on the umbrella act. This article aims at demonstrating ways of assessing students innovatively in the consortium of English Language with an aim to upsurge the thinking process of a teacher in the designing continuous assessment process suiting its needs.

We all are aware that, learning any language is a multifaced with varied meaning and context. According to **Nation (2013)[1]**, a language form primarily involves recognizing a new word's spelling and pronunciation. When learners see or hear a recently learned word, they should be able to recognize the word's spelling or pronunciation and word parts (e.g., interest – interesting – interested). Meaning is about understanding a word's synonyms, antonyms, associated words, and polysemy (having a large number of meanings). Moreover with diverse and next generation learners, personalized learning with accountability provisions is imperative. Assessing the inconsistent and unpredictable cases in the language learners provides opportunity to teacher to design and redesign formative assessments to enrich learner's experience and facilitate knowledge building.

Confining the article for describing in details the innovative methods of formative assessment, with an aim to sharpen the critical thinking order of teacher in imparting and assessing learners. The paper provides an overview of two formative assignments designed on lines of UDL and Creativity. (Note these are just examples and each educator has to customize it considering its teaching-learning environment.)

The font size for **heading is 11 points bold face** and **subsections with 10 points and not bold.** Do not underline any of the headings, or add dashes, colons, etc.

II.   ACTIVITIES

Level – Intermediate and above

Activity: Story Re-Telling with help of Story Pyramid (------ ki Kahani Apke Zubani)

{Give title to the activity in regional language to attract the learners}

Time Required – 45 minutes

Goals-

1. To expand re-telling capabilities of learner
2. To provide practice for spoken language
3. To increase vocabulary of learners

Materials Required –Papers, pens and colours

Background

Learners often shy to speak in public, and English being second language often pulls them down on confidence level. We as teachers are often perplexed as whether learners have grasped the knowledge or no and traditional way of writing spoken language is ineffective. Under this activity, learners get the opportunity to voice the stories in their own contexts, and help them co-relate words in the correct context i.e. proper vocabulary. However before indulging into this activity teacher should ensure the story has been read multiple times to the learner and are made well – versed. Further the Story Pyramid helps the learner to advance from providing background, characters and move towards climax of the story with help of colourful charts and pictures based on the theme of the story or the central characterization.

Preparation

1. Teacher will create a story pyramid template for learners using multiple colours wherein each layer of the pyramid will be of different color advancing towards climax of the story as desired, similar to Bloom's Taxonomy. You can create around 7-8 layers depending upon the assistance required for the learners.
2. Each layer will be sequenced in chronological order of the story. The layers would be subdivided with characteristics of characters in one part and other part key scene of the story to help learners recall the story line.
3. The teacher needs to create a rubric for assessing the learner during the activity.
4. The teacher will also keep an audio or video recorded for sample reference.

Implementing

1. The teacher would narrate the story or play the audio/ video file so recorded. Make sure students understand the entire process and role of pictographs used in the pyramid.
2. Now students from a given group can either narrate the whole story if your class strength is limited and if your catering larger groups each learner is expected to narrate a given layer in his own words.
3. While on other hand the peers and teacher can rate the learner based on rubric created by the teacher.

Illustration 1: Story board
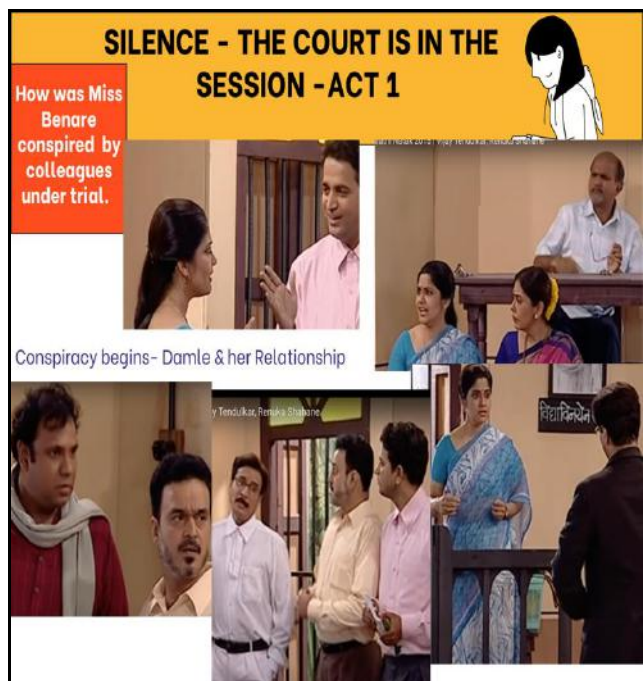
Source: Researcher's Compilation.

Activity II- Level –Advanced and above

Activity : Logic Grid Puzzle

Time Required – 40 minutes

Goals-

1. To expand critical thinking skills of the learner
2. To increase comprehending and interpretation skills of the learner.
3. Background

The learners being teenagers and millennials prefer logical activities to keep them engaged. With the help of entry behaviour test, understand what learners want and prefer. Generally millennials   prefer games and challenging tasks rather than traditional forms of essay type questions or even multiple choice questions and hence puzzle is to be designed. Most of the time learners are provided with a passage, based on which they are asked to write personal, interpretative and grammar questions. However here the evaluation follows biased opinion and has been monotonous in nature. To this a logic grid puzzle can be used. Here are the guidelines and sample for the same.

Implementation Process

1. Prepare the scenario

There are three students, Diya, Kiara and Tina. Each one wrote a sentence each.

The sentences contain 7,8 and 9 words.

They are written in past, present and present perfect tense.

The sentences are simple sentences with an independent clause, another with complex sentence and third one is a question.

The sentences are written in First, second and third person.

2. Display the Grid to be solved.

Student	Tense	Number of words	Type of sentence	Person used.
Diya				
Kiara				
Tina				

3. Provide Clues to help student complete the grid.
    a. Sentence written by Diya is longest.
    b. Tina's sentence are neither short nor in present perfect tense.
    c. Kiara's didn't use the past tense and Diya didn't write a question.
    d. Complex sentence was neither longest nor shortest.
    e. The question was written using third person and didn't use present perfect tense.
    f. The person who wrote simple sentence was not the one who used past tense.
    g. The complex sentence, sentence in present tense and sentence in first person are written by three different people.
    h. The sentence using second person was not written in present tense.
4. Now ask the learners to fill the grid.
5. Once the grid is filled, ask learners to frame the three sentences using the characteristics of the grid.

Answer Key (For Reference)

Student	Tense	Number of words	Type of sentence	Person used.
Diya	Present Perfect	9	Simple	First
Kiara	Present	7	Question	Third
Tina	Past	8	Complex	Second

Diya: I have finished all my daily homework in the morning itself.

Kiara: Are the fishes in the lake hungry?

Tina: Although you were exhausted, you played cricket well on the field.

The above two methods of providing assessments to the learners are indicative with an urge to initiate the critical thinking learning capabilities of the teacher. Further every teacher depending upon its catering learners group design and redesign varied form of formative assessments to keep assessment and evaluation flexible but accountable. A brief checklist while creating or reusing an assessment are illustrated in the tabular form below-

Table 1: Guiding Questions

Guiding Questions	Measures
Curricular (Content) Validity • Are the assessment tasks aligned to the curriculum?	✓ Align targeted SLOs to the assessment tasks.
Instructional Validity • Is the content and format of the assessment relative to the instruction received?	✓ Assess what has been actually taught.
Face Validity • Does the test "look" valid to students and instructors by simple inspection?	✓ Create tests valid and credible for their purposes (e.g., a speaking test should be composed of "authentic" speaking tasks).
Construct Validity • Does the test measure the skill/ability it intends to measure? • Is scoring of responses related directly to the language ability (construct) being tested?	✓ Clearly define the abilities (constructs) that an assessment aims to measure and score accordingly (e.g., a listening test should measure listening ability; if spelling is accounted for in the scoring process, that should be made explicit in the test instructions, and spelling should be explicitly taught and practiced prior to the exam).

Source: EMAN ELTURKI , United States

http://americanenglish.state.gov/english-teaching-forum

III.   CONCLUSION

Reconciling the Teacher's Toolbox with the objectives and framework of National Education Policy 2020 is capable of redefining the teaching pedagogies in the higher education ecosystem. The responsibility of framing the assessment and autonomous formative system of the evaluation largely rests with subject teacher rather than administrative body of affiliating body in NEP 2020. Every teacher is expected to evolve the teaching pedagogy with micro learning models to achieve the greater good of the Act . It is therefore imperative for successful implementation of NEP 2020, that assessment ecosystem must be handled with differentiated process providing flexibility and autonomy to learner in form of multiple means of representation.

Irrespective of the sample assignments listed in this article , teachers can adapt the framework presented here can be used for further infusion at micro level.

on the importance of the work or suggest applications and extensions.

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Theoretical Representation of Ecocriticism in Dhruv P Bhatt's *Oceanside Blues*

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Abstract— *Dhruv P Bhatt, who is excellent in Gujarati language and literature, is one of the foremost pioneers of impudent ecocritical issues in narratives in Gujarati literature. Contemporary accomplishments of Gujarati literature are depicted in Bhatt's Samudrantike, written in the Gujarati language in the foundation stage. Subsequently, the text was translated into English as Oceanside Blues by Vinod Meghani in 2013. The focus of the novel offered is set against the background of his own experience. The present paper titled, "Theoretical Representation of Dhruv P Bhatt's Oceanside Blues seems to explore the theory of ecocriticism, environmental problems, importance of coastal area of Gujarat, sea, festivities related to Gujarati Khaarava' as well as culture and taboos of Guajarati maritime community with the variegated characteristics.*

Keywords— *Ecocriticism, Oceanside Blues, Dhruv Bhatt, Environmental Issues*

I. DHRUV PRABODHRAY BHATT: A SHORT INTRODUCTION

Dhruv Prabodhray Bhatt, who is exceptional in Gujarati language and literature, is one of the leading discoverers of audacious environmental and ecocritical narratives in Gujarati literature. An acclaimed novelist Dhruv Bhatt has given notable works such as, ***Samudrantike, Tattvamasi, Agni-kanya, Atarapi, Karnalok, Akoopar, Lovely Pan House*** and ***Timirpanthi*** in ninth-tenth decade. He writes the *Agni-kanya* (1988) based on *The Mahabharata*, with Draupadi as the main character. But as a novelist he increased reverence with the publication of *Samudrantike* (1993) and *Tattvamasi* (1988). Bhatt, the inventor of the original regional narrative *Samudrantike*, is a successful novelist of the late last century who valued quality over substance. With this work, he has become a successful novelist and has been awarded. Dhruv Bhatt's second literary work *Tattvamasi* is also in a form of novella, but like *Samudrantike*, this work has been published in a threefold form of nautical novella - essay - travel - narration. In *Tattvamasi* the creator has collectively described art and craft by his unique craftsmanship. The thought of Indian culture, religion and spirituality –

philosophizing, giving it a literary form, has cultivated many interesting dimensions. His thoughtful novel *Atarapi* (2001) presents an inspection that is striking due to its richness of structure and language. Through *Atarapi*, the originator presents an exceptional view of life and gives an excellent example of philosophy in the form of art. The characters, events, atmosphere and language of this novel, which is unique in many ways, are harmoniously presented. His other novel *Karnalok* (2005) earns him the title of experimental novelist, as the author has succeeded in conveying the suffering of the children of Balashram by taking the character of Karna from the *Mahabharata.*

Akoopar and *Lovely Pan House* chronologically published in 2010 and 2012 as well as the *Timirpanthi* written in 2015, these three novels expressing different subjects remain the notable works of him. Respectively, the experiences grown from suicide in the first novel and the love and attraction towards nature and rural man become the main theme of the novel and expand the work. By selecting a specific area of Saurashtra, the writer has put what he saw and knew in the novel. As a result, this work has become the sole work of the author. In the second novel the author narrates the experiences added during the

journey of life. But in it they present something completely opposite to nature. The writer of the lower strata of society and the virtues found in them is a constant presence in this novel, in the third work he presents the story of a particular community or caste, the Odia caste, with a description of their occupation. Why does the society respect those who were born to parents of criminal caste? Jain has been ignored by the society. However, the hero-heroines of the novel eventually follow the voice of the soul and get the self-knowledge and make their lives brighter. The true story of the work is achieved when such gloomy characters become shiny at the end of the text.

He has been awarded by several literary organizations for his *Samudrantike, Tattvamsi, Atarapi, Karnalok and Akoopar*. Some novels have been translated into Marathi and English languages. A prolific writer-novelist who has achieved a unique place and respect in Gujarati literature in the modern and contemporary era.

II. ECOCRITICISM: MEANING AND MATTER

Ecocriticism is an exploration and an instigation of the association between human beings' actions with physical as well as biotic components through literary imagination and cultural text in the contemporary era. Environmental problems and challenges are the most significant theme tune of this newly emerging theory. In this day and age; extracted oil from the ground, depleted groundwater, establishing industries and factories; polluted air, nuclear war, pandemics, ecological collapses, global warming, acid rain, deep well, frozen planet, reforestation, over population and many more are the most destructive harms of the mother earth. Ecocriticism covers risky problems of environment through the specs of literary and cultural imaginative works. Finally, environment is an essential source of human being and living creature's life expectancy. Conservationists, Eco critics, environmentalists and nature lovers throw light on pay attention towards nature and be concern of it; just because of, we all are breathing and existing through 'Environment'. In this manner, the growth of human race is as a consequence of the environment. Although the major query is that what is the basis of the human's development? Such an extent, we are living through environment; therefore of course, individual's advancement is only on the mother earth. In brief, we should put environment in the centre of our growth. As long as, we are talking about environs; the world of animals, plants, biotic and physical components as well as water, sky, land, air and fire etc....are the parts and sub-parts of it.

The definition of the word "Ecocriticism" can be found neither in the Oxford English Dictionary nor in the Merriam-Webster Dictionary. But, in these same dictionaries, the word 'Eco' is given the meaning and context of new words such as, putting 'eco' in front of 'logy' – 'Ecology', 'economics and 'ecofeminism' in the same way. Loretta Johnson who works at Lewis and Clerk college, tried to coin the term "Ecocriticism" in her own article named "Greening the Library: The Fundamentals and Future of Ecocriticism", which published in Choice magazine in the year of 2009. Loretta stated that,

> "Eco," from the Greek root oikos, means "house." The OED cites the German oecologie as the first appearance of "ecology" (in 1876), meaning "the branch of biology that deals with the relationships between living organisms and their environment." Just as "economy" is the management or law of the house (nomos = law), "ecology" is the study of the house. Ecocriticism, then, is the criticism of the "house," i.e., the environment, as represented in literature." (*Choice*, 2009, p.7)

So, Loretta very nicely explains how the different words are formed through this definition. Ecocriticism is also called homegrown analysis. In consequence, nature's harms are illustrated in literature with whims, sentiments, fantasies, visions and veracity. But most of the critics believed that the word was first used by William Ruckert in the year of nineteenth seventy-eight. He plays the role of the mother who gave birth to term 'Ecocriticism' and the father who raised it. Truly, this USA based critic wrote an article termed "Literature and Ecology: An Experiment in Ecocriticism", which published in Cheryl Glotfelty and Harold Fromm's The Ecocriticism Reader: Landmarks in Literary Ecology. In which, he wrote that, ecocriticism involved "application of ecology and ecological concepts to the study of literature." (Glotfelty and Fromm xx) Understanding this sentence will make one realize that reading of literature, covering the vital facet of natural balance, creating a fresh, writing a new variety of exertion. Cheryll Glotfelty – (A retiring first professor of literature and environment with more than thirty years' career at University of Reno, Nevada USA along with a daughter of scientist) gave pure meaning of Ecocriticism' in her worldwide reputed book titled The Ecocriticism Reader: Landmarks in Literary Ecology, collaboratively written by Harold Fromm (University Associate at Arizona University and a prominent member of Institute of Environment) in 1996. According to Glotfelty,

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"What... is Ecocriticism? Simply, put, Ecocriticism is the study of the relationship between literature and physical environment. Just as Feminist Criticism examines language and literature from a gender-conscious – perspective, and Marxist Criticism brings an awareness of modes of production and economic class to its reading of texts, ecocriticism takes an earth-centered approach to literary studies." (Glotfelty.1996, xix)

The justification of this meaning is as this is a scripture that contains the facets of the natural world and texts (e.g., animate and inanimate). Just as feminism sheds light on women's rights in words through a new work of creation, so too in Marxism, a consumerist distinction between the rich and the poor is made by conjoining Karl Marx's philosophy with texts. While post colonialists articulate the story of British canon and suppression, this nature-inspired day-to-day problems with Literature is a new branch of a new kind of cultural and contemporary theory; whose roots are spread all over the world in contemporary times. Glotfelty and Buell hold a similar view, but Glotfelty attentions on the day-to-day human practices and obligates commitments to it. The mostly recognized ecocritics, apart from Lawrence Buell and Cheryll Glotfelty, are Harold Fromm, William Howarth, William Rueckert, Michael P. Branch, Glen A. Love and Estok. William Howarth defines ecocriticism as the study of "the relationship between species and habitats, and what of it is in the text." (p. 69) Describe the terms of Howarth, ecocriticism is a science that studies the connotation among creatures, beings and non-beings' livings.

III. ECOCRITICISM IN DHRUV P BHATT'S OCEANSIDE BLUES

The celebrated novelist Dhruv Bhatt, who brought freshness of subject matter and language in novel writing of Gujarati literature, wrote a juvenile story called 'Khowayelu Nagar'. Of course, as a writer he rose to fame with the novel *Samudrantike*. This work composed in a simple, neat, plain style was awarded by Gujarati Sahitya Parishad and Gujarati Sahitya Akademi. His hobbies and interests include **wandering in the wild**, staying with strange families, taking children for **jungle walks** on the **coast and islands**, telling stories, helping them understand curriculum subjects and creating interest in other subjects, **wild photography**, etc. *Samudrantike* published in Gujarati language in 1993 and translated into English as *Oceanside Blues* by **Vinod Meghani in 2013**. From 1980 to 1985 every year from 1st May to 8th May, the author

travelled along the **sea coast** starting from **Gopinaath to Jhaanjhmer, Mahuvaa, Jaafraaabad, Diu, Somnath, Chorwad, Porbundar, Harsiddh and Dwarikaa in Gujarat**. He experienced this journey at different times. Separated into chapters 1 to 28, this journey was practiced by the author at diverse periods. Alienated into total twenty-eight chapters this novel span 147 pages.

As the author wrote in the introduction; "Most of the characters are based on individuals I had met during these oceanside treks in diverse places, on various occasions and under different names. involved in this story are met with different names from time to time. One or two were inspired by granny's tales I had relished during my childhood. To assimilate all of them in a single period I have woven them in imagined events. All I aspired was to render what I deeply felt to sensitive readers, who, I hope, would treat it in the form they prefer." Although, the author has not identified this text as a novel, a travelogue or a travelogue. But Babu Davalpura has called this work an autobiographical novel composed in his own style, which is not a nautical travelogue or a travelogue. The protagonist of *Oceanside Blues* is anonymous. Engineer hero has been living in the area for three years as part of his work to **survey the agriculturally unproductive wasteland around the coast and prepare a report recommending the establishment of a chemical zone here.** As the reason for staying here for government job work arose, it became possible to get acquainted with various places and characters.

No permission is required to enter a farmer's field in this region. If someone in need takes from the heap of wheat in the attic of Ekaliya Hanumanji's temple, it is not considered theft. Of course, in a fuel-scarce region, forest firewood has to be forcibly stolen at night, which is a whole different matter. Here, there is nothing but **carts, boats, horses, donkeys** in **vehicles**. In this place, there was once a huge forest, wild animals like **leopards** and **rare birds** like **Doodhraaj** are seen, the forest has faded and it has not been a suitable environment for animals and birds. Gujarat has got a wide coastline. This work contemplates the environment with the depiction of the real folk life of the fishermen, Khaaravas, farmers, government servants etc. living here in Sagaratta, this work gives a different kind of Gujarati novel literature.

In today's mechanized and industrial age, it is imperative to protect the environment from pollution. Environmental problems arise when normal life processes are disrupted. Natural calamities have started increasing due to some element of nature being distorted and not allowed to remain in its original form. What destruction the sea brings when it storms. It is illustrated in this work. Due to the problems that have arisen in the environment due to man-

made disturbance, the question of life and death arises for man and other creatures to live their normal life. Saboor's parents lost their lives due to hunger and thirst during the famine. Life in this region is full of hardship. Dayaram works both as a lighthouse keeper and as a shopkeeper. Krishna also does a work farmer and works as a boatman. In shop-like conditions, people go to work in the city, come back after rains, and do agriculture. These people are poor and religion less, barely living on the dark rocky soil. However, Khimirvanti is self-righteous full of leprosy. These people with different beliefs are not so educated. Of course, the mathematics of life is very well understood. These people who consider the sea as a god or a living and present human being like us also believe that when the waves are tired, the ever-thin sea goes to sleep on the raft to rest. Maharan would scold everyone and if he got irritated, he would remove the money transfer. **Bhensali** went and visited **Bhensalipir**, may the sea always give way to him who comes back alive. Bawa, priest, fakir, all have faith in it. The unnamed protagonist of the work hails from the city. His life is different. Vivekgiri, Jaanaki, Vaal-baai, Aval all see the real Jagdamba Annapoorna incarnated on earth. Shamji stubbornness too. Do and also go to the labour of road construction. How easily, naturally he can live in the midst of many different situations almost every year in a single life. Wondering where this power will come from, the hero gets the answer from his own mind: "I have learned from nature that nature bestows its basic qualities on a man who lives close to nature. Naturalness, shamelessness, fearlessness and simplicity as in appearing as we are." The hero of the work is worried about the fact that if a chemical zone is built in this district, the ugliness, ugliness, and ugliness of the city culture will enter here as well, as a result of which the problem of environmental preservation will arise. On the arrival of the rainy season, the hero feels guilt when he sees the colourful peacocks in the cliffs behind the **Varaah temple in Ashad**. is:

> "મોર જેવા રૂપાળા પંખીડાને જીવન ટકાવી રાખવા સમુદ્રની ભેખડોમાં ભટકવું પડે, એટલી હદે ઉજ્જડ થતો જતો ખારો પાટ. કદાય તે હવે પોતાની જીવનશક્તિ ખોઇ બેઠો છે. બાકી હશે તે રસાયણોનાં કારખાનાંઓ પુરું કરશે…વિનાશની ભૂમિકા રચીને જતો રહીશ, આ ઘરતીના રહ્યાસહ્યા જીવોને તેમનું બાકીનું જીવન ટકે ત્યાં સુધી જીવાડવાની જવાબદારી દરિયાને સૌપીને." **(ભટ્ટ, ધ્રુવ. *સમુદ્રાન્તિકે.* પેજ નં. 84)**

"The salty plains have turned so barren and infertile that the peacock, an angelic bird, has to struggle up and down

the seashore rocks for survival. The land had, probably forever, lost its sap, its will to live. Remnant, if any, would be consumed by the factories producing chemicals. I would not be saying back to witness the fate of Banyan, Almond and the remaining Coconut trees. I would disappear after enacting the scaffold for their strangulation and handing over to the ocean the responsibility of rescuing from death the creatures who might somehow manage to survive the annihilation, if at all." **(Meghani, Vinod. *Oceanside Blues*. p.107)** The protagonist, who is constantly distressed, writes to his friend Parashar and expresses his anguish. This immovable strewn shore, the rippling salt water, the splashing water in the small coves and the innocent people with the same serene eyes.... On this uninhabited salt flat, the night crowded the sky.... The sea where the heroes have played like children, on the waves. are waved. The protagonist's closeness to nature is distressed by the realization that the presence of trees, lack of arable land and sparse human population does not make a place suitable for manufacturing toxic chemicals. The enormous beauty of the sea environment, the silence that speaks volumes, the immense peace, the music of the sea, all this will disappear if it becomes a chemical zone. The sadness, pain, pain of the protagonist of the story is because it has to be the cause of all this. Bengali Baawa-ji explains it by saying:

> "બસ ઇતની સી બાત પે રોતા હૈ…. તું સોયતા હૈ તેરે રપટ લીખને સે યાઁ વિનાશ હોગા ઇસ જગા કા રૂપ બદલ દેગા તું ઔર જો કુછ ભી હોગા ઇસકા જીમ્મા તેરે સર પે રહેગા /…. ભૂલ જા બચ્યું ભૂલ જા… ઇતના ગલત ક્યોં સોયતા હૈ તેં ઇસે કુછ નહિ કરેગા તો ભી યે સબ બદલને વાલા હૈ…. તું ખુદ ભી બદલા નહિ હૈ બોલ જૈસા આયા થા આજ વૈસા હી રહા ભલા યે તેરે કારખાને બનેં ગે તે તો કીતને સાલ સૌ, દો સૌ. ઔર અનંતકાલ કે સામને સૌ –દો સૌ સાલ કી કીંમત ક્યા હોગી પરિવર્તન હોતા હૈ, અચ્છા હૈ, યા બુરા યે તો અપના અપના નજરીયા હૈ,ઉ અયલ પ્રકૃતિની ઉત્ક્રાંતિનો સિધ્ધાંત બાવાજી સુપેરે જાણે છે: "સુન એક દિન ધરતી નહી થી ફિર ભી પ્રકૃતિ થી ફિર ઘરતી આગ કા ગોલા થી ફિર ભી પાની આયા, ફિર પેડ-પૌધે આયે, મિટ ગયે ફિરસે બને પ્રકૃતિ સદા સર્વદા મુક્ત હૈ. કોઇ ઇસે બાંધ નહિ પાતા ઓર ન ઇસે કોઇ બીગાડ સકતા હૈ, ઇતના સમજ વે. ફિર લીખ દે ઇચ્છા મે આવે સો. જો તેરા કામ હૈ વો તુજે કરના હી હૈ." **(ભટ્ટ, ધ્રુવ. *સમુદ્રાન્તિકે.* પેજ નં. 92-93)**

"Is that all? You're crying over a trifle!" ….. Do you think by writing your r'p'rt you'd ruin this land, that by drawing up plans for changing face of this land, you'd be responsible for outcome?" ….. Forget it, son…...A blunder it is to assume so. Even if you do nothing, everything's bound to change." ….. Haven't you too changed?......Tell me, are you same as you were when you first arrived 'ere?" There you're! Even if your factories're built 'ere, how long'd they last? Hundred years? Two hundred? In infinity, what's a century or two?" …. "Change is inevitable. Whether good or bad'd depend on eyes that see it," Listen. There was a time when earth did not exist. Then too nature existed. When earth was born, a ball of fire it was. Then came water, seaweeds and plants. They also perished, only to be reborn. Nature is always absolute, unconfined. No one can ever fetter it or foul it. Get that into your head. Then go ahead and write what you will. You must carry out your task," (**Meghani, Vinod.** *Oceanside Blues*. **pp.119-120)** Bengali Baawa-ji is aware of the secrets of nature he understands, knows, feels nature.

Environmental pollution has become a worldwide problem. Deforestation of animals, birds and trees are the main causes of pollution. The belief of the so-called educated, modern urban people may require that all creations of nature are created to serve man. As the author says, actually education should be such that it teaches to love nature and the author gives an opportunity to love the nature. Baawa-ji explains the law of change of nature that whether the alchemical field arises or not, nothing remains as it is. No one can stop change. If a chemical zone is constructed in this region, people will get livelihood. Comforts will be obtained. All the things that we consider necessary to be happy will be here.

> "….નહી હોય માત્ર ધૂળ ઉડાડતો ખારો પાટ, એવો ખાલીપો, આ નિર્જન રમ્ય સાગરતટ, પરીઓ અને કિન્નરોને રમવા આવવાનાં છૂપા સ્થાનો અને આ આકાશની પરમ પારદર્શકતા ભલા! જે માનવી વિકાસ અને સમૃધ્ધિની ઇચ્છા કરે, તેને આટલી કિંમત તો ચૂકવવી પડે ને ! આ રમ્ય જગતને હરામયાવી નાખવા પહેલો ધા કરનાર તો હું જ છું : "બાવાના શબ્દોને નાયક યાદ કરે છે; જો નયા બનેગા એક દિન વહ ભી નષ્ટ હોગા' ભૌતિક સુખસમૃધ્ધિ પ્રગતિ માટે ચૂકવવી પડતી નાનકડી લાગતી કિંમત કેટલી તો ચૂકવવી પડે ને ! આ રમ્ય જગતને હરામયાવી નાખવા પહેલો ધા કરનાર તો હું જ છું." (**ભટ્ટ, ધ્રુવ.** *સમુદ્રાન્તિકે.* **પેજ નં. 121-122)**

"However, something would be lost forever. These saline swamps swept by dust-laden tornadoes, this vast emptiness, this deserted yet extremely picturesque seashore, these ravines – probable hideous of frolicking fairies and angles descending the heaven to play hide and seek on the earth – and this crisp, transparent sky. Yes, dear, it was not too high a price to pay, after all, for those who aspired progress and prosperity! ....."What will be done shall be undone someday. Everything was bound to perish one day only to sprout once again!" (**Meghani, Vinod.** *Oceanside Blues*. **p.156)**

The protagonist' report is over. Intends to submit transfer application with map and report and to go on leave till transfer. He prepared himself till the time of resignation, he cannot stay here when the road construction machines come here. The protagonist hears an unknown voice from somewhere: "I admit that the earth is indeed pleading and few are capable of hearing and responding to the pleading. This has been established since time immemorial between nature and man Which is out there, somewhere in this structure there is a hidden path which is the path. There is practice, somewhere in this culture there is a hidden path through which the inert and the conscious can communicate with each other. In the work, the mental struggle of the protagonist has been at the center considering the nature, the environment, these movements of struggle which keep rising in the mind of the protagonist are placed in the mind of the reader and the novel ends. This work suggests a way back to nature in this time of isolation, disorganization, disintegration.

IV.   CONCLUSION

The writer in *Oceanside Blues* provides the warning literature that is needed in modern times by awakening the mind of the listener to think about the environment in this work. The rhythm of harmony with nature has been broken in urban society. Here the author gives an opportunity to reflect on it. Elements of nature can experience the primitive rhythms of life. Ornithologists like Noor-bhai, even though they are economically backward, their heart wealth is full! As a result of attachment to nature, full of heart, several characters of the work Noor-bhai, Saboor, Sadhubaba, Krishna etc. live in poverty.

Due to modern urbanization, human beings are alienated from the original life and rhythm of nature. To get this return, if we go to the people who live in the lap of nature, then we will realize that to what extent we have lost the internal splendour and prosperity! What we got in return was the closeness of nature, the beauty of life, the music we lost.

Modern humans have tampered with the environment so much that we have created a threat to our very existence. Every human being has to understand that nature, has to contribute to preserve and improve the environment, only then the future generation will have this kind of no need to make programs.

V.   GLOSSARY

- **Ashad:** *Starting of Monsoon Season*

- **Baawa-ji:** *An ascetic (ji is a suffix signifying reverence)*

- **Doodhraaj:** *A bird, Paradise Flycatcher*

- **Ekaliya Hanuman:** *In the Raamaayan, an extremely loyal and earnest devotee of ram. He hailed from the family of monkeys. He is said to have been sired by Vaayu, the Wind-God and is worshipped as a symbol of celibacy.*

- **Khaarava:** *A sailor community living along the seacoast of Gujarat.*

- **Vaaraaroop:** *God in the form of a Boar*

VI.   DECLARATION

The present research paper is the collaborative effort of **Ms. Rima Soni** and **her Ph.D. Guide, Dr. Vidya G Rao.** It is the purely true work and it has not been published or not even submitted for publication elsewhere.

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Students' Speaking Anxiety in EFL Classroom

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Abstract—Language anxiety is becoming a significant issue in language teaching and learning. It has been a common problem in the EFL context and has had a significant impact on language teaching. Furthermore, students who were learning English felt anxious, and the factors that contributed to their anxiety were identified. Therefore, the purpose of this research was to investigate some of the factors that influence students' anxiety and to identify the types of anxiety that they experience. The data were collected through questionnaires from 150 students from Cihan University-Duhok General Education Department English Branch second and third year and through semi-structured interviews. The data were analyzed descriptively to answer research questions. The findings indicated that students from Cihan University had a higher level of anxiety. In addition, some factors causing students' anxiety in learning English were lack of vocabulary, pronunciation, preparation, grammar, and prior knowledge of the classroom activities, including fear of making mistakes, fear of negative evaluation, afraid of being laughed at by other students, and lack of self-confidence.

Keywords— EFL teaching and learning, foreign language anxiety, factors of anxiety, students' anxiety, speaking anxiety

I. INTRODUCTION

Some people believe that English is more difficult to learn than other languages, so learning English has become increasingly important in recent years. This is especially true in the classroom, as students' lack of comprehension of teachers' words can lead to a lack of interest in and motivation for learning English. Both speaking in front of the class and writing certain assignments might cause students to become nervous, leading to occasional mistakes.

Anxiety over one's ability to communicate in a foreign language is widely recognized as a significant emotional component in the process of learning a foreign language. According to Krashen (1982), anxiety, which functions as a component of the learner's emotional filter, has the potential to impede the process of learning a language. Recent research examines the notion of anxiety in view of its relation to the process of language learning and defines language anxiety as "the feeling of tension and apprehension specifically associated with second language context including speaking, listening and learning" (MacIntyre & Gardner, 1993, p.284)

Learning to speak fluently and persuasively in English is one of the most difficult things to do since it requires the student to put themselves out there in front of an audience. Maintaining open lines of communication is essential for success. All students, beginning in middle school and continuing through college, should make an effort to become fluent in English. That's because learning how to communicate effectively in the target language is the primary objective of language learning. Therefore, students of a foreign language often think that being able to communicate effectively in spoken contexts is a necessary condition for achieving proficiency. Anxiety became an issue for the foreign language student who otherwise helps communicate a message and create communication in the community.

The ability to learn a foreign language is influenced by a wide variety of elements, including intellect, motivation, attitude, age, gender, personality, anxiety, and so on

(Skehan, 1989). The acquisition of a language should take place in a natural manner; yet, studying a foreign language in the classroom presents a number of problems for the majority of students. Anxiety, which is one of the learners' emotional factors, is acknowledged to be one of the problems that they face. Horwitz et al. (1986) define foreign language anxiety as "a distinct complex of self-perceptions, beliefs, feelings, and behaviors related to classroom language learning arising from the uniqueness of the language learning process" (p.128).

Anxiety, as defined by Suleimenova (2013), is a condition of mental uneasiness and suffering that is brought on by worrying about unfavorable outcomes or potential threats. No matter how well they've prepared, students still experience anxiety while learning a new language. One thing can be said with absolute certainty: anxiety will have a negative impact on students' academic performance, regardless of what causes it or how intense it is (Saito & Samimy, 1996). For this reason, it may be challenging for them to acquire a new language. If you can speak and write in a language well enough for others to understand you, you have succeeded in learning that language. This elevates the value of verbal and aural abilities such as speaking and listening. However, it is possible that the learners' anxiety about the language will not be eliminated or avoided. It is extremely unlikely that a person who is learning a language will not experience some level of anxiety. The fact that they are experiencing anxiety is evidence that they are brave enough to be successful language learners. Anxiety, in this sense, can be seen as a positive language-learning variable. A student's confidence in his or her ability to learn a foreign language is a major factor in determining how well he or she will eventually do in that language.

II.   LITERATURE REVIEW

1.   Speaking Skill

Over the course of the past fifty years, four competencies have been recognized as particularly significant; however, speaking has been deemed the most important indicator of language proficiency (Brown 1994). Speaking helps people talk about their interests, describe themselves, explain events in simple terms, and share their personal experiences etc. Speaking is "the process of building and sharing meaning through the use of verbal and non-verbal symbols, in a variety of contexts" (Chaney and Burk, 1998, p.13).

According to Chaney and Burk (1998), speaking is the process of constructing and sharing meaning through the use of verbal or nonverbal symbols in a variety of contexts. According to Johnson and Morrow (1981), the term "speaking" refers to a common practice in oral communication that involves two or more people engaging

in an activity in which both the listeners and the speakers are required to respond to what they hear and make their own contributions in order to either convey or receive the meaning.

2.   Speaking Anxiety

In the literature, there are a number of different definitions of anxiety associated with learning a foreign language. According to Ortega (2009), Horwitz et al. (1986), and Maclntyre suggested the two prominent definitions that have been enhancing our knowledge of language anxiety. Horwitz et al. (1986) define language anxiety as "a distinct complex of self-perceptions, beliefs, feelings, and behaviors related to classroom language learning arising from the uniqueness of the language learning process" (p. 128). In a similar manner, Maclntyre (1999) defines language anxiety as a feeling of stress, nervousness, emotional reaction, and worry that is linked to the process of learning a second or foreign language.

One more way to define anxiety is as a mental and physical state that is characterized by particular emotional, physical, cognitive, and behavioral symptoms. It mobilizes the body and helps it avoid or defend against anxiety. An external or internal antecedent or trigger can be the stimulus. Anxiety can have many different influences, both biological and psychological, as well as social and environmental, making it difficult to clearly identify a single cause (Doubek, & Anders, 2013) in Kralova (2016, p.3). According to Carlson, Buskist, Heth, and Schmaltz (2009), anxiety is "a sense of apprehension or doom that is accompanied by certain physiological reactions, such as accelerated heart rate, sweaty palms, and tightness in the stomach." (p. 558)

3.   Types of foreign language speaking anxiety

Several kinds of anxiety have been described. Some types of anxiety in language learning are related to the psychology domain. According to Rod Ellis (1994) in Dorrit Sasson, anxiety divides into three parts, which are:

a- Trait anxiety

Trait anxiety is when a person has the propensity to feel nervous or anxious no matter the circumstances. Trait anxiety refers to a person's innate susceptibility even when there is no objective reason to be concerned. (Horwitz, 2001) and (Spielberger, 1972). In other words, a person with trait anxiety may feel anxious regardless of the circumstances. This anxiety is thought to be a characteristic of a person's character that remains relatively constant over time. According to Scovel (1978), trait anxiety can be described as „a more permanent redisposition to be anxious" (p. 137).

Fitriah and Muna (2019) claim that trait anxiety is a type of anxiety that is ingrained in a person's personality and

manifests itself as a pattern of behavior that is typically permanent and challenging to alter. Students who are unable to express their feelings, emotions, ideas, or thoughts are more likely to fall into this category because they are unable to exercise self-control over their nervousness. Therefore, the effect of their participation in classroom activities on the development of their speaking ability is debatable. They are more likely to maintain their silence than to speak up or contribute some ideas in front of the class. It can also take place in any given circumstance or subject at the school.

b- State anxiety

In the case of state anxiety, a person experiences apprehensiveness as a result of a temporary shift in their emotional state as a result of an outside influence. This happens because students are subjected to a range of feelings, stresses, and pressures while studying. Moreover, students may find they have more fun participating in classroom activities if they learn to control their thoughts and feelings.

On the other hand, Woodrow (2006) and Spielberger (1972) defined state anxiety as a condition that is fleeting and varies in intensity by going up and down over time. Trait anxiety, on the other hand, is an experience that is consistent. State anxiety is usually temporary and linked to a specific event, like giving a speech. It is said to be a temporary thing that happens at a certain time. Additionally, it is considered a reaction to a specific stimulus that causes anxiety, such as an important test (Spielberger, 1983). Anxiety can also be defined as a feeling of nervousness that can change over time and fluctuate in intensity. This feeling of nervousness can be associated with state anxiety (Young, 1998). As a prime example of state anxiety, test anxiety occurs when a student feels uneasy about taking a specific exam, but this unease can fade away over time. The emotional, mental, and behavioral states of a person are all impacted by the anxiety state.

c- Situation-specific Anxiety

The third category of anxiety is known as situation-specific anxiety, and it refers to the feeling of unease that one gets when confronted with a specific circumstance (Peter D. Macintyre Gardner, 1991). Due to the fact that numerous facets of the situation can be questioned, situation-specific studies can contribute significantly more to the overall understanding of anxiety. MacIntyre and Gardner (1991) and Horwitz (2001) point out that situation-specific anxiety is the type of trait that manifests itself during language acquisition. MacIntyre and Gardner (1991) and Horwitz (2001) note that situation-specific anxiety is the trait type that is seen in language learning circumstances. Horwitz (2001) asserts that language anxiety is different from trait anxiety and it is specific anxiety; likewise, she asserts that

"situation-specific anxiety is completely autonomous of other types of anxiety."

III.   METHODOLOGY

The type of methodology used to collect information and data is the quantitative method. The purpose of the quantitative method is to have a better understanding of the concerned problem which in this case is language learning anxiety and its effect on English oral performance. This study examines students' speaking anxiety levels as well as identifies speaking anxiety factors. This study found that EFL undergraduate students at Cihan University-Duhok generally experience moderate to high levels of speaking anxiety. Besides, the study concluded that there are three factors that cause speaking anxiety among EFL undergraduate students namely communication apprehension, fear of negative evaluation, and low self-confidence. The study also showed that the student's level of speaking anxiety is high especially when they speak English without preparation, due to their fear of making mistakes and when they speak English in front of their classmates. However, Teachers are the key solution in alleviating the students' high level of speaking anxiety.

According to Patton "The advantage of the quantitative approach is that one can measure the reactions of a great many people to a limited set of questions, thus facilitating comparison and statistical aggregation of the data." (1987, p. 9) The researchers used a questionnaire (i.e. students' questionnaire) to collect numeric data in the present study to answer the research questions and test the hypotheses. Additionally, to elicit the students' perceptions of language-speaking anxiety, a semi-structured interview was used. As proposed by Patton (1990) cited in Apsari and Satriani (2016) that semi-structured interview is designed to gather in-depth responses from respondents while also setting clear limits on questions to avoid broad student responses. The study raises the following research questions:

1- What are the sources of foreign language speaking anxiety?

2- To what extent do the students have anxiety while speaking in English?

4.   Participants

The study was conducted at Cihan University-Duhok, Kurdistan Region of Iraq. 150 students from General Education Department were involved in this study. These participants were Male and Female aged between 19 and 21. All participants in the study were native speakers of the Kurdish language. The students were those who were taking English language classes.

5. Data Collection

In this study, the data was collected through the questionnaire and interview. Questionnaires and interviews were the instruments applied for conducting this study. The questionnaire was distributed among the students from General English Department- English Branch second and third year. The questionnaire is based on three categories, communication apprehension, fear of negative evaluation, and low self-confidence. Each category consists of six to seven statements. In the first part of the questionnaire, the participants' personal information was collected and the participants were asked to respond to three items on their age, gender, and grade. The second part had 21 statements on speaking anxiety. Through the interview, the students were asked 5 questions related to some factors influencing students' anxiety regarding pronunciation, grammar,

vocabulary, classmates, and preparation. The interview analysis began with a transcription of each sentence from the interviewee.

The data obtained from the questionnaire were distributed among the students and analyzed from the categories mentioned above. By means of these categories, the reasons for foreign language speaking anxiety were described in this EFL context.

6. The Result of the Questionnaire

This section of the study presents the results and analysis of the data collected. The three tables show the percentage of responses given by the students.

6.2 The Result of Category 1:

Communication apprehension

Table 1: The Results of Communication Apprehension

No.	Statements	Yes a lot	To some extent	Not at all
1	I get upset when I don't understand what the teacher is correcting	112	15	23
2	I can feel my heart pounding when I am going to be called on in English classes.	105	20	25
3	I feel overwhelmed by the number of rules I have to learn to speak English	98	32	20
4	I get frightened when I don't understand what the teacher is saying in English	63	32	55
5	I feel nervous while speaking English with native speakers	126	14	10
6	I always feel that the other students speak English better than I do	90	42	18
7	I get nervous and confused while speaking in English classes	128	10	12

Table 1 shows participants' results on communicative apprehension. Based on the table, there are 128 out of 150 students get nervous while speaking in English classes which is the highest number of the students among the seven statements in the first category. Students' nervousness is based on the lack of vocabulary, grammar, and pronunciation. The lowest number of the students who get frightened when they don't understand what the teacher says in English is 63 students. Only 10 students do not feel

nervous while speaking with native speakers while 126 students feel nervous speaking with native speakers. Thus, the table shows us that the majority of the students feel nervous and anxious while speaking in English rather than feeling comfortable.

6.2 The Results of Category 2:

Fear of negative evaluation

Table 2: The Results of Fear of Negative Evaluation

No.	Statements	Yes a lot	To some extent	Not at all
1	I get nervous when the English teacher asks questions that I haven't prepared in advance	98	26	26
2	I am afraid of making mistakes in English classes	104	19	27
3	I get embarrassed to volunteer answers in English classes	88	23	39
4	I am afraid that my English teacher is ready to correct every mistake I make	76	34	40

No.	Statements			
5	I am afraid of being evaluated by my accent and pronunciation	**93**	**31**	**26**
6	I am afraid that the other students will laugh at me when I speak English	**97**	**35**	**18**

Based on the result shown in table 2, there are 104 students feel afraid to make mistakes when speaking in English which is the highest number of the students. 76 of the students out of 150 are afraid that the teacher corrects the mistakes they make while speaking in English which is the lowest number among the statements. The majority of the students are afraid to be evaluated by the students, not by the teacher. According to the results, only 18 students are not afraid to be laughed or evaluated by students while 40 students are not afraid to be evaluated by the teacher, thus, students are more likely afraid to be evaluated by the students.

6.3 The Results of Category 3:
Low self-confidence

Table 3: The Results of Low Self-Confidence

No.	Statements	Yes a lot	To some extent	Not at all
1	I feel very self-conscious about speaking English in front of other students	**112**	**24**	**14**
2	I am never quite sure of myself when I speak in English	**102**	**22**	**256**
3	I start to panic when I have to speak without preparation in English classes	**132**	**12**	**6**
4	I am afraid of making grammatical mistakes while speaking in English	**101**	**32**	**17**
5	I am afraid of misusing some vocabulary when I speak in English	**119**	**21**	**10**
6	I struggle when I express my ideas in English	**129**	**12**	**9**
7	I am afraid of mispronouncing words	**114**	**21**	**15**
8	I don't feel confident when I speak English in classes	**130**	**13**	**7**

Based on the results shown in table 3, the researchers found that 132 students panic to speak in English without preparation which means they do not have the confidence and courage to speak without preparation due to mistakes they make. In addition, 130 students do not feel confident to speak in English in front of the entire student in class the reason either lack of preparation or lack of English-speaking skills. Thus, the majority of them were found to be afraid of speaking in front of others, which is consistent with McCains' (2012) results that showed that, "Nearly 90% of people reported feeling shy or uncomfortable speaking in front of others at some time in their lives" (p.1). This data, however, varies from person to person because different people have different beliefs and levels of confidence for familiar and unfamiliar audiences. Only 6 to 7 students feel confident to speak in English without being panicked which is the least number of the students. Kelly and Watson (1986) claim that confidence is an important factor in the development of speaking skills. The study provides a reason that the students feel anxious during speaking in front of other people due to a lack of confidence.

7.   The result of the Interview

The interview was used as the second data in this study to strengthen the results from the questionnaire data. The purpose of the interview was to determine what factors contributed to the students' anxiety. The interview questions are also narrated; excerpts from the interview are provided below.

8.   The Factors Cause Students' Anxiety Learning English

All the interviewees felt the same thing about their anxious feeling when they made mistakes. All of the students who participated in the research put serious concerns related to the kind of evaluative situation where their speaking performance was monitored by the classroom participants. There are some major mistakes that students made which potentially provoke anxiety.

8.1 Pronunciation

Pronunciation becomes a major issue that affects students' ability to speak in front of the class. Bad pronunciation was a source of anxiety for students when they had to practice speaking. The data below illustrates the condition in which pronunciation causes anxiety.

Student 1: *it's hard for me to speak in English in front of the other students in the class because of my pronunciation. I am not convinced of my pronunciation because I am afraid that the students will laugh at me for my bad pronunciation.*

Student 2: *Sometimes I want to speak in English and participate but because I am not sure of my pronunciation and I am afraid I will make mistakes.*

Student 3: *when I see some students speak in English with good pronunciation with fewer mistakes. I feel shy to speak in English because I am afraid, they will laugh and give bad evaluations.*

According to the data presented above, the most significant issue in speaking English is poor pronunciation. This exemplifies a situation in which students felt afraid and shy when their peers laughed at their bad pronunciation. Almost all interviewees told the same thing about the kind of reaction and they felt anxious about their friends' negative assumptions. A similar result was found by Price (1991) that one of the most common sources of anxiety is the fear of being laughed at by others. Moreover, this result is additionally in line with Oxford (1999), who stated that one of the most important issues related to language anxiety is being ridiculed.

8.2 Grammar

When students practice speaking, they find it difficult to use grammar to produce appropriate sentences in English. The majority of the students struggle with the use of verbs and tenses. The following data show their difficulties with the use of grammar.

Student 1: *I always focus on my grammar and I think using correct grammar is very important when speaking in English. Sometimes because of my bad grammar, I don't want to speak in the class, I am afraid that the teacher couldn't understand and will evaluate me.*

Student 2: *For me grammar is very difficult. Usually, it's hard for me to use the correct tense when I speak in English. I can't differentiate between the rules of grammar. It's hard to know when to use past simple, past perfect, or present perfect...etc. When I speak in English with people, I know that confuse them with my bad grammar.*

According to the data presented above, grammar has become the most difficult problem for students. Students are constantly focused on grammar, and they find it difficult to

understand English. The use of the correct grammar pattern in speaking was a challenge for the students. They were unsure of how to use grammar or whether it was appropriate for the sentences they wanted to express orally.

8.3 Vocabulary:

Students must choose appropriate words to express their ideas and it is crucial for them to have the ability to recall vocabulary for expressing their ideas. The data below shows how limited vocabulary impacts their performance.

Student 1: *Sometimes I can't express my ideas in English and I struggle to speak in English because of my less vocabulary. I feel nervous when I am asked to come to the front because I forget the vocabularies I know and it makes me shy.*

Student 2: *I always memorize vocabulary every day, but it is just 'easy come, easy go', I memorize them today I forget them tomorrow. Whenever I try to speak in English, I forget to use the vocabularies I memorized and I immediately feel anxious.*

This factor had a significant impact on the participants' speaking anxiety, becoming the most influential factor causing them anxiety when speaking English. Due to their limited vocabulary, they have difficulty composing sentences when speaking in English, in this condition, they feel anxious to speak English well.

8.4 Classmates or friends:

Another factor that contributes to participants' anxious feelings is unsupportive behavior, such as ridicule by peers. They all assumed that if they make a mistake, their classmates will ridicule them. Some of the participants had painful memories of being laughed at by their classmates.

Student 1: *I want to speak in the class and answer every question the teacher asks, but I feel afraid of making mistakes and being laughed by other students.*

Student 2: *I quitted speaking in English in the class because of the other students in the class, many times they laughed at me of my mistakes that led me to feel shy and anxious.*

Student 3: *I feel anxious to speak in English especially when I am asked to speak in front of the students because there are students who are better than me. I feel embarrassed speaking in English because of my bad language and this makes me to feel afraid of negative judgment form the teacher.*

According to the data presented above, when students make mistakes, they get laughed at by their peers. Also, the students were not only afraid of being laughed at by their peers for making mistakes, but also of teachers' assumptions.

8.5 Lack of preparation:

Lack of preparation is also another factor that contributes to the students' anxiety.

Student 1: *one of the factors that make me feel nervous and anxious is preparation, especially when I am asked to speak in front of my classmates or answer the questions asked by the teachers.*

Student 2: *I feel depressed and not relaxed when I am no well prepared for the class. I usually start to panic when I go to classes without preparation and I don't feel confidence to speak in English with lack of preparation.*

Almost all of the participants regarded this as a source of anxiety. They admitted that when they did not prepare adequately for subjects or materials, they became very anxious. Iizuka (2010) discovered a similar result, that participating in class without adequate preparation frequently leads to anxiety.

IV.   CONCLUSION AND SUGGESTIONS

CONCLUSION

Anxiety is obviously a problem in language learning and it has a devastating impact on some students' ability to speak English. However, it is essential to be able to deal with negative feelings so that they do not interfere with one's learning and performance. The purpose of this study was to identify the factors that cause students' anxiety when speaking English, as well as the levels of anxiety among students. The researchers elaborated the findings based on the data displayed in the previous section, lining back to the research questions, in a quantitative descriptive study using a questionnaire and an interview as the instrument. Concerning the result of the data, the questionnaire consisted of 21 items, and the questionnaire was given to 150 students of the second and third grades of General Education Department, English Branch. Based on the questionnaire data from the three categories, the majority of the students were nervous and anxious when speaking in English. Furthermore, almost all of the students lacked confidence and were afraid of making mistakes when speaking in English. The students encountered various difficulties or factors when speaking English. According to the interview data, students may have some difficulty speaking English. Students struggled to deliver or speak in English, such as misspelling, mispronunciation, and selecting words. Additionally, less preparation in English or material caused to be students worried, nervous, and unsure if the teacher asks them about the material. According to the results, the students were anxious to speak in English because of lack of preparation, were afraid of falling behind in understanding the material or what the teacher was

saying, were afraid of making mistakes, were afraid of being laughed at by their peers, and were not confident of how to spell, pronounce, and select words in English. To sum up, students are anxious when the activities in the speaking class require them to speak in front of the other students; they are afraid of making mistakes, and the most common mistakes are in grammar, vocabulary, and pronunciation.

SUGGESTIONS

The researchers include some useful suggestions both teachers and students can use to enhance the quality of teaching, and learning and reduce anxiety.

1- Students must be able to analyze their speaking performance and by realizing the problems they have; they can find easy ways to deal with those problems. They can also ask for feedback from their friends and teachers about their speaking performance. Feedback is essential for students to evaluate their own performance.

2- Teachers must be able to understand their students' characteristics in order to analyze their anxiety problem and find a solution. Different characteristics of students necessitate different approaches to dealing with them. Furthermore, teachers must create a comfortable classroom atmosphere that allows pupils to speak conveniently and with less stress in order to reduce anxiety.

3- Students should indeed respect one another by assisting friends with limited English proficiency. Also, they should not be afraid to make mistakes; instead, be more confident than before.

4- Teachers need to encourage students to become more active, and confident in their practice, and help them to share their anxieties about learning English. Furthermore, teachers must be more aware of their students' progress in class and try to reduce students' anxiety as a result of their reluctance to speak in class.

5- Better understanding of the topic and better preparation reduce mistakes that occur by the students and this helps them to speak confidently during a public speaking activity.

Finally, due to the limitations of this study, additional research is required to investigate the students' anxiety in learning English. Future studies with different departments and groups of students will be beneficial in providing a better understanding of the factors that cause foreign language anxiety. To enhance student' speaking abilities, numerous strategies must be developed. Building an appropriate classroom environment is also crucial for assisting the effort to reduce anxiety. The next researchers ought to be capable to recognize the ideal classroom environment to enhance teaching and learning activities.

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Locating Similarities in Indian and Irish Nationalism through Rabindranath Tagore's The Home and the World and James Joyce's *A Portrait of the Artist as a Young Man*

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Abstract— *Nationalism has always been a thought-provoking topic of discussion. Both Indian literature and Irish literature have numerous texts that trace the idea of nationalism. This paper intends to locate similarities in the understanding of nationalism in India and Ireland, through the craftsmanship of Rabindranath Tagore and James Joyce.*

Keywords— ***Nationalism, Rabindranath Tagore, James Joyce, Nation-Building, Political Opinion***

Apart from their names starting with the alphabet 'I,' having similar shades on the national flags, and being under the rule of the British, India and Ireland do have a lot more in common. If we are to draw a Venn diagram of Indian literature and Irish literature, at the intersection would be the concept of nationalism. I propose to study the struggle for freedom and the ideals of nationalism through intercolonial references in Indian and Irish postcolonial literature. What is known to us is how Rabindranath Tagore and William Butler Yeats had their fair share of 'unpopular' reputations among anti-colonial nationalists for having an opinion of nationalism that is not extreme, but is rather a cosmopolitan approach that caters to global politics. James Joyce too, like Rabindranath Tagore, laid his faith in the understanding of nationalism that is liberal and cosmopolitan, promoting peace and welfare. In Joyce's *A Portrait of the Artist as a Young Man*, Stephen Dedalus rejects extreme nationalism, whilst looking at nationalism as a catalyst of nation-building. Similarly, Nikhilesh, in Tagore's *The Home and the World,* was against any form of militant nationalism. Both the texts, that is *A Portrait of the Artist as a Young Man* and *The Home and the World* were written, quite coincidentally perhaps, in 1916, and both these texts do have a lot to say about how their authors view nationalism. An observation I want to put forward is how the character trajectory of Stephen is a growth from innocence to experience, from Sandip to Nikhilesh.

One aspect that Tagore made clear was that nationalism is not a mere political justification for the sake of it. In his essay titled *Nationalism in the West*, Tagore writes that "A nation in the sense of the political and economic union of a people, is that aspect which a whole population assumes when organized for a mechanical purpose." Joyce's nationalism, similarly, was without 'nationalism.' What I mean is that he vehemently criticised the construct of a nation-state and explored nationality through the realisation and celebration of art. For Tagore, nationalism is a tussle between the home and the world, where Bimala, the citizen, must choose between the chaos of Sandip's destructive nationalism and the calm of Nikhilesh's constructive nationalism. Bimala perhaps is the personification of a Bengal which is unsure which nationalism to support. Tagore viewed nationalism as a social reform, rather than a political one. Nation-building is a common ideal in both Tagore's and Joyce's understanding of nationalism. Joyce's Stephen faces double consciousness while struggling to understand the chauvinistic perspective of nationalism. He sees nationalism as constructive, just like art, proclaiming how "The object of the artist is the creation of the beautiful. What the beautiful is is another question," (*A Portrait of the Artist as a Young Man*). We may decipher the 'beautiful' to be a piece of literature or even a nation. Although Stephen feels committed to his nation politically, he rejects conservative nationalism. Regressive nationalism

was practiced by the Irish Catholics of the early twentieth century. Thus, we see that Stephen's struggle for enlightenment is not just personal but also political. In order to understand Joyce's idea of nationalism, we need to recognise that "Stephen is seeking the imagined future, not the re-imagined past of Ireland,' (Franz 2). This was the proposed ideology of nationalism, where rejuvenation and development of the nation were the concerns, which also sat right with Tagore.

"This race and this country and this life produced me …. I Shall express myself as I am;"- Stephen validates his nationality while he is in search of the artist in himself. Through Stephen, Joyce wanted to establish his political stance that a new, developed Ireland can neither be built from a position of subordination, nor from extreme conservatism or nationalism. In choosing not to affirm the Irish identity through the Celtic myth, Joyce, through Stephen, lays down the argument that "Ireland is the old sow that eats her own farrow," (*A Portrait of the Artist as a Young Man*). He hoped that someday Ireland would break free from its ancestral conservatism, and step into a free future. Stephen's mission as an artist is political. "I will not serve that in which I no longer believe, whether it call itself my home, my fatherland, or my church: and I will try to express myself in some mode of life or art as freely as I can and as wholly as I can," (*A Portrait of the Artist as a Young Man*). Stephen's art pushes him towards the obligation of starting afresh, and it is this realisation that he situates with nationalism: a new and imagined future for Ireland that is not burdened by the conservatism of the past. What is brilliant about this novel is how James Joyce used stream of consciousness to bring to light ideological-politic conflicts, that too, his personal insights. Towards the end of the novel, Stephen, in his diary, writes, that he leaves everything in a quest "to forge in the smithy of his (my) soul the uncreated conscience of his (my) race," (*A Portrait of the Artist as a Young Man*). We may decipher this as a manifestation towards building an Ireland that is open to viewing nationalism from a global and progressive perspective.

In his novel *The Home and the World*, Rabindranath Tagore criticises destructive nationalism through the character of Sandip whose understanding of nationalism went to the extent of burning foreign goods and other forms of violence. The conflict at home, between Nikhilesh and Sandip, is a microcosm of the conflict with respect to the understanding of nationalism in India. "You should not waste even a tenth of your energy in this destructive excitement" (*The Home and the World*) - Tagore, through Nikhilesh, attempts to explain to his readers how extreme nationalism is futile, and in turn, may result in more controversy. This 'destructive excitement' initially attracts Bimala, who later realises its inefficacy.

Sandip's understanding of nationalism and the Swadeshi movement is burning foreign goods, whereas Nikhilesh, who believed in a non-violent approach, asserts that "To tyrannize for the country is to tyrannize over the country," (*The Home and the World*). This novel is no less than a political commentary, and with the death of Nikhilesh, Tagore perhaps portrayed that he is skeptical about the future of India when nationalism is concerned. Sandeep, on the other hand, flees when riots begin, showing the feeble nature of extreme nationalism. Sandeep is like an empty vessel that makes the most noise but does nothing for the greater good. The character of Bimala becomes crucial when we attempt to understand Tagore's perspective of nationalism. Bimala is confused, and this confusion reflects India's unsurety about how to adjust to the new age. Bimala's character reflects conflicts in gender and nationality. Tagore hoped that Bimala's understanding of Nikhilesh's genuineness would transcend into India accepting inclusive cosmopolitanism. Cielo G. Festino writes:

> "Bimala stands at the center of the tale. She represents Bengal at a crossroad: through her dilemma, Tagore allegorizes the conflict of the nation. On the one hand, Nikhil, echoing Westernized ideas on the role of women in society, wants to bring her out of *purdah* into the world, at the peak of the Swadeshi movement. He wants her to become her own independent self; therefore, his aim is not only to bedeck her with all the riches money can buy but also to educate her," (Festino 4).

Owing to this very understanding, the pertinent question with regard to the stature of women comes up, debating if women, here, represent the nation in general and Bengal in particular. The dynamics of the home and the world are correlated; the home is a microcosm of the world, and in this particular text, what happens at home reflects the reaction towards the world. Bimala's understanding and re-understanding of nationalism happened within the periphery of the four walls of her home, and this understanding is what Tagore wants to reflect upon the world. Bimala is thus Tagore's idea of a new woman who relocates the world in her home.

Nikhilesh and Stephen serve a similar purpose-both are alter-egos of their respective writers, and both choose the ideals of nation-building over conservative nationalism. Nikhilesh is against the extremeness of the Swadeshi movement, while Stephen stands against the Gaelic Revival. The argument at the Christmas dinner table, that is nationalism through Charles Parnell versus the role of the Catholic Church, was a source of development for

young Stephan, who was invited to dine at the adults' table for the first time. This invitation, metaphorically, was not just extended to dinner, but to evoke an understanding of nationalism and form an opinion about the same. To some extent, this heated argument may seem to be gendered, with Mr. Casey showing political activism by supporting nationalism while Dante defended the Catholic church. This dinner table politics has a wider significance, for Mrs. Dedalus's inability to eat amidst the chaos may stand as an allegory for the Great Famine of Ireland. This dinner table experience made Stephen realise how the outer world is as flawed as the inner home, and that there is an urgent need to frame a political opinion. On the other hand, Nikhilesh's political opinion is largely based on progressive politics in times of crisis and transition in Bengal. Tagore's nationalism was beyond the markings of the map. His fundamental idea of a nation was a social space, so much so that in his essay called *Nationalism in India*, Tagore opined that:

> "During the evolution of the Nation the moral culture of brotherhood was limited by geographical boundaries, because at that time those boundaries were true. Now they have become imaginary lines of tradition divested of the qualities of real obstacles. So the time has come when man's moral nature must deal with this great fact with all seriousness or perish."

Some may say that Tagore's take on nationalism is ambivalent. But the truth is that Tagore did not want the anti-colonial resistance to transcend into chauvinistic nationalism that is regressive and conservative.

One of the lesser-known facts about Tagore's relationship with Ireland is his interest in Irish music, and that his song "*Aha aji e Basante*" was inspired by the Irish song "Go where glory waits thee." The growth of a nation is very similar to that of an individual. Both go through stages of discovery and development to build into their final selves. Patience and perseverance are required in both cases. Keeping this in mind, Tagore in *Nationalism in the West*, criticises how "Men…, came out of the National manufactory in huge numbers as war-making and money-making puppets, ludicrously vain of their pitiful perfection of mechanism." This disappointment is asserted both by Tagore and Joyce, and they write in the hope to establish a more inclusive and mature understanding of nationalism.

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'Kahani' (The Story) within us and beyond: Decoding Amitabh Bhattacharya's lyrics from an existential perspective

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Abstract— It may also be taken as an analogy regarding the significance of retaining moderation and equilibrium in one's life. Amitabh firmly believes in the existentialist perspective that acknowledges life's transience and fleetingness. The conventional ways of thinking and doing are unable to grasp the complexity of human existence. Both of these ideas are congruent with a sense of uncertainty about the nature of human life and the connection between people and the wider environment in which they live. After World War II, the fragmented world was forced to re-evaluate human existence and look for meaning and purpose in life. Amitabh Bhattacharya's 'Kahani' (the story), a contemporary song, prompts its listeners to discover the authenticity of life.

Keywords— Absurdism, Determinism, Existentialism, Free will, Meaning and Purpose of Life, Monism

INTRODUCTION

After World War II, the fragmented world was forced to re-evaluate human existence and look for meaning and purpose in life. Through writings, songs, and poems, the search continues. Amitabh Bhattacharya's Kahani (the story), a contemporary song, prompts its listeners to discover the authenticity of life. In this research paper, I will examine how Amitabh asks what it means to be human and will also break down each line from an existential point of view.

Absurdism is a fundamental component of existentialism, which holds that we have no control over our future and are unsure of our lives. According to absurdism, attempts to bring order or rationality to the world are ultimately futile because life has no inherent meaning (Camus, pp. 3–18). Absurdism frequently depicts individuals as confronting an overwhelming sense of chaos and confusion, highlighting the human struggle to find meaning and purpose in an irrational universe. The concept of uncertainty is reflected in the line "What's happening, neither you nor I know". Human existence is marked by existential angst—a sense of uncertainty brought on by the awareness of their mortality and the unpredictability of their future (Sartre, pp. 259–309).

Besides being shaped by the world around them, individuals are also shaped by it. An object or entity that exists independently of human consciousness is considered to be "Being in itself" (Sartre, p. 38) These things each have a distinct nature or essence that serves as both their definition and their purpose. Contrarily, "being for itself" refers to human awareness (Sartre, p. 70). Human awareness is characterized by its capacity to transcend its limits of existence and is always evolving. Both of these ideas are congruent with a sense of uncertainty about the nature of human life and the connection between people and the wider environment in which they live. The capacity for self-reflection and awareness that only humans possess makes them distinctive. "I'm not sure if we are the story, or the story is in us" raises issues regarding the essence of our existence just as Heidegger's idea of "Dasein," or "being there," underlines the significance of human existence prior to essence (Heidegger, pp. 42–84), by refuting Descartes' "I think therefore I am," (Descartes, p. 18).

Instead of aiming for a fictitious sense of completion or assurance, the phrase "When it feels incomplete, write it incompletely and leave the other half out" conveys a readiness to embrace ambiguity and uncertainty. The

conventional ways of thinking and doing are unable to grasp the complexity of human existence. It is necessary to be open to the new and to challenge preconceived notions and ideas (Nietzsche, pp. 3–43). The phrase "When it feels incomplete, write it incompletely and leave the other half out" demonstrates a sensation of desolation as well as the concept that life is not always entirely comprehended or intelligible because of the constraints on human understanding and Kant's perspective of it being worthwhile to leave certain things unanswered (Kant, pp. 337–38).

Amitabh uses the metaphor of rainwater in his writing, saying, "Life is akin to rainwater, fill half of it and leave the other half empty" alluding to the idea of the "golden mean," which highlights the virtue of establishing harmony among two extremities. The notion of the golden mean (Aristotle, pp. 37–38) was developed by the Greek philosopher Aristotle. It may also be taken as an analogy regarding the significance of retaining moderation and equilibrium in one's life. By accepting that life is neither whole nor void, we may strive towards discovering a medium path that enables us to live a life that is both purposeful and meaningful.

Monism emphasizes the inherent oneness of all things while attempting to transcend the dualities and divisions that usually keep us from connecting with the reality surrounding us. In this circumstance, the question "Are we a drop in the ocean, or the ocean itself?" seems appropriate. Although the imagery of the ocean promotes a perception of oneness and unity, the idea of a drop in the ocean provides an impression of distinction and uniqueness.

The idea of determinism holds that everything, including human behaviour, is ultimately determined by forces outside of volition. This perspective holds that our decisions and behaviours are just the outcomes of earlier causes and situations and that our lives are predetermined. The lines on our palms may be seen in this situation as a representation of the predestined path our lives have taken. On the reverse side, the idea of free will holds that individuals have the capacity to make decisions that are not influenced by other forces. This perspective contends that our decisions determine the course of our life and that we are accountable for both the activities we choose and the results they produce. In this situation, it would be believed that the lines on our hands have no bearing on the decisions we make and the trajectory of our life. A similar idea is used in Hindu philosophical texts like the Geeta (Chapter 2, Verse 47) and Katha Upanishad (Chapter 1, Verse 3) to show that human fate is decided by our acts and not by luck. Although God is denied in Buddhist doctrine, we still have a conscience that allows

us to follow the moral path. Shakespeare's Julius Caesar, which states that "It is not in the stars to hold our destiny, but in ourselves" (Shakespeare, p. 10) has a similar notion of "fate." The line, "Is our life shaped by the creases on our palms? Or does your decision-making determine your future?" links to the debate between determinism and free will in philosophy. It calls into question whether or not we have free will and the capacity to make decisions that affect how our lives turn out.

The expression, "Is it our mastery to comprehend? Or is it preferable not to comprehend it?" places a premium on individual autonomy and the capacity to make decisions that are true to oneself. It calls into question the necessity and worth of seeking insight into all facets of life, as well as whether doing so is essential or advantageous. Even if there are certain things that are inherently out of our ken, the thirst for knowledge and understanding is a necessary component of being human. Individuals should make an effort to comprehend the world around them, and yet they should also be mindful of how little we actually know about it.

The idea of impermanence and the ephemeral nature of life are the concepts that Amitabh is entirely aware of. He firmly believes in the existentialist perspective that acknowledges life's transience and fleetingness. The line "It's like butterflies perched on blossoms, allow it to stay there at times and fly away at others" can be seen as a metaphor for life's transience and the importance of living in the present. It suggests that, like butterflies perched on flowers, we ought to let events and occurrences happen naturally and appreciate them while they last, rather than attempting to hold onto or control them.

The question, "Is it more than enough, or is it insufficient?" is indicative of Arthur Schopenhauer's philosophy of "Wille zum Leben" (Will to Life) (Schopenhauer, vol. 2). According to Schopenhauer, people's appetites are insatiable, they are continuously seeking more, and they are never satisfied with what they already have. This viewpoint is consistent with Jean-Paul Sartre's existentialist philosophy, which claimed that individuals must face the underlying emptiness and meaninglessness of existence in order to find meaning and purpose in their own lives (Sartre, pp. 37–118).

CONCLUSION

In conclusion, "Kahani" is an exquisite song that captures the essence of life in painstaking depth. The song's lyrics confront our assumptions and worldviews and implore us to contemplate life's intricacies. The melody is both poetic and philosophical, taking cues from numerous intellectual thoughts including existentialism, Hinduism, and Buddhism. It makes us reflect on our existence and wonder

if we are truly the writers of our own stories or just passive bystanders in a wider tale. Ultimately, it's a provocative artistic endeavour that appeals to everyone who is inquisitive about the secrets of existence.

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A Corpus-based Multi-dimensional Analysis on Chinese and US Corporate Responsibility Reports: A Case Study of HUAWEI and Apple

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Abstract— *The discourse of Corporate Social Responsibility (CSR) report can predict the performance of CSR. Research on the CSR report of international well-known companies can provide reference and encouragement for others listed companies. Based on the multi-dimensional analysis method of Biber, this study investigates the linguistic features of the CSR report discourse of Huawei and Apple. This study makes a comparative analysis of the CSR discourse from the two firms, to explore the differences in discourse functional dimensions between Chinese and American corporate CSR reports. This study finds that, on the one hand, there are differences between Chinese and American CSR reports in dimensions of Involved versus Informational Production, Explicit versus Situation-dependent Reference, and Abstract versus Non-abstract Information. Compared with Apple's CSR reports, Huawei's CSR reports are more informative and explicit, but less interactive and abstract. On the other hand, there is no significant difference between Huawei's and Apple's CSR reports in Narrative versus Non-narrative Concerns and Overt Expression of Persuasion dimensions, indicating that CSR reports are less narrative and persuasive in both Chinese and American firms. This study has implications for improving the quality of Chinese enterprises' CSR reports and enlightenment value for corporations to improve social responsibility performance.*

Keywords— *Corporate discourse, Corporate social responsibility report, Multi-dimensional Analysis, Comparative analysis*

I. INTRODUCTION

In recent years, environmental pollution is increasingly serious. People hope that enterprises should take more social responsibility. Therefore, corporate social responsibility has gradually become the focus of public attention (Nikyar. 2017). Besides, Huawei and Apple have made great contributions to environmental protection and public welfare, so their CSR reports have some research value. With the aggravation of global environmental pollution, corporate social responsibility has gradually become the focus of public attention. Chinese government pointed out that environmental protection will play a more and more important role in modernization construction. Corporate social responsibility report directly reflects the

image of an enterprise, which has a significant influence on environmental protection (Clarkson et al. 2020).

According to Huang (2009:23), there are many problems in CSR reports of domestic enterprises, such as insufficient disclosure of corporate social responsibility information, lack of a perfect information disclosure management system, and so on. Therefore, domestic enterprises need to improve the quality of CSR reports.

This study focuses on corporate social responsibility reports of China and the United States. This paper uses the corporate social responsibility reports of Huawei and Apple, building a corpus of corporate social responsibility reports. Using the MAT analysis tool, this paper analyzes the communicative function and lexical-grammatical differences of CSR report discourse between Huawei and Apple.

II.   LITERATURE REVIEW

CSR report is one of the vehicles used to demonstrate how firms care about the people and environment they operate in (Idowu et al., 2004:420). Corporate social responsibility reports are promoted for several purposes. According to Idowu et al. (2007:141), the purposes of CSR reports mainly include: "to provide a more rounded picture of the company, to demonstrate to stakeholders that non-financial issues are also important, to derive CSR reports' positive public relations benefits, etc."

The previous studies on corporate social responsibility report mainly focus on the analysis of CSR reports information disclosure, CSR reports verification, and quality of CSR reports. According to studies, it is claimed that there are a lot of problems with the content of CSR reports and information disclosure in Chinese listed corporate. For example, Yan (2020:121) found there are some problems in CSR reports information disclosure of Chinese listed corporate and the current situation of corporate social responsibility information disclosure is not optimistic. For the research on CSR verification and CSR quality, most people associate it with the economic field. For example, CSR reports verification does not show a relatively stable growth trend, and the proportion of authentication is not ideal (Wu and Wang 2017:28). Corporate social responsibility report verification can effectively improve the quality of corporate non-financial

information and provide useful information for analysts to make decisions (Zhang and Dai 2017:30). Zhu and Sun (2019:09) found that the level of corporate social responsibility and the quality of financial reporting have a significant positive impact on investment efficiency.

To sum up the above review, there are some deficiencies in the study of CSR reports. First of all, most of these studies focus on the economic field, design, finance, investment, accounting, and so on. However, there are few studies from the perspective of linguistics. Because discourse features can reflect certain values, the use of discourse in reports is also very important. Secondly, given the problems existing in the content of CSR reports of listed companies, the proposed solutions mainly focus on the establishment of a legal supervision system (Liu et al., 2019:108). However, few scholars focus on the improvement of language quality and the discourse function of CSR reports. This paper analyzes the discourse of CSR reports of Apple and Huawei from multiple dimensions, summarizes their language features, and provides a reference for Chinese enterprises to enhance their external communication ability, and then enhance the level of corporate social responsibility and corporate image.

III.   BIBER'S MULTI-DIMENSIONAL ANALYSIS THEORY

3.1 Development of Multi-dimensional Analysis Theory

Multi-dimensional Analysis was initiated by Douglas Biber in his paper and then published in Register Variation between Spoken and Written Languages (Biber, 1988). Multi-dimensional Analysis has been developed for nearly 30 years and has become one of the representative methods of discourse analysis in corpus linguistics (Jiang and Xu 2015:226). In recent years, Multi-dimensional Analysis has been widely used in the fields of synchronic and diachronic analysis of registers, English teaching, second language acquisition, and so on. The research objects include novels, letters, speeches, etc. For example, Biber (2002) made a Multidimensional Comparison between Speaking and Writing at University. Gregg (2002) made a Multi-dimensional Analysis of college writers with and without disabilities. Mansoor (2012) applied Multi-dimensional Analysis on second language acquisition by investigating the extent to which soap

opera, compared to sitcom, reflects the linguistic representation of the natural conversation.

In addition, there are few studies on the application of MDA in corporate discourse. The current research in China mainly focuses on metaphor research, translation, and so on. The application of MDA in Business English needs to be broadened. As a Research object of business English, the business discourse has certain register characteristics, which are of great value in Business English teaching and business communication. Based on Biber's (1988) Multi-dimensional Analysis, this study examines 67lexical grammatical features of corporate social responsibility reports, extracts the co-occurrence forms of lexical grammatical features, interprets the potential functions of co-occurrence forms, and analyzes the register features and communicative functions of corporate discourse.

3.2 Theoretical Framework

Biber (1988, 1995) put forward the theoretical framework of Multi-feature / Multi-dimensional Analysis (MDA). Biber perfects Halliday's register analysis method which is limited to a single text or a small number of texts. Using factor analysis, he established MDA supported by a large number of texts, which effectively overcomes the shortcomings of traditional register research.

The theory identifies salience language co-occurrence features using quantitative and empirical approaches, and qualitatively interprets the functions of language features, forming the fundamental dimension of detecting register variants. Biber describes the methodological steps of the analysis, which is based on the MF/MD approach to textual variation and is based on the LLC (London Lund corpus) spoken English corpus and the LOB (Lancaster Oslo Bergen) written English corpus (Biber 1985). The first stage is selecting texts and linguistic elements for examination. The quantitative processes that follow are the computational identification of linguistic aspects in texts, factor analysis of co-occurrence patterns, and text comparison across dimensions based on calculated factor scores. Functional analyses are used to interpret the dimensions identified by the factor analysis and to interpret the relations among texts specified by the factor scores.

As a result, he identified 5 main functional dimensions from an analysis of 67 language features. The 5 primary dimensions and their language characteristics are summarized in Table 1. Factor "loading" refers to the numbers that appear in front of each factor's linguistic attributes. Better representations of the dimension underlying a factor can be found in features with higher loadings on that factor. If a text has many instances of a feature with a negative weight, it is likely to have few instances of a feature with a positive weight, and vice versa. The dimensions involve dimension 1: Involved versus Informational Production, dimension 2: Narrative versus Non-narrative Concerns, dimension 3: Explicit versus Situation-dependent Reference, dimension 4: Overt Expression of Persuasion, and dimension 5: Abstract versus Non-abstract Information.

IV.   DATA COLLECTION AND METHODOLOGY

4.1 Research Questions

This paper aims to analyze the functional features and differences between Huawei and Apple's CSR reports, so as to provide a reference for domestically listed companies to write CSR reports, and to help enterprises improve their corporate image and competitiveness.

(1) What are the differences in functional dimensions of CSR report discourse from Huawei and Apple?

(2) What are the differences in lexical-grammatical features of the CSR report discourse from Huawei and Apple?

4.2 Corpus

The corpus of this study is the corporate social responsibility reports of Huawei and Apple from 2008 to 2020. The reports are from the official websites of the two companies. There are 42 reports in total, including 16 reports from Huawei and 26 reports from Apple. The total word count of Huawei's and Apple's CSR reports is 764,957. There are 478,338 words in the CSR reports of Huawei and 286,619 words in the CSR reports of Apple.

As the two most influential companies in the world, Huawei and Apple focus on corporate image, so their CSR reports are representative. A comparative study of the CSR reports of the two companies can not only explore the lexical-grammatical features and differences of CSR reports between China and the United States but also provide some implications for other enterprises.

4.3 Method

Firstly, this study uses, the multi-dimensional analysis tool developed by Nini (2014), Multidimensional Analysis Tagger V1.3 to conduct text annotation, feature extraction, and data analysis. This tool allows for the counting of 5 functional dimension features and 67 detailed language features in the discourse of the corporate social responsibility reports for Huawei and Apple, respectively. After that, an independent sample t-test is run on the statistical output from the two different corpus types. The results are then subjected to a case study to investigate the variations in discourse function dimensions between Chinese and American CSR reports.

V.   COMPARATIVE ANALYSIS ON THE FUNCTIONAL DIMENSIONS OF CORPORATE SOCIAL RESPONSIBILITY REPORT DISCOURSE FROM CHINESE AND AMERICAN FIRMS

This part analyzes the lexical-grammatical features of corporate social responsibility reports of Huawei and Apple and makes a comparative analysis of the five dimensions.

An independent sample t-test on the dimension scores of the CSR reports of Huawei and Apple shows that, there are significant differences between Huawei and Apple CSR report in dimension 1 (Involved versus Informational production), dimension 3 (Explicit versus situation-dependent Reference), and dimension 5 (Abstract versus Non-abstract Information) (p< 0.01), while there is no significant difference in dimension 2 (Narrative versus Non-narrative Concerns) and dimension 4 (Overt Expression of persuasion).

Generally speaking, on the one hand, there are differences between Huawei and Apple CSR reports in 1, 3 and 5 dimensions. Compared with Apple CSR reports, Huawei CSR reports are more informative and explicit, but less abstract. On the other hand, there is no significant difference between Huawei and Apple's CSR reports in 2 and 4 dimensions, and both of their CSR reports are less narrative and persuasive.

5.1 Comparative Analysis on Dimension 1

There are significant differences between Huawei and Apple's CSR report discourse in dimension 1, dimension 3, and dimension 5.

Table 5.1 T-test on the dimension score of CSR report discourse between Huawei and Apple

	Huawei CSRRs n=16		Apple CSRRs n=26		t	dof	p
	mean	Std deviation	mean	Std deviation			
Dimension1	-21.519	1.845	-19.391	1.759	3.764	41.000	0.001
Dimension2	-3.646	0.584	-4.047	0.827	-1.701	41.000	0.096
Dimension3	13.577	1.475	9.928	2.445	-6.102	40.962	0.000
Dimension4	-3.241	0.509	-2.311	2.334	1.993	30.012	0.055
Dimension5	0.309	0.563	1.895	1.074	6.344	40.578	0.000

In terms of dimension 1 (Involved versus Informational Production), according to table 5.1, the scores of CSR report discourse in dimension 1 of Huawei and Apple are far less than 0, which indicates that CSR reports attach great importance to the dissemination of information. Biber (1988) found that a low score on dimension 1 means that the text presents many nouns, long words, and adjectives (among other features). The main function of corporate discourses is information disclosure. Naturally, report writers will attach importance to the organization and integration of information (Wang and Bu

2018:99). Comparing the CSR reports of China and the United States, the score of Huawei's report on dimension 1 is lower than that of Apple's report. This shows that the CSR reports of domestic companies focus on the transmission of information, and are slightly inferior to the CSR reports of American companies in terms of interactivity.

As shown in table 5.2, the most different features in dimension 1 are 1st person pronouns, analytic negation and subordinator that deletion. By analyzing the text, it is found that compared with Apple, Huawei CSR reports use

less subordinator that deletion, first person pronouns and analytical negation. According to Biber(1988), analytic negation is more colloquial and seems to be more fragmented. So less analytic negation might mean the discourses are more official and informative. As shown in Table 5.2, there are great differences in the use of first-person pronouns between the two companies. The first-person pronouns refer directly to the speaker, so they are often used in interactive discourse. English teaching often emphasizes that in order to maintain the objectivity of the discourse, first-person pronouns should be avoided. Therefore, in the official discourse of enterprise annual reports, translators seldom use the first person pronouns in order to maintain the objective tone pronoun (Wang and Bu 2018:99).

Table 5.2 The differences of linguistic features in dimension 1 (Involved versus Informational Production)

Features	Huawei CSRs'mean	Apple CSRs'mean	p
1st person pronouns	-0.408	0.228	0.000
analytic negation	-1.210	-1.013	0.000
Subordinator that deletion	-0.620	-0.531	0.000

However, Zhang (2021) found that first-person pronouns play a role in narrowing the relationship between the author and the reader, and is an effective writing means to convey interpersonal feelings. In CSR report writing, enterprises need to express their enthusiasm for protecting the environment and enhancing their sense of responsibility. Therefore, this may be the reason why a large number of first-person pronouns appear in Apple's CSR report.

For example:

Example 1: We've led our industry in reducing our environmental footprint for years, but we know there is more to do. So we've set a groundbreaking new goal to further reduce our impact on the planet we all share: By 2030, we're committing to total carbon neutrality. (Source: Apple Environmental Progress Report 2020)

Example 2: We have been calculating the life cycle greenhouse gas emissions of our products since 2007. Over time, we have greatly refined our model to include more Apple-specific data instead of industry averages. (Source: Apple Environmental Progress Report 2018)

According to Example 1 and Example 2, we can find that in Apple's CSR reports, a large number of first-person pronouns, such as we, our and so on, appear. These first-person pronouns help readers feel the emotion of the enterprise.

5.2 Comparative Analysis on Dimension 2

In terms of dimension 2(Narrative versus Non-narrative Concerns), Huawei and Apple have no significant differences in this dimension. Low scores on this variable indicate that the text is non-narrative whereas high scores indicate that the text is narrative. According to table 5.1, the scores of CSR reports in dimension 2 of Huawei and Apple are far less than 0. It shows that CSR reports contain high non-narrative features which mean they rarely use the past tenses and third person pronouns (Biber 1988:225). This may be due to the fact that the discourse of enterprise reports does not focus on the narration of the story but on the transmission of information.

For example:

Example 3: In 2019, Huawei launched the Rural Star Lite solution, which greatly reduces site construction costs and connects. (Source:2019-sustainability-report-en-v2of Huawei)

Example 4: Huawei has built more than 1,500 networks in over 170 countries and regions. (Source:2019-sustainability-report-en-v2 of Huawei)

Example 5: Apple makes hundreds of millions of products each year. (Source: Apple Environmental Progress Report 2019)

Example 3 shows that passive voice is avoided as far as possible in CSR reports both from Huawei and Apple. Example 4 and Example 5 show that third-person pronouns are rarely used.

5.3 Comparative Analysis on Dimension 3

In terms of dimension 3 (Explicit versus Situation-dependent Reference), a high score in dimension 3 indicates that the text is context-independent. According to table 5.1, The score of dimension 3 of CSR reports of the two companies is much higher than 0, which indicates that the discourse of corporate CSR reports is less dependent on context and has stronger explicit. The score of Huawei's CSR report in this dimension is significantly

higher than that of Apple's, indicating that compared with American enterprises, Chinese enterprises' CSR report discourse is more explicit.

Table 5.3 The differences of linguistic features in dimension 3 (Explicit versus Situation-dependent Reference)

Feature	Huawei CSRs' mean	Apple CSRs' mean	p
Nominalizations	4.092	3.005	0.000
Phrasal coordination	7.044	4.390	0.000
Place adverbials	-0.026	-0.285	0.000

Biber(1988)found that a high score in this dimension means that the text presents many nominalizations (among other features), while a low score in this dimension means that the text presents many adverbs (among other features). As shown in table 5.3, the survey results are in line with Biber's view. According to table 5.3, compared with Apple's CSR report, Huawei's CSR report uses more nominalization and phrasal coordination and fewer place adverbials. Janda (1985) shows that nominalizations are used during note-taking to reduce full sentences to more compact and efficient series of noun phrases.

For example:

Example 6: During emergencies like earthquakes, typhoons, tsunamis, and even armed conflicts, Huawei employees hold fast in disaster zones to restore communications networks and support smooth network operations. (Source:2019-sustainability-report-en-v2   of Huawei)

Example 7: Driven by a commitment to sound operations, ongoing innovation, and open collaboration, we have established a competitive ICT portfolio of end-to-end solutions.

(Source:2016-Huawei-sustainability-report-en-v2)

Chafe and Danielewicz (1986) include place and time adverbials as markers of involvement. Biber (1986) interprets their distribution as marking situated, as opposed to abstract, textual content. Therefore, the CSR reports of both American and Chinese firms tend to be more explicit.

For example:

Example 8: Our 2019 comprehensive carbon footprint has shown a 35 percent absolute reduction since it peaked in 2015. (Source: Apple Environmental Progress Report 2018)

Example 9: Unless otherwise specified, this report describes the economic, environmental, and social performance of Huawei and its subsidiaries worldwide during the reporting period from January 1, 2019, to December 31, 2019. (Source:2019-sustainability-report-en-v2)

5.4 Comparative Analysis on Dimension 4

In terms of dimension 4 (Overt Expression of Persuasion), Huawei and apple have no significant differences in this dimension. High scores on this variable indicate that the text explicitly marks the author's point of view as well as their assessment of likelihood and/or certainty, for example in professional letters. A high score on this dimension means that the text presents many modal verbs (Biber 1988). According to table 5.1, the scores of CSR reports in dimension 4 of Huawei and Apple are less than 0, which indicates both companies are less focused on the persuasive function. This may be because CSR reports need to disclose information objectively and accurately without misleading statements. Therefore, it mainly states objective information, while explicit persuasive expression is less.

5.5 Comparative Analysis on Dimension 5

In terms of dimension 5(Abstract versus Non-abstract Information), the score of dimension 5 of CSR reports in China and the United States is far greater than 0, which indicates that the discourse of CSR reports is more abstract and less specific. The score of Huawei's CSR report in this dimension is lower than that of Apple's, indicating that compared with American enterprises, Chinese enterprises' CSR report discourse is less abstract. it is the opposition between Abstract and Non-Abstract Information. High scores on this variable indicate that the text provides information in a technical, abstract, and formal way, for example in scientific discourse. A high score on this dimension means that the text presents many passive clauses and conjuncts (Biber 1988).

Table 5.4 The differences of linguistic features in dimension 5 (Abstract versus Non-abstract Information)

Feature	Huawei CSRs'mean	Apple CSRs'mean	p
Agentless passives	-0.667	-0.220	0.000
Adv. sub. - other	0.000	0.912	0.000
Past participial WHIZ deletion relatives	0.084	0.553	0.000

As shown in table 5.4, the most different features in dimension 5 are Agentless passives, Adv. sub. - other, Past participial WHIZ deletion relatives. By analyzing the text, it is found that compared with Apple, Huawei CSR reports using fewer of these features. In passive constructions, the agent is demoted or dropped altogether, resulting in a static, more abstract presentation of information. Agentless passives are used when the agent does not have a salient role in the discourse (Biber 1988). According to table 5.4, there are more agentless passive in Apple's CSR reports. Liu (2001) found that, in order to focus on the truth and objective situation, or for politeness and other reasons, passive voice is often used in English. In contrast, Chinese is used to the active voice. This is consistent with the results of this study.

For example:

Example 10: This year has offered humbling reminders that nature is bigger and more powerful than any one of us. (Source: Apple Environmental Progress Report 2019)

Example 11: To be a part of a world in which recycled and renewable materials are available and preferred by everyone. (Source: Apple Environmental Progress Report 2019)

The use of adverbial clauses and passive sentences enhances the abstractness of CSR reports. According to the results, Apple's CSR report is more abstract than Huawei's CSR report, which may be because its report focuses on the description of the scene and avoids specific words.

VI. CONCLUSION

6.1 Findings

This study uses the Multi-dimensional Analysis method to analyze the five functional dimensions and 67 linguistic features of Huawei and Apple CSR reports and found that there are differences between Chinese and American CSR reports in 1 (Involved versus Informational Production), 3 (Explicit versus Situation-dependent Reference) and 5 dimensions (Abstract versus Non-abstract Information). Compared with American CSR reports, Chinese CSR reports are more informative and explicit, but less abstract. Besides, this study found that, on dimensions 1, 3, and 5, there are 9 linguistic features that show significant differences. It includes 1st person pronouns, nominalizations, other adverbial subordinators phrasal coordination, place adverbials, past tense verbs, analytic negation, agentless passives, present participial clauses, subordinator that deletion, and past participial.

On the other hand, there is no significant difference between Chinese and American CSR reports in dimension 2 (Narrative versus Non-narrative Concerns) and dimension 4 (Overt Expression of Persuasion), reflecting that the CSR reports from both Chinese and US firms are less narrative and persuasive.

6.2 Implications and Limitations

This study focuses on corporate social responsibility reports from firms in China and the United States. Combined with linguistics, this study uses the CSR reports of Huawei and Apple to build a corpus of corporate social responsibility reports. Using the MAT analysis tool, this paper analyzes the functional features and differences in CSR report discourse between Huawei and Apple. This study has important academic significance and value. It studies the discourse quality of corporate social responsibility and provides a theoretical reference for improving corporate image in China. It expands the interdisciplinary research perspective of linguistics and business management. This study proposes to examine corporate social responsibility reports from the perspective of linguistics and expands the research field and perspective of business management.

However, there are still deficiencies in this study, such as the limitations of only taking CSR reports from two companies as examples. Moreover, only exploring the discourse features of CSR reports cannot directly and effectively help enterprises. Therefore, in future research on CSR reports, we can expand the research object and increase the size of the corpus, so as to enhance the

persuasiveness of the research. Secondly, CSR reporting system can be built to link CSR reporting with corporate social responsibility performance, corporate social responsibility level, and corporate performance. From the perspective of corpus linguistics, this paper constructs a framework for corporate social responsibility, so as to solve the problems of corporate management and operation from perspective of linguistics.

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An excursion regarding women's impediments in Austen's Pride and Prejudice

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Abstract— Pride and Prejudice is a novel of manners. In the novel Jane Austen characterises the complex conditions of women in nineteenth-century England. A woman's happiness is associated with marriage. Her social status is being guided by a man whom she chooses as her husband. Happiness and love are the secondary themes in the marriage, what carries weight is the wealth and the property of the man or groom. A woman tries to mould her identity at the optimum level to deem fit for married apparel because unmarried daughters are considered a burden on their parents. Women's priorities and choices are often ignored. The patriarchal civilization has always dominated the female counterparts through their authoritative voices. Women play a submissive role in society, their voices are crushed and they are compelled to follow in the footsteps of their husbands and fathers. In the novel, there is not a single self-made woman. All women are tied to societal constraints.

Keywords— Material possessions, Marriage and Love , Male Gaze , Position of women

OBJECTIVES

Following are the objectives of the present paper

* To study how material possession govern the life of people during the era

* To analyse women's sacrifice of their individuality

* To estimate the objectification of woman

* To survey the treatment of women

* To study how women's rights are sidelined

INTRODUCTION

Pride and Prejudice is a novel written by Jane Austen two centuries ago, it continues to win the hearts of readers till today as a fool proof romantic tale with a happy ending. The novel was first published under the title of "First Impression" in 1796 which later changed to "Pride and Prejudice" in 1813. Jane Austen's novels embody "two inches of ivory". Her novels are subjugated around female characters who are fully developed and, often acknowledged as complex and round characters. Her novels

like American novelist Henry James talk about a narrow section of the society where the characters drive the engine of the plot. The novels are a bridge among the three generations of literature. The plot construction resembles the comedy of manners of the Restoration era, Austen has borrowed the technique of epistolary novels from the novels of Samuel Richardson and some elements of Romanticism also appear in the novel. This novel illustrates the condition of women in the Queen Victorian epoch.

Condition of women :

The novel whirls around the theme of marriage and class - structure. A materialistic world has been shown that ends up in comic resolutions. Mrs.Bennet is concerned about the material possession of fortune for marrying off her daughters. She imagines "A single man of large fortune; four or five thousand a year. What a fine thing for our girls." Women's prosperity is being compiled in marriage at a time when "Happiness in marriage is entirely a matter of chance." It is mandatory for the eighteenth-century woman to

eternally coordinate with her husband to acquire love in marriage otherwise she will lose the goodwill of her husband as in the case of Mr.and Mrs. Bennet, their relationship was originally based on lust which with time develops into an abusive alliance. Mr.Bennet treats Mrs. Bennet as a fool. Even Elizabeth loves and respects her father, admits she " could not have formed a very pleasing opinion of conjugal felicity or domestic comfort" based on her parents' marriage. On the other hand, Mr.Collins confesses "my dear Charlotte and I have but one mind and one way of thinking". Two individuals perpetually think in different ways, but to determine herself into a happy marriage, Charlotte tries to resemble her ideas as per the wishes of her husband. It brings the sentiments of a woman who mends her character to remain in the limelight of their husband. Whereas unmarried daughters are treated as a responsibility on their parents where Mrs.Bennet suffers "when a woman has five grown-up daughters, she ought to give over thinking of her beauty". Moreover, an adult unmarried daughter is supposed to be a symbol of shame, Lydia comments on Jane "how ashamed I should be of not being married before three and twenty ".

Laura Mulvey's concept of the Male Gaze is deemed fit in this novel. The "male gaze" invokes the sexual politics of the gaze and suggests a specialised way of looking that empowers men and objectifies women. In the male gaze, a woman is visually positioned as an "object" of heterosexual male desire. Her feelings and thoughts are considered less important , that of her being "framed" by male desire. In the novel, the male-dominated society is being depicted where women are continuously subjected as an object. "Bingley was the principal spokesman and Miss Bennet the principal object". Even though all the five daughters of the Bennet family "were not the only object of Mr.Collins admiration".The subplot of the novel shows that woman is a sight to behold where Mr. Bingley finds Miss Bennet "is the most beautiful creature I ever beheld".The manner of objectifying women brings a spotlight to the condition of women during Austen's time.

The pre-existing absurd myth of man that when a woman says NO she means YES is found here. WhenMr.Collins proposes to Elizabeth Bennet for marriage, which she straightforwardly rejects.But dummies of the society contemplate it differently "that it is usual with young ladies to reject the address of the man whom they secretly mean to accept".In the end, it is proved that NO of Elizabeth means No. In England during the time of Jane Austen property rights were being restricted to males only. Women act as a governor of the house who often performs their duties as a housewife in the house. All the women depicted by the author depend financially upon their male counterparts.

Not a single woman in the novels is self-made or financially independent to earn their livelihood. If in case a couple is having only girl children then their property should pass to the closest male relative as Mr. Collins became the heir of the Bennet family where both parties do not meet virtually before but still both are aware that property belongs to Mr.Collins because there is "no occasion for entailing from the female line". This truth is accepted blindfolded by maturing youth passively but a young spirit of Mrs.Bennet contradicts which is being suppressed by other members of the family.

One commits the crime, and the other gets punished. It is an unethical statement but gains momentum in Lydia's episode. When Mr. Wickham and Lydia elopes, her father restrains the freedom of Kitty. When a female commits a crime, her female peer gets the constraints. Mr.Bennet gave his jurisdiction to Kitty after Lydia's fugitives "Balls will be absolutely prohibited… and you are never to stir out of doors." The ending of the novel is being left exclusively questionable by the author where Elizabeth at first rejects the very proposal of Mr.Darcy but after Mr.Darcy aided her family in the affair of Mr.Wickham and Lydia, she started developing a soft corner for Mr.Darcy and ultimately accepts his proposal. But what happens when the episode of Lydia's fugitives does not happen? This incident contributes to the monetary aid of Mr.Darcy in the marriage of Lydia which leads him to his marriage with Elizabeth where Elizabeth accepted this marriage after the financial assistance of Mr. Darcy in Lydia's marriage. Therefore Elizabeth approved this marriage because of Darcy's wealth.

CONCLUSION

The novels of Austen deal with the status, position, and role of women in society. Women are demonstrated as the oppressed victims of society. It depicts that marriage dominates the life of eighteenth-century women.

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An Assessment on Work Engagement and Organizational Learning Capability among Educators

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Abstract— This study aimed to assess the work engagement and organizational learning capability among educators of DMC College Foundation, Inc. during the second semester of 2022-2023. A quantitative descriptive-correlational research design was used in this study. Data were obtained from 47 educators of DMC College Foundation, Inc. Frequency count, Weighted Mean and Pearson Correlation was used to analyze the gathered data. The study found that when a teacher is tenured, he/she is more engaged in the organization. Among the indicators of work engagement, dedication has the highest mean which means that educators are very much dedicated on the job they are doing. In terms of organizational learning, educators are more immersed with the system of the school having dialogue as the indicator garnering the highest weighted mean. This shows that the school has a well-established protocol in relation to communicating members of the organization. Moreover, this study found out that there is a significant correlation between work engagement and organizational learning capability across age groups anyhow having a positive correlation, age is not a factor that will affect both work engagement and organizational learning capability. Also, the study concluded that there is no significant correlation between work engagement and organizational learning capability when grouped according to years in service. Additionally, work engagement and organizational capability shows a significant and strong positive correlation with each other.

Keywords— Educators, Organizational Learning Capability, Work Engagement.

I. INTRODUCTION

Organizational learning is also a critical aspect in fostering an environment that encourages employees to be creative (Rashid & Mansor, 2018). A learning environment of an organization must be bolstered so that each employee may be inspired to learn and develop new ideas that are valuable for the company's operations (Hayes & Stazyk, 2019). It is essential to identify new values, distribute them, and put them into practice in order to build an organization's capacity for innovation. In order for a company to remain competitive, they must have a learning environment that encourages individuals to think beyond the box (Wang & Sun, 2020).

Engagement of the organization members, as an internal component, is also a key driver for the evolution of creative behavior, in relation to transformational leadership and organizational learning. When it comes to fostering creative behavior in organizations, proactive behavior is a critical capital asset that may be increased both directly and indirectly by the presence of work attachments (Wang & Sun, 2020). People who are emotionally invested in their jobs are more likely to put in the kind of effort it takes to do their best work, which in turn encourages others to do the same. Work involvement has also been shown to have a major impact on inventive behavior (Supriad et al. 2020).

Organizational learning and work engagement are not new idea. As a matter of fact, they have a long history of being used to foster more democratic and participative workplaces, primarily in the manufacturing sector, while

also increasing productivity (Manthi et al., 2018). It is more frequent in business and management studies to use the phrase "organizational learning" than in education. Many firms and other organizations have adapted structures and procedures to help them stay agile, successful, and competitive in an ever-changing business environment (Rashid & Mansor, 2018). Students have great expectations of their instructors, and the present educational paradigm sets significant demands on instructors to achieve those goals while also motivating students to study. In order to accomplish learning goals and inspire pupils to learn, processes of creativity and organization are required in the classroom (Hayes & Stazyk, 2019). The ability of teachers to create a learning-friendly environment in the classroom is closely related to their degree of work engagement in their respective positions.

The term "work engagement" refers to the strong sense of connection and drive that people have for their jobs, and it has been discovered that those who score highly on this characteristic have. When employees are engaged at work, it is evident that they are passionate, devoted, and completely involved in their activities. Vigor is characterized by high levels of energy and mental resilience while at work, as well as a desire to keep going even when faced with challenges (Supriadi et al., 2020). Dedicated employees demonstrate high levels of involvement at work, as well as a strong sense of purpose as well as inspiration, pride, and a desire to take on new challenges. It is also possible to get entirely absorbed in the activity at hand and completely lose track of time. This is referred to as "absorptive concentration."

This paper investigates the relationship between work engagement and organizational learning capability using questionnaire responses from teachers from the basic and higher education departments of DMC College Foundation, Inc. and supports in future growth by acclimating possible results. Additionally, the researchers are interested to research the variables mentioned above because lesser studies were conducted in the locality and to discover the relationship between variables. Also, the majority of the studies and researches focused mainly on business organizations. However, the current study aims to assess the educators of DMC College Foundation. Inc. engagement and organizational learning capability.

Theoretical Framework

This study is anchored by the Psychological Conditions of Personal Engagement and Disengagement at Work of William Kahn (1990). In his study he explored the conditions at work in which people engage or disengage.

Kahn found that there were three psychological conditions that enable engagement; Meaningfulness: Does an employee find their work meaningful? Safety: Does the employee feel safe to express opinions at work without the risk of negative consequences? and Availability: Does the employee feel mentally and physically able to harness their full self at this moment?

Kahn (1990) challenged the existing ideas in business at that time that engagement stemmed from what an employee thought about their work. He argued that engagement came from feelings not thoughts. Kahn said of his theory – "The engagement concept was developed based on the premise that individuals can make real choices about how much of their real, personal selves they would reveal and express in their work."

Kahn illustrated the cost of disengagement – employees doing just enough to remain employed but offering none of their cognitive or emotional energy to the job. According to Khan's theory, more effort is only given by employees when they feel safe to be their real selves in their job.

Conceptual Framework
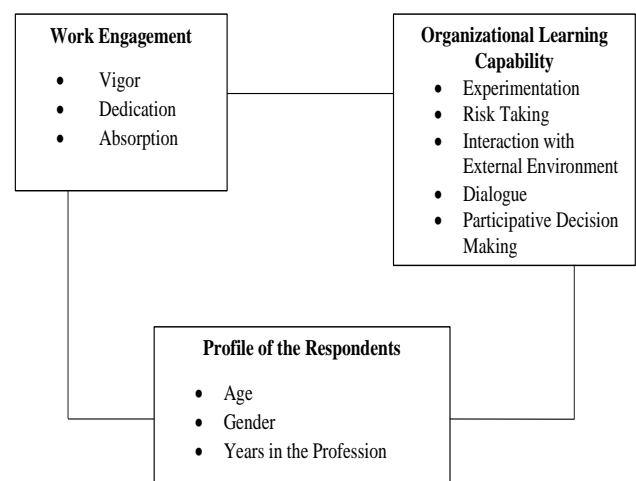
Fig 1. Conceptual Framework of the Study

Statement of the Problem

This study aimed to determine the significant relationship of work engagement and organizational capabilities of the college instructors in DMC College Foundation, Inc. during the second semester of school year 2022-2023.

Specifically, it sought to answer the following questions:

1. What is the profile of the respondents in terms of:
   1.1 age;
   1.2 gender; and

1.3 years in the profession?
2. What is the level of work engagement of instructors in terms of:
    2.1 vigor;
    2.2 dedication; and
    2.3 absorption?
3. What is the level of organizational learning capability of instructors in terms of:
    3.1 experimentation;
    3.2 risk taking;
    3.3 interaction with external environment;
    3.4 dialogue; and
    3.5 participative decision making?
4. Is there a significant relationship between work engagement and organizational learning capability?

II. LITERATURE

To satisfy learning goals and encourage pupils to learn in a social context where current educational models impose high demands on instructors and the teacher's position is the source of a variety of expectations, teaching entails creative and organized activities. When it comes to creating a classroom climate that encourages students to learn, teaching techniques play a significant role. Students and instructors' everyday interactions in the classroom have also been researched for their influence on the classroom atmosphere (Manthi et al., 2018).

Work Engagement

Employees who are emotionally stimulated, focused on the job at hand, able to channel their feelings into meaningful and purposeful communication are engaged employees. Workplace involvement, according to the author, is a measure of how much a company's workers are emotionally invested in, connected to, and devoted to their careers (Minghui et al., 2018). As a result of their high degree of engagement, engaged workers are more productive, more connected, and more dedicated to their job.

As assessed by signs, work is a state of one's thoughts, emotions, and behavior that is focused on work, making work outcomes more meaningful, devoted to it, enthusiastic about it, and committed to complete it, as well as diligently working. An individual's level of work engagement is described as their level of connection and motivation to their job, which is shown in their high scores for this measure. Employees that are engaged at work are enthusiastic, committed, and fully immersed in their task. Having a high degree of energy and mental fortitude while working is a sign of vigor, as is a willingness to push through obstacles in order to finish the task at hand. High

work participation, as well as a strong feeling of purpose, inspiration, pride, and challenge, are all characteristics associated with dedication. It is also possible to get completely immersed in a task and not be able to separate yourself from what you're doing (Minghui et al., 2018).

Engagement in one's work can have a variety of positive effects on one's mental health and well-being, including a reduction in psychosomatic complaints as well as an increase in proactive behavior and self-initiative as well as an increase in motivation for lifelong learning and taking on new challenges at work (Ahmand, 2018). Passion for teaching is discussed in the literature on successful instructors. Teaching vocations that are either not well defined or adequately operationalized, or are polyvalent. The notion of work engagement might be useful in putting these ideas into practice. Teachers' capacity to create a learning-oriented classroom motivating atmosphere is linked to their work engagement.

Organizational Learning

Organizational learning definitions are notoriously ill-defined and inconsistently used throughout the literature. In addition to the fact that the field is still in its infancy, the lack of clarity stems from the fact that our understanding of how organizations learn is constantly changing. As with individual learning, the goal of organizational learning is to gain new information or skills or tools that may be used to improve one's ability to learn (Rashid & Mansor, 2018). In contrast to individual members, organizations learn in a way that goes beyond the sum of their individual contributions; rather, organizational learning occurs among its members as a collective. Members of an organization learn together as an ensemble with a distinct culture when they participate in a similar activity. The definition of organizational learning is based on this idea, and instead of focusing just on the interaction between a person and their environment, this considers the sociocultural components of learning in organizations (Hayes & Stazyk, 2019).

Organizational learning is defined as the social processing of knowledge, or the sharing of individually held knowledge or information, in ways that establish a coherent, widely held set of concepts, by focusing on the organization's intellectual, social and cultural components (Rashid & Mansor, 2018). There are several ways to go about this process, some of which are purposeful and others of which are more organic. Systems thinking and shared "mental models," team-based learning, and establishing a common vision (Wang & Sun, 2020). The organization's fundamental technology serves as a medium for both individual and group learning. Teachers (e.g., instructional team members) who work together on

technology-related projects (e.g., teaching and learning) build a culture that reflects the group's values, beliefs, conventions, and practices. As they (individuals inside groups) face and solve difficulties together, they learn. The integration of various learning processes is dependent on the interactive structures within the organization since there are numerous learning processes among people and groups.

III.   METHODOLOGY

Method Used

The study subscribed to survey and descriptive-correlational research methods in ensuring that the data gathered will be statistically sound and credible. This will be the suited method as the data that the researchers will handle requires a validation and a translation from raw numbers to digestive narratives.

Since the data gathering procedure will be majored by survey questionnaire, it will be fitting to handle and analyze the data coming from the instrument quantitatively. The researcher decided to refrain from any qualitative method since the gathering on this aforementioned design will be impractical since the instruments needed for this require longer time and lesser people—which both are hindrances in getting the research objectives accomplished.

A correlational analysis of the gathered data was used to determine the significant relationship between work engagement and organizational learning capability.

Research Instrument

The questionnaire employed in this study consisted of three parts; 1) Respondents Demographics; 2) The Utrecht Work Engagement Scale adopted from (Schaufeli & Bakker 2003) consists of seventeen (17) items divided into three (3) indicators, namely; Vigor, Dedication and Absorption, the 17-item scale has Cronbach alphas ranging from 0.75 to 0.82, vigor (six items), dedication (five items) with Cronbach alphas ranging from 0.88-0.90 and absorption (six items) with Cronbach alphas ranging from 0.70-0.75; 3) Organizational Learning Capability and Job Satisfaction: An Empirical Assessment in the Ceramic Tile Industry adopted from (Chiva, R. & Alegre, J. 2009) consists of fourteen (14) items divided into five (5) indicators, namely; Experimentation, Risk Taking, Interaction with External Environment, Dialogue and Participative Decision Making.

Statistical Treatment of the Data

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

Frequency Count. This is employed to determine the profile of the respondents in terms of age, gender and years in the profession.

Weighted Mean. This is used to calculate the respondents' ratings on Work Engagement and Organizational Learning Capability. Presented below are the scoring guide in giving qualitative description and interpretation of the responses of the items in Work Engagement and Organizational Learning Capability.

Work Engagement

Scale Range	Description	Interpretation
4.10-5.00	Always	Very Highly Engaged
3.26-4.00	Very Often	Highly Engaged
2.60-3.25	Often	Moderately Engaged
1.76-2.50	Sometimes	Low Engaged
1.00-1.75	Never	Very Low Engaged

Organizational Learning Capability

Scale Range	Description	Interpretation
4.10-5.00	Strongly Agree	Very Highly Capable
3.26-4.00	Agree	Highly Capable
2.60-3.25	Somewhat Agree	Moderately Capable
1.76-2.50	Disagree	Low Capable
1.00-1.75	Strongly Disagree	Very Low Capable

Pearson Correlation. This is used to measure linear correlation between Work Engagement and Organizational Learning Capability. Positive values closer to 1.0 indicates positive correlation, values far from 1.0 indicates negative correlation.

IV.   RESULTS AND DISCUSSIONS

There were 50 questionnaires distributed but only 47 were retrieved. Some questionnaires were not retrieved due to following reasons: some respondents have chosen not to complete the questionnaire or may have lost it before they had a chance to fill it out; some respondents have forgotten or neglected to return the questionnaire; some questionnaires have been lost or misplaced during

the retrieval process, or may have been taken by someone who was not intended to receive one. Regardless of the reason, missing data can be a challenge for data analysis. To address this challenge, researchers choose to exclude incomplete questionnaires from the analysis. It is important to carefully consider the potential impact of missing data on the validity and reliability of the study results, and to clearly report any missing data and the methods used to address it.

Demographics
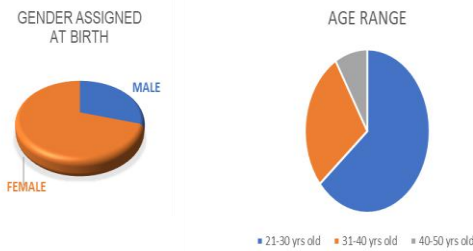
Fig 2. Demographics (Age and Gender assigned at Birth)

Figure 2 shows the demographics of the respondents. 33 (70.21%) females and 14 (29.78%) males answered the questionnaire completely. Respondents are identified to be educators from basic education and college departments with age ranges from 21 to 50 years old. Based on data gathered, majority of the respondents at 63.8% are age group 21-30, 27.7% are age group 31-40 and 8.5% are ages 41-50 years old respectively.

Figure 3 shows the years of the respondents in the profession. 23.4% of the respondents are in the profession in less than 5 years, majority of them at 57.44% are within 1 to 5 years, 10.64% within 6 to 10 years and 8.5% of the respondents are in the profession in more than 11 years respectively. This means that most of the respondents are in the profession in the last 5 years and have gathered experience in the academe.
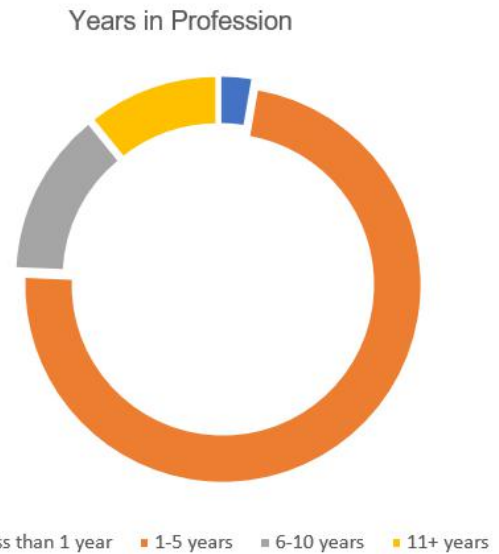
Fig 3. Years in the Profession

One variable that this study wanted to explore is work engagement. It is characterized by high levels of energy, enthusiasm, and dedication, as well as a strong sense of purpose and fulfillment in one's work. Work engagement vigor is one of the three dimensions of work engagement, along with dedication and absorption. These dimensions were identified by Schaufeli and Bakker (2004) in their work on the Job Demands-Resources model. According to this model, work engagement is a positive state of mind that is characterized by high levels of energy, enthusiasm, and dedication to work.

Work Engagement

Table 1. Work Engagement in terms of Vigor (VI); Cumulative mean = 3.94

	Vigor (VI)	**WEIGHTED MEAN**	**DESCRIPTION**	**INTERPRETATION**	**RANK**
1	At work, I feel that I am bursting with energy	3.788	Very Often	Highly Engaged	6
2	At my job, I feel strong and vigorous	3.915	Very Often	Highly Engaged	4
3	When I get up in the morning, I feel like going to work	3.894	Very Often	Highly Engaged	5
4	I can continue working for very long	4.043	Always	Very Highly Engaged	1

	periods at a time				
5	At my job, I am very resilient, mentally	3.979	Very Often	Highly Engaged	3
6	At my work I always persevere, eve when things do not go well	4.021	Always	Very Highly Engaged	2

Table 1 reveals respondent's work engagement in terms of vigor. Respondents prefer to continue to work for very long periods at a time with a weighted mean of 4.043 and at the same time always persevere even when things do not go well with a weighted mean of 4.021. It means that respondents are not conscious of time when they are at work. Respondents feel mentally very resilient (weighted mean = 3.979) but ranked statement 1 (*"At work, I feel that I am bursting with energy"*) last with weighted mean of 3.788 respectively. In a study by Satoko Kimura and Philip J. Dewe (2018) entitled "The effects of mindfulness on work vigor and job performance" that examines the relationship between mindfulness and work vigor among workers and suggests that work vigor is an important aspect of positive work-related outcomes and can be influenced by a variety of individual and organizational factors. Overall, the cumulative mean at 3.94 suggests that respondents are highly engaged in their work engagement in terms of vigor.

Table 2. Work Engagement in terms of Dedication (DE); Cumulative mean= 4.31

	Dedication (DE)	**WEIGHTED MEAN**	**DESCRIPTION**	**INTERPRETATION**	**RANK**
1	I find the wok that I do full of meaning and purpose	4.404	Always	Very Highly Engaged	2
2	I am enthusiastic about my job	4.361	Always	Very Highly Engaged	4
3	My job inspires me	4.362	Always	Very Highly Engaged	3
4	I am proud of the work that I do	4.468	Always	Very Highly Engaged	1
5	To me, my job is challenging	3.979	Very Often	Highly Engaged	5

Table 2 indicates the respondents work engagement in terms of dedication. Respondents feel that statement 4 (*'I am proud of the work that I do "*) resonates with them being ranked 1 with a weighted mean of 4.468, statement 1 (*" I find the work that I do full of meaning and purpose"*) ranked 2nd, statement 3 (*"My job inspires me"*) ranked 3rd with weighted mean of 4.362, statement 2 (*" I am enthusiastic about my job"*) ranked 4th with weighted mean of 4.361 and statement 5 (*"To me, my job is challenging"*) ranked 5th with weighted mean of 3.979 respectively. This means that although they are proud of the work that they do and find meaning and purpose in it, they find it less challenging. The cumulative mean of 4.31 suggests that respondents are very highly engaged in their work engagement in terms of dedication.

Table 3. Work Engagement in terms of Absorption (AB); Cumulative mean = 3.82

	Absorption (AB)	**WEIGHTED MEAN**	**DESCRIPTION**	**INTERPRETATION**	**RANK**
1	Time flies when I'm working	4.426	Always	Very Highly Engaged	1
2	When I am working, I forgot everything else around me	3.745	Very Often	Highly Engaged	4
3	I feel happy when I am working intensely	3.809	Very Often	Highly Engaged	3
4	I am immersed in my work	3.936	Very Often	Highly Engaged	2
5	I get carried away when I'm working	3.681	Very Often	Highly Engaged	5
6	It is difficult to detach myself from my job	3.298	Very Often	Highly Engaged	6

Table 3 shows data gathered on work engagement in terms of absorption. It suggests that respondents agree that statement 1 (*"Time flies when I'm working"*) relates to them with a weighted mean of 4.426 and ranked 1. Statement 4 (*"I am immersed in my work"*) ranked 2nd, statement 3 (*"I feel happy when I am working intensely"*) ranked 3rd, statement 2 (*"When I am working, I forgot everything else around me")* ranked 4th, statement 5 (*"I get carried away when I'm working"*) ranked 6th with a weighted mean of 3.298 respectively. This signifies that respondent lost their sense of time when they are working and feels that is difficult to detached themselves from tasks that needs to be done. The cumulative mean of 3.82 indicates that respondents are highly engaged in their work engagement in terms of absorption.

Table 4. Work Engagement when grouped according to Age

WORK ENGAGEMENT VS AGE GROUP			
AGE RANGE	*21-30 Y/O*	*31-40Y/O*	*41-50 Y/O*
VIGOR	*Highly Engaged*	*Highly Engaged*	*Highly Engaged*
DEDICATION	*Highly Engaged*	*Very Highly Engaged*	*Very Highly*

			Engaged
ABSORPTION	*Moderately Engaged*	*Very Highly Engaged*	*Highly Engaged*

The table above (Table 4) shows work engagement when grouped according to age. Data suggests that all age group indicates high engagement in terms of vigor. On the either hand, in terms of dedication, age group 31-40 and 41-50 are very highly engaged compared to age group 21-30 years old. In terms of absorption, age group 31-40 reveals that they are very highly engaged compared to age group 41-50 ("Highly engaged") and moderately engaged for age group 21-30 years old. This result suggests that older respondents are more absorbed in work engagement compared to younger respondents. This result is supported by the study of Roberts (2020) where he concluded that workers over 50 had better work engagement levels and higher dedication and concentration in their work than the individuals under the age of 50 years old. 75% of respondents in age group 41-45 on the other hand feels that it is difficult for them to detach themselves from their job.

Organizational Learning Capability

Table 5. Organizational Learning Capability in terms of Experimentation; Cumulative mean = 4.05

	Experimentation	WEIGHTED MEAN	DESCRIPTION	INTERPRETATION	RANK
1	People here receive support and encouragement when presenting new ideas	4.00	Agree	Highly Capable	2
2	Initiative often receives a favorable response here so people feel encouraged to generate new ideas	4.09	Strongly Agree	Very Highly Capable	1

Table 5 shows the organizational learning capability in terms of experimentation. There are two statements explored in the questionnaire regarding experimentation. Experimentation is an important component of organizational learning capability, as it enables organizations to test new ideas and approaches and to learn from their successes and failures. By embracing experimentation, organizations can become more innovative, adaptable, and resilient. Table 5 indicates that all respondents received support and encouragement when presenting ideas with a weighted mean of 4.09 and their initiatives always receives favorable response, encouraging them to generate new ideas with a weighted mean of 4.00

respectively. This means that respondents are appreciated with their new ideas and are encouraged to generate ideas that can be helpful to the organization. The cumulative mean of 4.05 signifies that respondent are very highly capable when it comes to experimentation. In a study by Feirong Yuan, Lihua Sun, and Yuehua Wu (2019) "The impact of leadership support for innovation on followers' innovative behavior, intrinsic motivation, and job satisfaction", they found that leadership support for innovation was positively related to employees' innovative behavior, intrinsic motivation, and job satisfaction. Studies suggest that receiving support and encouragement for new

ideas can be a significant motivator for individuals to generate novel and innovative ideas.

Table 6. Organizational Learning Capability in terms of Risk taking. Cumulative mean = 3.53

	Risk Taking	WEIGHTED MEAN	DESCRIPTION	INTERPRETATION	RANK
1	People are encouraged to take risks in this organization	3.57	Agree	Highly Capable	1
2	People here often venture into unknown territory	3.49	Agree	Highly Capable	2

Table 6 reveals the organization learning capability of respondents in terms of risk taking. The cumulative mean of 3.53 suggests that they consider risk taking very often. Respondents feel that statement 1 with weighted mean of 3.57 (*"People are encouraged to take risks in this organization"*) is the culture in this institution. The data also suggests that respondents are encouraged to take risks and venture into unknown territory that will allow growth opportunities for the organization. The cumulative mean of 3.53 indicates that the respondents are highly capable in terms of taking risk. In a study by

Uwafiokun Idemudia and Eunyoung Kim (2020) entitled "Exploring the Relationship between Employee Risk-Taking Behavior and Firm Performance" investigates the relationship between employee risk-taking behavior and firm performance using data from Korean firms where results showed that employees who engage in more risk-taking behavior tend to perform better in their jobs, and firms that have a higher proportion of risk-taking employees tend to have higher levels of profitability and growth.

Table 7. Organizational Learning Capability in terms of Interaction with external environment. Cumulative mean = 3.77

	Interaction with External Environment	WEIGHTED MEAN	DESCRIPTION	INTERPRETATION	RANK
1	It is part of the work of all staff to collect, bring back and report information about what is going on outside the company	3.49	Agree	Highly Capable	3
2	There are systems and procedures for receiving collating and sharing information from outside the company	3.85	Agree	Highly Capable	2
3	People are encouraged to interact with the environment: competitors, customers, technological institutes, universities, suppliers etc.	3.96	Agree	Highly Capable	1

Table 7 shows the organization learning capability in terms of interaction with external environment. Result suggests that statement 3 ("*People are encouraged to interact with the environment: competitors, customers, technological institutes, universities, suppliers, etc*) with a weighted mean of 3.96 and ranked 1st is how respondents feel about how the institution get them involved in external matters. This means that respondents are encouraged and

make it a part of the work to interact with the external environment by following systems and procedures which can enhance their learning capability and improve their performance. The cumulative mean of 3.77 suggests that respondents are highly capable in terms of their interaction with external environment.

Table 8. Organizational Learning Capability in terms of Dialogue. Cumulative mean= 4.30

	Dialogue	WEIGHTED MEAN	DESCRIPTION	INTERPRETATION	RANK
1	Employees are encouraged to communicate	4.06	Strongly Agree	Very Highly Capable	4
2	There is a free and open communication within my work group	4.43	Strongly Agree	Very Highly Capable	2
3	Managers facilitate communication	4.21	Strongly Agree	Very Highly Capable	3
4	Cross-functional teamwork is a common practice here	4.49	Strongly Agree	Very Highly Capable	1

Table 8 reveals data on organizational learning capability in terms of dialogue. Respondents agree that statement 4 *("Cross-functional teamwork is a common practice here"*) with a weighted mean of 4.49 is how things work in the institution. Although there is a free and open communication within the organization (weighted mean = 4.43), respondents feel that encouraging employees to communicate is least practiced in terms of dialogue. The cumulative mean of 4.30 indicates that respondents are very highly capable in terms of dialogue.

Table 9. Organizational Learning Capability in terms of Participative Decision Making. Cumulative mean = 3.75

	Participative Decision Making	WEIGHTED MEAN	DESCRIPTION	INTERPRETATION	RANK
1	Managers in this organization frequently involve employees in important decisions	3.94	Agree	Highly Capable	2
2	Policies are significantly influenced by the view of employees	3.98	Agree	Highly Capable	1
3	People feel involved in main company decisions	3.34	Agree	Highly Capable	3

Table 9 presents the organizational learning capability or respondents in relation to decision-making. Data reveals that respondents feel that statement 2 ("*Policies are significantly influenced by the view of the employees*") with a weighted mean of 3.98 and ranked 1 resonates with their role on the decision-making process in the organization. Although managers frequently involve employees in important decisions (weighted mean = 3.94) in the organization, respondents feel that statement 3 *("People feel involved in main company decisions"*) ranked last when it comes to participative decision making. The cumulative mean of 3.75 indicates that respondents are highly capable in terms of participative decision making.

The over-all cumulative mean average for work engagement is 4.02 with a description of always means that respondents are very highly engaged in their work. On the other hand, the over-all cumulative mean average for organizational learning capability is 3.88, which indicates that the respondents are highly capable. This study further investigates the relationship of work engagement and organizational learning capability.

Test of Relationship between Work Engagement and Organizational Learning Capability among Age Group

Table 10. Relationship of Work Engagement and Organizational Learning Capability among age group.

Level of significance = 0.05

Age	Pearson's r	p-value	Correlation
21-30 years old	0.627	0.016	Significant
31-40 years old	0.797	0.001	Significant
41-50 years old	0.424	0.013	Significant

Table 10 shows the relationship of work engagement and organizational learning capability across age groups. Data reveals that there is a significant correlation between work engagement and organizational learning capability with p= 0.016 and 0.001 and 0.013 values respectively, which are lesser than the 0.05 level of significance. Pearson's r values of 0.627, 0.079 and 0.424 respectively suggest a positive correlation between work engagement and organizational learning capability. This table also suggests that although work engagement and organizational learning capability are significantly related to age, when grouped across all age group, results show that age is not a factor that will affect work engagement and organizational learning capability.

Test of Relationship between Work Engagement and Organizational Learning Capability when grouped according to Years in the Profession

Table 11. Relationship of Work Engagement and Organizational Learning Capability when grouped according to years in profession. Level of significance = 0.05

Years in Profession	Pearson's r	p-value	Correlation
Less than 1 year	-0.077	0.786	Not significant
1-5 years	0.344	0.228	Not significant
6-10 years	0.043	0.884	Not significant
10+ years	-0.392	0.148	Not significant

This study also investigates the possibility of the relationship of work engagement and organizational learning capability in terms of years in profession. Table 11 shows that the years in the profession have no significant correlation with work engagement and organizational learning capability with values 0.786 (less than 1 year), 0.228 (1-5 years), 0.884 (6-10 years) and 0.148 (10+ years) respectively. All the yielded values are higher than the p=0.05 level of significance. The result further indicates that those who are less than 1 year in the profession as well as those who are more than 11 years, present a negative correlation at Pearson's r values of - 0.077 and 0.392 respectively. This means that if work engagement increases, organizational learning capability decreases and vice versa. However, it is important to remember that correlation does not imply causation. Just because two variables are negatively correlated does not necessarily mean that one causes the other to change. Furthermore, the table suggests that years in the profession will not affect work engagement and organizational learning capability of the respondents.

Test of Relationship between Work Engagement and Organizational Learning

Table 12. Relationship of Work Engagement and Organizational Learning Capability. Level of significance= 0.05

VARIABLE	WORK ENGAGEMENT	
ORGANIZATIONAL LEARNING CAPABILITY	Pearson's r	0.597
	p-value	0.024

Table 12 shows the over-all relationship of work engagement and organizational learning capability. Result

shows that the p=0.024 value suggests a significant correlation of work engagement and organizational learning capability which is lower than the 0.05 level of significance used in this study. Pearson's r value of 0.597 further indicates a strong positive correlation between the variables.

V.   CONCLUSION

The study concludes that educators of DMC College Foundation, Inc. have high engagement level. Among the three indicators of work engagement, dedication receives the highest weighted means thus, educators are very much dedicated on the job that they are doing. Similarly, this study concludes that when a teacher is already tenured in the academe, the more he/she is engaged in work. This indicates that educators who are newly hired and has less than a year in service is not well-engaged.

Moreover, educators are also highly capable in terms of organizational learning. Of the five indicators of Organizational Learning Capability, dialogue has the highest weighted mean, which means that there is a well-established communication line between employees in the institution.

Furthermore, there is a significant correlation between work engagement and organizational learning capability across age groups anyhow having a positive correlation, age is not a factor that will affect both work engagement and organizational learning capability. Also, the study concluded that there is no significant correlation between work engagement and organizational learning capability when grouped according to years in service. This shows that years in the profession will not affect the correlation between work engagement and organizational learning capabilities.

Additionally,   work   engagement   and organizational capability shows a significant and strong positive correlation with each other. Lastly, the researchers suggest that the organization may continue the same research that would concern other areas and variables.

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Almighty as Litigant : Ram Janmabhoomi Case and the Concept of juristic personhood of temple deities in India

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Abstract— Faith and political machination surrounding Ram Janmabhoomi / Babri Masjid issue triggered probably the biggest mass movement in Post-Colonial India, leading to a massive upheaval in the contemporary society and politics, that had been analysed in detail. But the jurisprudence involved in the case, which was finally settled by the Apex Court attracted little scholarly attention so far. In this essay I would analyse how the doctrine of 'juristic personhood' came to be imposed on temple deities, as well as philosophical foundation and contestations about this interesting, but little understood, seldom analysed phenomena.

Keywords— Pathur Nataraja, Juristic Person, next friend, Purva-Mimamsa, Shebait, Dayabhaga, Phala, Temple Hinduism, Vaidikas, Sankalpa, Utsarga.

I. INTRODUCTION

In 1988, London High Court in a landmark judgement ordered the repatriation of a fabled Nataraj (Dancing Shiva) statue to India; bringing the curtains down on a court battle which began in August 1982 after Scotland Yard seized the statue following a tip-off from the British Museum (Chandra: 1988). The Indian government professed that, the Nataraj had been stolen in 1976 from the Ariol Thiru Viswanatha Swamy temple in a village named Pathur, Thanjavur district, Tamilnadu. Investigations by Tamilnadu CID revealed that the idol-buried along with others close to the temple, to protect them from Muslim invaders - had been dug out by thieves. Adrian Hamilton and Bhaskar Ghorpade, Counsel(s) for Government of India reasoned that 'an idol remained a juristic person however long buried on damaged, since the deity and its juristic entity survive the total destructions of its earthly form'.

Having 'juristic personhood' assigned to a non-human entity cannot be considered a right, but a privilege. It is legal fiction. Depending upon their social usefulness, states and courts choose to treat some non-human entities as if they were endowed with the rights of a person. These entities are obviously not flesh-and-blood persons. Yet juristic persons have the right to own property, to enter into contracts and to sue. Idols of Hindu gods are deemed persons in this sense. Idols are to modern Hinduism what corporations are to the world of business. In a hyper-capitalist country like the United States, business corporations have been granted the rights of free speech and freedom of religion, which used to be reserved only for citizens. In a hyper-religious country such as India, temple idols have been granted the right to own and litigate property, a right normally reserved for citizens.

II. RAMJANMABHOOMI ISSUE

On 22 December 1949, militant Hindu activists broke into the Babri mosque and placed the idols of the Hindu deities i.e. Ram and Sita there. The installation of the idols would trigger a conflict that would change the political contours of the country in profound ways over the next fifty years. By the 1980s, the Ram Janmabhoomi movement had acquired considerable steam. In September 1990, BJP leader LK Advani launched a rath yatra that was to traverse 10,000 kilometres through the country in a jeep designed like a chariot, with the rallying cry of 'Mandir wahin banayenge' – the temple will only be built there.

The yatra left a trail of communal clashes wherever it went. It came to a head with the demolition of the Babri Masjid by a 300,000 - strong mob. The incident led to one of the worst outbreaks of communal violence in modern India,

Meanwhile, the legal case surrounding the idols drags on. The retired judge of Allahabad High Court, Deoki Nandan Agarwal collected revenue records and other documents to claim the land belonged to Lord Ram before filing a writ petition before the abovementioned High Court in 1989. In his suit (Bhagwan Sri Ram Virajman Vs. Rajendra Singh), he appointed Bhagwan Sri Ram Virajman – Lord Ram himself – as the lead plaintiff. He pronounced himself Ram Lalla's 'next friend'[1] – a provision that would allow him to conduct legal battle on Ram's behalf. In 2010, Special Bench of Allahabad High Court comprising Justice Sibghatullah Khan, Justice Sudhir Agarwal and Justice Dharam Veer Sharma ruled that (Special Bench: 2010), one-third of the land would go to Ram Lalla (Lord Ram as child), while the remaining would be split between the other two plaintiffs[2]. The next year, the Supreme Court stayed the order on grounds that no party had wanted a three-way split. In the judgment, Justice Sharma ruled that once consecrated, or worshipped long enough, 'there is no difference' left 'between idols and deities'. The stone statue, in other words, becomes the deity and acquires perpetual ownership rights, with no time limit, to all the properties vested in the deity by its devotees. As legal owners of property, idols – through their human 'next friends' - have the right to move courts to secure their interests, regardless of whether the original idol is in existence or not.

III.   PHILOSOPHICAL AND JUDICIAL CONTESTATIONS

Although many commentators take the juristic personhood of Hindu idols in the Ayodhya case as an undisputed legal principle, it has a contested legal history. There are influential Court judgments that emphasise human, rather than divine, intentions as grounds for juristic personhood. This is not the result of imposing some 'Western' secularist ideology, but of the sceptical strains present within Hindu philosophy itself. The legal history of idols' personhood cannot be understood in isolation from the philosophical debates about the divine.

In 1925, the question before the Special Bench (comprising Justice Shaw, Justice Blanesburgh, Justice Edge, Justice Ali) of Bombay High Court in *Pramatha Nath Mullick Vs. Pradyumna Kumar Mullick*[3] (Pramatha Nath Mullick 1925) was whether the custodian of an idol was entitled to move it from the family shrine to his own

private residence. Writing for the Bench, Justice Shaw rejected the request on the grounds that 'the will of the idol in regard to location must be respected' and came up with this famous ruling:

> Hindu idol, according to long established authority founded upon the religious customs of the Hindus and recognition thereof by Courts or Law is a 'juristic entity'. It has the juridical status, with the power of suing and being sued. Its interests are attended to by the person who has the deity in his charge and who is in law its manager with all the powers which would... on analogy, be given to the manager of the estate of an infant heir. It is unnecessary to quote the authorities, for this doctrine, thus simply stated, is firmly established.

This has become one of the most cited passages in Indian case law on matters related to temples and deities. The Ayodhya judgment practically stands on this conception of legal personhood for the idol. Justice D.V. Sharma explicitly acknowledges the privy council judgment as the basis for his finding that the entire site belongs to Lord Ram.

It is because of this precedent-setting judgment that the law can treat idols not as judicial fiction meant for purposes of taxation and other administrative purposes, but as real persons endowed with 'will' and 'interests'. Thus the judgment insisted that the *shebait*, or temple custodian-priest, must consult the idol in matters regarding the location and mode of worship because 'it is open to an idol, acting through his guardian, to conduct its worship in its own way at its own place'. The idol, in other words, has preferences and predilections regarding how it 'wants' to be worshipped. In case there is a conflict between the *shebait* and the idol, the court makes room for a 'disinterested next friend' to step in. This provision of next friend, incidentally, has opened the door to political machinations in the Ayodhya dispute. Following the footsteps of Deoki Nandan Agarwal, the first 'Ram sakha', all subsequent 'next friends' of Ram Lalla have been affiliated to the RSS or the Vishwa Hindu Parishad[4].

How did British jurists, with hardly any contact with India and its religious traditions, arrive at this momentous ruling and with such confidence that they found it 'unnecessary to quote the authorities'? In fact, the Indian defendants in this case had argued that the idol was their private property and they could do with it what they pleased, 'even throw it into the Ganges, if they wished to'. The privy council chided them for treating the idol as

'mere movable chattel', and invoked custom and unnamed religious authorities to decree the idol as an autonomous person. The learned judges clearly superimposed Anglo-American company law, developed in the nineteenth century, on their pre-conceived ideas about Hindu religious traditions. England was the birthplace of the joint-stock company-the East Indian Company, chartered in 1600, being the prime example. By the early-twentieth century, such corporations were fully recognised by the Anglo-Saxon legal systems as 'persons' vested with rights to own property, enter into contracts and litigate. The privy council judgment simply extrapolated the laws meant to regulate commerce to matters of faith.

The British jurists, moreover, were heirs to nearly two centuries of Orientalist policy, where India was ruled in accordance with the religious sentiments and customs of its natives. Until it was reversed in 1841 due to a hue and cry over 'idolatry' among Christian missionaries, functionaries of the East India Company had actively involved themselves in temple affairs. As Richard Davis, puts it they 'collected and redistributed temple revenues, arbitrated disputes over ritual prerogatives, administered religious endowments, renovated decrepit structures, gave presents to the deity and participated publicly in major temple festivals. In short, they vigorously adopted the role of Indian sovereigns' (Davis: 1997). But there are crucial ways in which the personhood of Hindu idols is not analogous to corporations. Although both are non-human entities endowed with a quasi-human 'personality' by law, there is a difference. Corporate agenda, unlike that of an idol, is not incomprehensible to humans. Corporations, unlike idols, are ultimately accountable to real, flesh-and-blood shareholders.

The tension between popular and philosophical Hinduism when it comes to divine landlordship has not been reconciled. It harks back to the very beginning of idol worship in recorded history and the bitter opposition it faced from the orthodox defenders of the Vedas. As the German philologist Max Muller put it, 'Religion of the Vedas knows of no idols'. In Vedic times, the gods were worshipped through *yagnas* or sacrificial offerings, and *mantras* or sacred utterances. This meant that ritual ceremonies could be conducted anywhere and the gods were expected to come down from their celestial abode, participate in the *yagnas* and enjoy the sacrificial food and drink. Around the beginning of the Common Era, open-air Vedic altars began to give way to permanent structures with images and idols of gods that seemed more and more human-like. The devotees would now have to visit the gods living permanently in their new earthly homes. The first recognisably Hindu idols date back to the second century. Slowly but surely, 'temple Hinduism' – to use a

phrase coined by Richard Davis – began to dominate over Vedic Hinduism. Scholars have offered many reasons for this, chief among them being the imitation of Buddhists and Jains who began to produce images of their founders. The reassertion of Dravidian and shudra gods and the doctrine of *ahimsa* are all cited as possible reasons for this remarkable shift.

Temple Hinduism, however, met with stiff resistance from those who had kept the sacrificial fires burning in the Vedic altars for centuries. Part of their opposition came from the threat the temples posed to their livelihood and prestige: if worshippers now had a direct line to the divine through idols, why would they bother to sponsor expensive Vedic rituals, or continue to invest in the *ashrams* and *gurukuls* where Vedic learning was kept alive? The very handsome *dakshina* given to those who used to conduct Vedic rituals was now going to the images installed in temples and the priests who looked after them. But much more was at stake than a mere competition for patronage. The orthodox Vaidikas, especially those trained in Purva-Mimamsa, saw the words of the Veda as self-sufficient. They believed that Vedic sacrifices, if accompanied by correctly enunciated *mantras* was bound to bring about the desired earthly result. It was the ancient scholars of the Purva Mimamsa school – such as Jaimini, Sabara, Medhatithi, who launched a radical attack on gods who could supposedly take bodily forms. It is these iconoclastic texts of Purva Mimamsa, that Indian jurists would rediscover in order to question and qualify the juristic personhood of idols.

Purva Mimamsa denied that gods have bodies, free will or the capacity to own property. The hymns of the Vedas refer to gods as if they are humans. Mimamsa, which specialised in the interpretation of texts, described these verses as purely metaphorical.

Indra, according to Sabara, is a not a physical entity but only the sound (*shabda*) of his name. And if divinity is only formless sound, it cannot eat, drink or incarnate itself in an idol. Second, the will: if gods are mere allegories, they by definition they lack will. They are incapable of saying of anything that 'it is mine'. Finally, ownership: according to Medhatithi (Jha: 1999), ownership is a relationship between the owner and an object. What is essential to this relationship is that 'one could do as one likes' with the object in question. But, he argues, gods 'do not use wealth according to pleasure, nor can they be seen as exerting themselves for the protection of the wealth'. Devotees may want to gift property to the gods in order to please them, but gods are simply not the kind of entities who can have a position as a proprietor with the property earmarked for them. Who does this unclaimed property

belong to then, if not to the gods? Not surprisingly, being an orthodox Brahmin, Medhatithi ends up concluding that 'things of the gods' are actually things that belong to the 'highest class', which included people like himself.

The mimamsa scepticism experienced a revival in Indian jurisprudence in the twentieth century, thanks to the erudite scholar Ashutosh Mookerjee, who served as a judge of the Calcutta high court from 1904 to 1923. In the precedent-setting 1909 case *Bhupati Nath Smrititirtha vs Ram Lal Maitra* (Decided by a five-judge bench), Mookerjee called for caution in rushing headlong into declaring deities as juristic persons in any real sense of the word. He went back to the *Dayabhaga* system of Hindu laws of inheritance and revisited the old Mimamsa texts, to zero in on why gifts to gods do not have the same legal standing as a gift to a person. According to the *Dayabhaga* legal school of thought, gift giving is a two-step process. The person who gives the gift has to renounce their ownership over it. The receiver has to take the next step and accept it. Unless and until the beneficiary of the gift accepts it as their own, the gift remains an ownerless object. This is the nub of the problem for gifts intended for the deities. After ritually resolving (*sankalpa*) to dedicate his property to god, the donor renounces his rights in it (*utsarga*). But the other party –the deity or idol – cannot complete the process by coming forth and saying 'Yes, I accept your gift and henceforth it is mine'. The deity cannot do this for the same reasons that troubled Sabara, Medhatithi: the deity is not a sentient being. This puts the gift intended for gods, as Ashutosh Mookerjee put it, in a rather 'peculiar position', for the simple reason that while 'the owner is divested of his right', it is a fact that 'the deity cannot accept' (Bhupati Nath Smrititirtha 1909). This opens a whole new can of worms, insofar as the law is concerned. The question may be asked of who should own the assets set aside for the gods, since the gods are unable to claim them. The answer is clear: such ownerless property belongs to the state. In the Hindu legal tradition, as Mookerjee argues in *Bhupati*, protection of the *devagriha* or the temple, is one of the primary duties of kings. In the modern-day democratic polity, the state becomes the custodian and protector of places of worship and runs them as public trusts. And yet, if the courts accept the old Mimamsa scepticism, how do they respect the piety of the devotees, who earnestly believe that gods graciously accept and enjoy the gifts they bring to them?

The answer provided by Justice T. Venkatrama Aiyyar in *Deokinandan Vs. Murlidhar* in 1956 (Decided by a four-judge bench of the Supreme Court), is as follows: The *phala* — spiritual benefit — of a donation lies in the act of relinquishing something of value for god; the *daan* itself is what is spiritually meritorious. The idol

need not be the owner of the gifts that the devotees bring, but rather a symbol of their pious purposes. As Aiyyar ruled in *Deoki Nandan*:

> Thus, according to texts such as Sabara's *Bhasya* and Medhatithi's commentary on Manu, the Gods have no beneficial enjoyment of the properties and they can only be described as their owners only in a figurative sense. The true purpose of a gift of properties to the idol is not to confer any benefit to God, but to acquire spiritual benefit by providing opportunities and facilities for those who desire to worship (Deoki Nandan 1956).

This echoes the earlier *Bhupati* ruling that even though idols cannot be considered the owners, the pious purpose that motivated the devotees – obtaining spiritual merit – can accrue to them through the act of dedication itself. Chief Justice As Lawrence Jenkins put it: 'the pious purpose is still the legatee, the establishment of the image is merely the mode in which the pious purpose is to be effected' (Bhupati Nath Smrititirtha 1909).

Vast numbers of inscriptions from medieval temples indicate what presenting land, gold and jewels to idols meant to the devotee. The donors, based on these texts, clearly hoped that the deity would gracefully accept their gifts in earnest. To them, the deity was the intended lord and owner of their gifts. The gifts could be substantial. The temple in Tirupati, for example, was endowed with over a hundred villages and large sums of money by the Vijayanagar rulers between 1456 and 1570. Apart from kings, wealthy merchants, temple functionaries, pilgrims and ordinary devotees made generous donations. The primary purpose of the gifts was to earn spiritual merit, a wish or even to expiate sins. Hindus believe that what they lay at idols feet belonged to the gods. It is this popular sentiment that legal enactments such as the privy council judgment choose to protect when they declare idols to be juristic persons. The problem with this legal largesse toward idols has two implications, one practical and the other theological. Making idols the legal owners of land opens the floodgates for all kinds of misappropriation and fraud, to say nothing of communal strife. The theological problem is that popular Hindu sentiment is contradicted by Hindu legal principles. The contradiction was evident to Indian jurists familiar with both Western and Hindu principles of jurisprudence. As SC Bagchi put it 'the deity, despite his spiritual potency is juridically impotent…. the idol is there, for religion demands its presence. But law courts will have none of it'

(Bagchi: 1931). Bijan Kumar Mukherjea — a former chief justice of India and the author of the influential book, *The Hindu Law of Religious and Charitable Trusts* – argues, this notion that the 'image itself develops into a legal person as soon as it is consecrated and vivified by *prana pratishtha* ceremony' is an 'exploded theory'. According to Mukherjea, it is not the case that 'the Supreme Being of which the idol is a symbol or image is the recipient or owner of the dedicated property'. Rather, when the law recognises the idol as a juristic person, it only recognises it as 'representing and embodying the spiritual purpose of the donor'. He further argues, 'The deity as owner represents nothing else but the *intentions* of the founder'.

IV.   CONCLUSION

In the light of above discussion, we may contemplate changing the lens through which we look at a god's personhood, from that of a property owner to a symbol of the worshippers' spiritual strivings. Because the deity's 'will' and 'interests' are in principle not accessible to human beings, it makes sense to return focus to the intentions of devotees. Such a change in perspective would not only liberate the gods from their entanglement in material stuff, it would also allow us to make a distination between faith and political motives in the guise of faith.

V.   NOTES

1. According to Merriam Webstar Online Dictionary, next friend is 'a person admitted to or appointed by a competent court, to act for the benefit of a person such as an infant lacking full legal capacity'.

2. Other plaintiffs were Sunni Waqaf Board and Nirmohi Akhra.

3. The High Courts verdict has been subsequently upheld and confirmed by the Judicial Committee of the Privy Council, the highest Court of Appeal in the British Empire.

4. After Deokinandan Agarwal, other 'Ramsakha'(s) were T.P. Verma and Trilokinath Paudey. See, Swati Mathur, 'The Man who was Ramlallas next friend' dated 02.10.2010, available at www.timesofindia.com, accessed on 17.03.2022.

ACKNOWLEDGEMENT

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Abreviation(s) Used:

BOMLR-		Bombay Law Reporter.
ILR	-	Indian Law Reports
AIR	-	All India Reporter

Similarities of First- and Second- Hand Accounts of Cancer Diagnoses by Two Physicians in the Literature

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Abstract— First- and second-hand accounts of cancer diagnosis in physicians are rare in the literature. In the books The First Cell: And the Human Costs of Pursuing Cancer to the Last, by Azra Raza, and When Breath Becomes Air, by Paul Kalanithi, similarities are seen. These similarities include devotion of the affected physician to his profession, and use of the literature, imagery, rhetorical questions, and repetition throughout the texts. These two works movingly show the devastating effects a cancer diagnosis has on the lives of these individuals, and how this diagnosis is uniquely devastating to a medical professional who is cognizant of their ultimate prognosis.

Keywords— autobiography, biography, literature, oncology, physician

I. INTRODUCTION

Physicians are trained to know more about medical conditions than any of us. Therefore, when they succumb to a serious diagnosis like cancer, their impressions and insight are invaluable. In literature, there are rare first- or even second-hand accounts of the devastating effects of a terminal illness such as cancer on a medical doctor diagnosed with this devastating condition. In *The First Cell: And the Human Costs of Pursuing Cancer to the Last,* author Azra Raza, a medical doctor specializing in oncology, writes about her experience treating cancer patients and movingly, her experience with her husband's diagnosis of cancer. In *When Breath Becomes Air,* neurosurgery resident Paul Kalanithi details his experience with being diagnosed with lung cancer and his struggle to live the rest of his life, balancing his career with his love for his field. In both of these books, similar themes and styles arise. These include the overwhelming theme of overwhelming devotion to their work as physicians, deep relation to literature, use of imagery, use of rhetorical questions, and repetition.

II. DISCUSSION

Paul Kalanithi was a medical doctor who was diagnosed with lung cancer as a neurosurgical resident. He wrote an autobiography, *When Breath Becomes Air*, which became a National Bestseller. The book *The First Cell: And the Costs of Pursuing Cancer to the Last (The First Cell),* is a biography written by Azra Raza, whose husband Harvey is diagnosed with terminal lung cancer. Both Raza and her husband are medical oncologists, so they both have intimate knowledge of his diagnosis and dire prognosis.

In *The First Cell* as well as *When Breath becomes Air*, both authors relate deeply to literature. Kalanithi states, "I hadn't thought much more about a career but had nearly completed degrees in English literature and human biology. I was driven less by achievement than by trying to understand, in earnest: What makes human life meaningful? I still felt literature provided the best account of the life of the mind, while neuroscience laid down the most elegant rules of the brain" (Kalanithi 28). In *The First Cell*, Raza similarly leans on poems and literature to convey the emotions that she and her husband are experiencing. For example, she quotes, "After great pain, a formal feeling comes— The Nerves sit ceremonious, like Tombs— The stiff Heart questions was it He, that bore, And Yesterday, or Centuries before? —EMILY DICKINSON" (Raza 257).

Raza uses the poet's words to try to demonstrate her deepest feelings. She does this throughout the book and even uses authors writing in other languages to beautifully convey her feelings. "arz o sama kahan tiri vus.at ko pa sakey mera hi dil hai vo ki jahan tu sama sakey —KHWAJA MIR DARD, translating to "The sky and all the planets could not comprehend your expanse Only my heart has the largeness to embrace the anguish" (Raza 35). Through their use of literature, the authors try to find the most appropriate words to relay their deepest emotions, leaning on the words of famed poets and authors to do so.

As a biology, literature, philosophy, and medical student and later as a neurosurgery resident, Kalanithi always struggled with the question of what makes life meaningful, and questions the relationship of meaning, life, and death. Once he is diagnosed with end stage lung cancer, he is forced to reexamine this relationship from his perspective both as a patient and physician. He realized that everyone "succumbs to finitude" (Kalanithi 198) and therefore fully embraces each day that he has left, doing his job as a neurosurgeon, while cherishing his loved ones, especially his wife and newborn child. He realizes that "money, status, all the vanities the preacher of Eclesiastes described" (Kalanithi 198) are unimportant and that what is most important are human relationships. Finally, Kalanithi continues to pursue his calling of neurosurgery and helping people, even as he is dying, because he reflects that even though he is dying, until he dies, he is "still living," (Kalanithi 150) and continues to pursue his passion of helping people through practicing neurosurgery until he is unable to do so. This book raises many important and difficult questions that people can relate to and causes the reader to reflect and ask themselves similar questions of how they would want to live their lives as they are actively dying.

Similarly, Raza relates that her husband Harvey is also devoted to his work, just as Kalanithi was. She writes, "W. B. Yeats was puzzled by the question: 'The intellect of man is forced to choose / Perfection of the life, or of work.' Fortunately for Harvey, it was never a question of either-or. For him, work was life and life was work. The two were inseparable. Once, toward the end, when I asked him to work less and maybe do other things that he did not have the time for before, his response was that such an act would make a mockery of everything he had stood for and had done until that point in his life. Work was his deepest passion outside of the family." (Raza 251-252). Kalanithi and Raza show that they strongly identify with their roles as medical caretakers and that these roles are only secondary to their top priorities as husbands and fathers. Their roles as physicians and caretakers for others strongly define them and their passions in life.

Kalanithi effectively uses imagery in the book to portray to the reader how he views his current situation, where he has almost reached the fruits of his many years of hard work. "At age thirty-six, I had reached the mountaintop; I could see the Promised Land, from Gilead to Jericho to the Mediterranean Sea. I could see a nice catamaran on that sea that Lucy, our hypothetical children, and I would take out on the weekend. I could see the tension in my back unwinding as my work schedule eased and life became more manageable. I could see myself finally becoming the husband I'd promised to be (Kalanithi 7). Here, the author describes how he has finally reached his goals and is on the verge of attaining his fullest dreams. These include being on a "mountaintop" where he could see the "Promised Land," as well as relaxing with his wife Lucy and their "hypothetical children." He can finally see his work demands relaxing, with the "tension" in his back unwinding." The use of this imagery is very effective, as one can envision Kalanithi reaching the end of his long journey up the mountain, which was his long and difficult medical training. He can see attaining all the goals he has set himself and which should be in his immediate future. Kalanithi also uses imagery to dramatically describe dissecting cadavers in anatomy class and how it results in a transformation of the students. "Cadaver dissection is a medical rite of passage and a trespass on the sacrosanct, engendering a legion of feelings: from revulsion, exhilaration, nausea, frustration, and awe, to as time passes, the mere tedium of academic exercises. Everything teeters between pathos and bathos: here you are, violating society's most fundamental taboos, and yet formaldehyde is a powerful appetite stimulant, so you also crave a burrito. Eventually as you complete your assignments… Cadaver dissection epitomizes, for many, the transformation of the somber, respectful student into the callous, arrogant doctor" (Kalanithi 44). Here, Kalanithi outlines the stark contrast between what is appropriate and not. For example, while dissecting a cadaver should be revolting, the formaldehyde is a "powerful appetite stimulant," which makes you inappropriately hungry. In addition, though dissecting a cadaver should be a serious and positive experience, its effect is negative, transforming a "somber, respectful student" into a "callous, arrogant doctor." One can easily envision the hungry medical student who inappropriately changes from a naive and respectful medical student into a more cynical and uncaring doctor after thoroughly dissecting a cadaver. The author effectively uses imagery in these ways to describe his innermost thoughts, even when they are unpleasant, and allows the reader to empathize with all the author's experiences and revelations, causing them to be shocked by the author's admissions but also gaining insight into the author's experiences.

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Raza similarly uses imagery to describe what she sees happening to her husband, effectively using details to portray the dramatic effects of the cancer on him. "After Harvey was diagnosed with cancer, we prepared ourselves for all sorts of eventualities, but even we were taken aback by the unexpected intensity and recurrent nature of the pain, appearing in wholly unpredictable places and forms. Masquerading as arthritis one day and a neuralgia the next, it showed up as venous thrombosis, assaulted nerves, skin and bones, digits and muscles, mucous membranes, glands, organs, and limbs in a series of reckless tsunamis. No tissue was spared. These were all manifestations of the collateral damage resulting from a twisted, misguided tug-of-war between the body's confused immune system and the lymphoma, and all were accompanied by intense pain." (Raza 256) Here, she uses metaphors to describe the utter devastation occurring to her husband's body, comparing the devastation to a "tsunami" which leaves in its path the devastation of "destroyed nerves, organs, and limbs," which are a result of a "tug of war" between the body's defenses and the lymphoma. This imagery used by Raza helps to bring to life the utter destruction left by one of the most devastating natural disasters- tsunamis- and how this is similar to the destruction left by Harvey's lymphoma.

In addition, Kalanthi uses rhetorical questions in the book to demonstrate the many difficult questions he has about what type of life is worth living. He asks, "Would you trade your ability - or your mother's - to talk for a few extra months of mute life? The expansion of your visual blind spot in exchange for eliminating the small possibility of a fatal brain hemorrhage? Your right hand's function to stop seizures? How much neurologic suffering would you let your child endure before saying that death is preferable?... What makes life meaningful enough to go on living?" (Kalanithi 71). These difficult rhetorical questions have no right or wrong answers. Kalanithi also asks himself a series of difficult rhetorical questions to demonstrate his own constant uncertainty of his situation. He asks, "While I could now walk without a cane, a paralytic uncertainty loomed: Who would I be, going forward, and for how long? Invalid, scientist, teacher? Bioethicist? Neurosurgeon once again, as Emma had implied? Stay-at-home dad? Writer? Who could, or should, I be? …Shouldn't terminal illness, then, be the perfect fit to that young man who had wanted to understand death? What better way to understand than to live it?" (Kalanithi 147). Through his questions, we can see that there are a series of different roles he sees himself in, and it is difficult for him to decide which are the correct ones for him. In addition, he asks whether his impending death will help him to further decipher the meaning of life and death, which is something he has always questioned. He refers to his terminal illness as being the "perfect fit" to

understanding death, which is something that he has always wanted an answer to, and asks, "What better way to understand than to live it?" In this way, Kalanithi is almost acknowledging that his terminal cancer is providing him with insights and answers to questions he has always had about death and implies that it is something he should be grateful for, as a "perfect fit" for someone with these questions. Kalanithi's use of rhetorical questions reminds the reader that there are so many difficult questions that arise when caring for patients with serious and terminal diseases and force the reader to realize what these questions are, as well as to realize that there are no good answers to these questions.

Raza similarly asks a series of rhetorical questions throughout her writing. She states, "It is universally acknowledged that early detection is the key to the cancer problem. This is why screening procedures were set into motion decades ago and early detection has reduced mortality by at least 25 percent. Now we need to trace our way to even an earlier detection of cancer cells, prior to their appearance on scans. So why is it that only 5.7 percent of the total budget of the National Cancer Institute is allocated toward this critical area of research? Why is 70 percent of the budget funding research that concentrates on advanced malignancies conducted on animals and tissue culture cells that will lead to clinical trials with a failure rate of practically 90 percent? Why isn't it just the opposite, with the majority of support going to detect cancer at its inception? How many Omars, how many Andrews, will it take? What would it have taken to cure Harvey?" (Raza 262). Here, Raza questions why so little funding is allocated to cancer research and how many people will have to suffer from cancer until things are changed. Just as with Kalanithi, we can appreciate the author's sense of hopelessness and frustration at the situation, apparent in the series of questions she asks that have no good answer.

Moreover, Kalanithi uses repetition to demonstrate his uncertainty and mixed feelings about his terminal illness. He states, "I woke up in pain, facing another day-no project beyond breakfast seemed tenable. *I can't go on*, I thought, and immediately, its antiphon responded, completing Samuel Beckett's seven words, words I had learned long ago as an undergraduate: *I'll go on.* I got out of bed and took a step forward, repeating the phrase over and over: 'I can't go on. I'll go on'" (Kalanithi 149). Here, we can see that Kalanithi is struggling with facing each difficult day and reflects that he feels he cannot go on but must persist. He counters his desire to give up with "I'll go on," quoting Samuel Beckett's words of "I can't go on. I'll go on." Through this repetition and back and forth, we can relate to Kalanithi's mental state, where he is conflicted and just wants to give up but does not allow himself to do so.

Kalanithi similarly uses repetition to further demonstrate his decision to return to work. "Here was the prognostication- no, not prognostication: justification. Justification of my decision to return to neurosurgery, to return to life. One part of me exulted at the prospect of ten years. Another part wished she'd said, "Going back to being a neurosurgeon is crazy for you-pick something easier…A couple of my professions actively discouraged the idea: "Shouldn't you be spending time with your family?" ("Shouldn't *you*?" I wondered….)" (Kalanithi 150-151). In these ways, the author shows that his prognosis and the decision to return to work are intertwined. He must defend his decision by questioning peers who are judging him for his decisions. Through repetition, Kalanithi shows the constant back and forth that he must endure not only in his own mind and daily life but in dealing with his peers who are questioning his decisions.

Raza similarly uses repetition effectively to highlight her deepest concerns regarding cancer. "I am not saying that all scientific research on animal models should be abandoned. What I am saying is that animal models are misleading and harmful for cancer drug development, because the disease cannot be reproduced in such simplistic, artificial systems. I am not saying that all cancer research should stop except that related to early detection. What I am saying is that more resources have to be dedicated to this area. I am not saying that technologies like CRISPR are all hype. What I am saying is that the discovery of CRISPR as a tool in molecular biology is truly revolutionary, but its application in fixing human cancer cells by cutting and pasting DNA needs years of careful study before commercializing it into billion-dollar companies" (Raza 336). In this way, with her repetition of "I am not saying" and "What I am saying," Raza seeks to clarify her deepest concerns regarding cancer research and treatment. In both situations, the authors use repetition to effectively remind the reader again and again of their most compelling beliefs.

Kalanithi's main purpose in writing the book was as a self-exploration journey and document; the author ponders the intersection of meaning, life, and death and attempts to answer these questions once he has been diagnosed with end-stage lung cancer. He uses his previous studies in biology, literature, philosophy, and medicine as well as neurosurgery to reflect upon his thoughts and observations. This book also serves as a means for him to share his experiences and struggles with the general reader as well as those in his situation as a dying patient; he is also sharing his thoughts with his loved ones, especially his wife and young child, who he specifically addresses at times. I believe Kalanithi was very successful in exploring the themes of the meaning, life, and death and relating these themes as not only a physician, but also as a dying patient.

Kalanithi's unique background as a scholar and neurosurgery resident makes his perspective a unique and very insightful one. His writing is persuasive and raises very interesting questions of how one should live one's life; should life be lived as though every day could be their last or should life be lived with delayed gratification in mind, as most of us do? It also raises the question of how dying patients should be treated by physicians and by society.

In contrast, Raza wrote this chronicle of her husband's experience with cancer as well as an overview of cancer to stimulate a call to action and a change in the status quo of how cancer is treated. She states, "Only the profound suffering of cancer patients has the power to ignite a brand of compassion necessary for demanding urgent and dramatic change. Only empathy can break the foolish consistency that is the hobgoblin of oncology and little minds. The future is in preventing cancer by identifying the earliest markers of the first cancer cell rather than chasing after the last. I have been saying this since 1984, and I will continue to say it until someone listens" (Raza 336). She is pleading for people to change how cancer research is performed as well as how cancer is treated. She knows first-hand the degree of suffering experienced by cancer patients under current practices and is desperate for change to alleviate this suffering. Through their writing, both Kalanithi and Raza draw attention to their experiences, in an attempt to process their own feelings and experiences as well as to highlight to the reader the stark reality of cancer patients living their final days as physicians and as human beings.

III. CONCLUSION

In both *The First Cell* and *When Breath Becomes Air*, there is much for the reader to learn from these unique books written by physicians, one who is diagnosed with cancer and one whose loved one is diagnosed with cancer. Both have a unique perspective as they are written by people most knowledgeable about the management and prognosis of their cancers. Both authors reflect that life is very precious and that a balance in life is most important. In both scenarios, the authors show the two physicians prioritizing their work as physicians and their roles as husbands and fathers. In addition, the authors' use of references to literature and poems, imagery, rhetorical questions, and repetition are effective in reaching the reader. First- and second-hand accounts of physicians diagnosed with cancer are relatively uncommon in the literature, but both *The First Cell* and *When Breath Becomes Air* share several similarities which underscore the deep trials that both patients, who are also physicians, endure.

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Exploring Controversial Issues: Discursive Devices in Duterte's Speeches

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Abstract— The qualitative study examined the discursive devices in President Duterte's speeches on controversial issues using Critical Discourse Analysis. This study looked at ten controversial speeches given by President Duterte between 2016 and 2019, including a hardline stance against drugs and criminality, an end to graft and corruption in the government, a despotic policy against drug pushers, making brash off-the-cuff remarks, extreme bravery, stepped-up attacks against the rebels, and intense love for his country. The study results revealed that President Duterte used different discursive devices such as dysphemism, directness, alliteration, anaphora, metaphor, epiphora, and expressive values to evoke affiliative responses from his audiences, offend groups of people, give rhythm to the speeches, and emphasize, influence, encourage, and persuade others. The findings may be utilized further to provide valuable insight to the people to become good listeners and properly discern a particular discourse's real and fundamental meaning.

Keywords— Controversial issues, Discursive devices, President Rodrigo Roa Duterte.

I. INTRODUCTION

President Duterte is known as a populist leader who has faced numerous challenges and controversial issues that torpedoed other presidents. His misogynistic remarks, charges of sexual assault and human rights violations, and a ruthless crackdown on narcotics that has resulted in tens of thousands of Filipinos' deaths have all drawn heated opposition and criticism (Bernstein, 2020) [1].

He made global headlines due to his unpredictable policy shifts, direct, blunt, and offensive statements, and the extrajudicial killings, which often included people being shot dead on the streets by unidentified men. These issues provoked criticism and condemnation on a global scale (BBC, 2022) [2]. He is the type of president whose exercise of power and unprecedented cruelty go against democratic norms (Bonnet, 2018). [3]

Despite President's Duterte mounting criticism and offensive remarks deviating from the respectful communication norms, he uncovers the crowd's frustration on the surface. He may not have the most specific policy, but he presents the sincerest expression of sympathy. Duterte's gutter and vulgar language signify his urgency to save the nation (Timberman, 2019). [4]

Politicians often use discursive devices in expressing their intentions and making a message stand out from the surrounding talk. These techniques are good for getting audiences to laugh and applaud. The audience's cheers and laughter are strong indicators of how well the devices worked to get their attention and acceptance. Through this, they make their words more impactful and persuasive to an audience (Hosman, Huebner & Siltanen, 2002). [5]

As revealed by Blanco (2021) [6] in her study, President Duterte used promises, chiasmus, positive self-representation, lexical repetition, deductive and inductive reasoning, and implicit and explicit threats in his speeches. He interacted with the public with his ideas so that his audience could understand his feelings and emotions. His language stylistically demonstrates his ideals, values, and

body of knowledge, which attracted much attention on the local and even international scene.

The study is focused on exploring the discursive devices utilized by President Duterte in his speeches on controversial issues. Through this, hidden meanings beyond words spoken are revealed, and people would be able to reconceptualize and shift their focus from their literal meaning. The study is also highlighted since a limited number of studies dealt with controversial issues during his presidency. Other discursive devices are still to be discovered because they are not yet identified in other studies.

II.   METHODOLOGY

The study utilized the qualitative design and employed critical discourse analysis to explore President Duterte's discursive devices in his speeches on controversial issues and understand how he used the language in real-life situations. Critical Discourse Analysis (CDA) studies a spoken language according to its social context.

The ten speeches that Duterte made from 2016 to 2019 on contentious topics served as the corpora for this study. The Presidential Communications Operation Office, MindaNews, and Inquirer.net were the sources for the speeches' official transcripts. These websites were considered to be in the public domain already. The ten transcripts of PRRD's speeches only address contentious topics, such as a hardline stance against drugs and criminality, an end to graft and corruption in the government, a despotic policy against drug pushers and critics, making brash off-the-cuff remarks, extreme bravery, and courage, stepped-up attacks against the

rebels, intense love for his country, a loathing of abusive and extortionate police, and the insurgency in Mindanao.

In analyzing the data, the researcher read the speeches multiple times to identify the discursive devices grounded in Fairclough's theory supported by Finegan's ideas and used coding to identify the controversial issues, similarities, and differences in Duterte's speeches. Coding was also done on the articles, phrases, and sentences for a more straightforward interpretation and data summary. The first speech was coded as PRRDS1 and the last as PRRDS10, followed by the paragraph number. The analyses were provided in tabular style with quotes from the speeches to provide a clear overview of the result of the study. Finally, conclusions were formed to address the study issues.

III.   FINDINGS

Discursive devices or rhetorical devices or rhetorical strategies are used in political speeches to convey meaning or persuade the audience on a particular argument the politicians are leaning on. It is a technique used to evoke emotion by the hearers or audience. Speakers use many rhetorical devices in their speeches to achieve specific effects. The effect of discursive devices in political speeches often results from combining them.

This part presents the discursive devices found in the speeches of President Rodrigo Roa Duterte on controversial issues. These include dysphemism, directness, alliteration, anaphora, metaphor, epiphora, and expressive values.

Table 1: Discursive Devices in PRRD's Speeches on Controversial Issues

Controversial Issues	Discursive Devices	Excerpts from PPRD's Speeches
Brash manner of speaking/ making brash off-the-cut remarks	dysphemism	• *ang mga y*** na ito --- bread and wine pa* PRRDS1-P39 • *...itong mga obispo na mga u**** PRRDS2-P33 • *Akala siguro ng mga buwang kasi eh, ang Pilipinas… Nagkulang ang mga g*** eh* PRRDS9-P90
Hardline stance against drugs and criminality	Directness	• *...huhulihin talaga kita* PRRDS1-P86 • *Papatayin talaga kita.* PRRDS1-P115 • You criminals, kidnappers, gun-for-hire whether soldiers or civilians, or whatever animal you are, go out of this city or I will kill you. And as very specific to those who are into drugs, and you are now destroying a generation of Filipinos, go out because I will kill you. PRRDS9-P30

	Alliteration	• *patay sila dito, patay doon pati 'yung mga criminal.* PRRDS6-P12
Challenging his detractors	Directness	• And I said that I will kill you if you do drugs in this country, I will do it and I don't give a s***. I will do it. If you destroy the next generation or compromise their future, I will do it. Period. PRRDS9-P30 • If you have a gripe or complaint against the Philippines or personally sa akin, go to the United Nations, ventilate your gripe or your grievance then ask for a motion that it be sent to the proper organ or agency under the United Nations. PRRDS9-P58

Cessation of graft and corruption in the government	Directness	• I will arrest you and place you inside the prison and I will see to it that you will not get out for the longest time. PRRDS1-P29
		 • You commit corruption,
		  you threaten people,
		  you destroy people PRRDS1-P41
		 • Sabi ko, I will fight corruption and I am going to do it. PRRDS9-P65

	Anaphora	• And so what I can say is that: *In this government*, there will be no corruption. *In this government*, it will be clean, as in clean and *this government* will promise you law and order. PRRDS9-P41 • Now again, I would repeat, *I will not allow* my country to be destroyed. *I will not allow* my country — the next generation to be compromised. *Maski ano gawin ko.* And *I will not allow* corruption to destroy my government. PRRDS9-P54
Amped up attacks against the left/ rebels/ communists	Directness	• I have talked to the communists and I would like to thank Norway. I have talked to Murad, the leader of the MILF, one of the bigger factions in this secessionist movement. PRRDS9-P7 • *Kayong mga komunista*, you are just wasting your time. You cannot prevail over Government of the Republic of the Philippines neither can you find a sanctuary under a communist rule. Huwag na tayong magbolahan. Iyan ang mangyayari sa inyo. PRRDS8-P41 • But I am warning the leaders whom I have released and who are now talking to the representatives of my government: Do not attempt to come home. I will arrest all of you and throw you to the slammer. PRRDS8-P44
	Anaphora	• There are a lot of them… There are a lot of them and in some places in Mindanao, aplenty. PRRDS9-P15
	Metaphor	• *…okay lang 'yang mga bata pero kanang matatanda, ang inyong bibliya ang utok ni Sison.* PRRDS2-P95
Insurgency in Mindanao	Anaphora	• *Walang gustong mamatay dito, pati 'yang mga Moro diyan. Walang gustong sumali sa salpukan ng kamatayan.* PRRDS6-P14
	Epiphora	• I will… If you go down, I go down. But for this martial law and the consequences of martial law and the ramifications of martial law… PRRDS6-P46
	Directness	• I have to fight everyday until this conflict is dissolved. I could only pray for you, pray for my policemen that they will be, there will be a deliverance from harm, *na sana wala masyado tayong tama.* PRRDS6-P18

Abhorrence of Abusive and extortionist police	Directness	• *Pero ang utos ko naman sa tropa is lahat ng tao na hindi authorized ng gobyerno na magdala ng baril at lumaban, patayin ninyo. Ubusin na lang ninyo.* _{PRRDS6-P28}
		• *Iyong police, hanggang karami pang kalokohan,* you better shape up because I will rise and fall *sa issue ng* corruption. *Ang police maraming atraso. P****** i** kayo. Sinabi ko na sa inyo, tama na eh.* _{PRRDS3-P37}
		• But I think *yung nag-sige kidnap, kidnap dito* (those who always do the kidnapping)*,* either it's the ninja police *or ito talagang scalawags.* So the good practice maybe *sa* (in) ninja cops, I will now raise the amount of five million per ninja cop. If you bring him to me dead, I'll give you 500,000, no questions asked *o* three million. _{PRRDS3-P38}
Extreme bravery and courage	Expressive values	• I know that we continue to lose men. We will just have to bite the bullet and fight for our country because this is the only country that we have. _{PRRDS8-P93}

3.1. Dysphemism

This is the use of a harsh, more offensive word instead of one considered less harsh and is often contrasted with euphemism. PRRD is known for making brash off-the-cut remarks, and one way of using it is by saying disparaging or offensive expressions in dealing with the different controversial issues in the country. He employs this device as a form of humiliating or degrading the priests/bishops, criminals, and those criticizing his form of government.

3.1.1. Brash manner of speaking

The following lines express dysphemism…

ang mga y*** na ito --- bread and wine pa _{PRRDS1-P39}

these f****** b******--- with bread and wine still

...itong mga obispo na mga u*** _{PRRDS2-P33}

…these bishops who are u***

Akala siguro ng mga buwang kasi eh, ang Pilipinas,…

These stupid persons thought that Philippines eh,…

Nagkulang ang mga g*** eh _{PRRDS9-P90}

These g*** missed something eh

In PRRD's first line, the offensive word is y*** which means devil. He used this term to express his disappointments to the priests. He wants to emphasize to the public that they live in abundance because of the people's offerings. However, despite this, there are numerous instances where they become the subject of criticism. They become selfish and self-serving, and they fail to value the welfare of the people.

PRRD also utilizes the offensive word u*** (ulol) to describe the bishops. He is reproaching them, for they cannot stop the evil practices of the priests and fellow bishops. They had physically and sexually abused male children and even had illicit relationships with women. In the platform, as if they are devout but outside or inside the convent, their profession and deeds do not speak of their personality. This issue has also become a problem for the pope.

Another offensive term used by President Duterte in his line, *"Akala siguro ng mga buwang kasi eh, ang Pilipinas"* is buwang, which refers to idiots. PRRD thought criminals could do anything, especially since government officials and employees did refractory deeds. He will have no exemptions, but everyone involved in criminal acts shall answer. Lastly, he used the term g*** (fool) to describe his critics, who kept condemning him, disregarding the context of his speech. These critics are not just ordinary people but have high positions in business or private firms.

3.2. Directness

In the speech, directness is the quality of being straightforward and concise, which means stating a main point clearly without embellishments or digressions. President Duterte is also known for his frankness and bluntness in speaking. He says things honestly, and he is straightforward in attitude and speech. PRRD is unafraid to expose everything he knows and even mentions the names of the persons involved in controversial issues.

3.2.1. Hardline stance against drugs and criminality

The following lines show PRRD's use of directness in discussing this issue.

...huhulihin talaga kita PRRDS1-P86

…I will capture you

Papatayin talaga kita. PRRDS1-P115

I will really kill you

You criminals, kidnappers, gun-for-hire, whether soldiers or civilians, or whatever animal you are, go out of this city or I will kill you. And as very specific to those who are into drugs, and you are now destroying a generation of Filipinos, go out because I will kill you. PRRDS9-P30

PRRD accentuates his hardline stance against drugs and criminality by addressing his message straightforwardly to his listeners, particularly those who go on a drinking spree or just by standing. He wants them to refrain from staying on the streets in the wee hours of the night. PRRD directly addresses another line to the people who are peddling shabu or cocaine that ruin the minds and future of the sons and daughters of the country. As part of providing the youths with a very comfortable life free from harm and danger, he stresses that he will not hesitate to kill them. Furthermore, he also speaks his thoughts directly to all the criminals, violators, and culprits of all forms of crimes in the country. He advises them to abandon the city, stop doing their business, and stop destroying a generation of Filipinos; otherwise, he shall kill them if they choose to stay and continue their business.

3.3. Challenging his detractors

The president constantly warns the people responsible for the proliferation or distribution of drugs in the country to stop, for he will kill them. He is very stern about this matter. As stated by the President that he will exhaust all means to end this problem and will continue until the last drug lords and pushers are out in the streets. He does not want to destroy the future of today's generation of Filipinos. Moreover, he points out those who have complaints against his policy and his personality. He challenges them to file a motion to elevate their grievances to the United Nations. He clarifies that he is undaunted in answering the complaints against him because he is only concerned about the Filipino people. PRRD expresses these ideas in the following lines.

And I said that I will kill you if you do drugs in this country, I will do it and I don't give a s***. I will do it. If you destroy the next generation or compromise their future, I will do it. Period. PRRDS9-P30

If you have a gripe or complaint against the Philippines or personally *sa akin*, go to the United Nations, ventilate your gripe or your

grievance then ask for a motion that it be sent to the proper organ or agency under the United Nations. PRRDS9-P58

3.3.1. *Cessation of graft and corruption in the government*

PRRD is straight to the point concerning his concerns about widespread graft and corruption. Consider the given lines.

I will arrest you and place you inside the prison and I will see to it that you will not get out for the longest time. PRRDS1-P29

You commit corruption,

you threaten people,

you destroy people PRRDS1-P41

Sabi ko (I said), I will fight corruption and I am going to do it. PRRDS9-P65

I said, I will fight corruption and I am going to do it.

PRRD is unafraid to personally arrest the violators of graft and corruption in the government. He emphasizes that he will see to it that these culprits will stay very long in jail to suffer for the wrong deeds they have done. By so doing, he wants others to learn a lesson and see the consequences of doing it. He does not also hesitate to divulge the persons involved in corruption. These corrupt individuals are threatening and destroying the future of the Filipino people; thus, the President engages in a tedious process to get dishonest public officials out of power. Though he wants to eliminate graft and corruption in the Philippines, it is becoming pervasive already. For him, corruption continues and enervates the courage needed to sustain the moral recovery initiatives of the nation.

3.3.2. *Amped up attacks against the left/rebels/communists*

Directness as a discursive device is also evident in PRRD's speeches on this controversial issue. Some excerpts from his speeches deal with the issue of lefts/rebels/communists.

I have talked to the communists and I would like to thank Norway. I have talked to Murad, the leader of the MILF, one of the bigger factions in this secessionist movement. PRRDS9-P7

Kayong mga komunista, you are just wasting your time. You cannot prevail over Government of the Republic of the Philippines neither can you find a sanctuary under a communist rule. Huwag na tayong magbolahan. Iyan ang mangyayari sa inyo. PRRDS8-P41

You communists, you are just wasting your time. You cannot prevail over the Government of the Republic of the Philippines neither can you find a sanctuary under a communist rule. Let us not deceive ourselves anymore. That will happen to you.

But I am warning the leaders whom I have released and who are now talking to the representatives of my government: Do not attempt to come home. I will arrest all of you and throw you to the slammer. PRRDS8-P44

President Duterte publicly mentioned the name of the organization/name of the person behind the success of the negotiation agreement between the two parties. He informed everyone that he had already made a negotiation with Joma as well as the other rebel groups. The negotiation agreement was done in Oslo, Norway, between the government and the communist groups. He agreed to conduct this panel to end up the insurgency problem. This agreement is advantageous to both parties. He thanked the Norway government for allowing the negotiation or peace talks. He had also talked to Murad, the MILF leader, about the peaceful negotiation. He is very supportive of the BBL Law so that a peace agreement would be achieved.

In PRRD's second line, *"Kayong mga komunista, you are just wasting your time. You cannot prevail over the Government of the Republic of the Philippines neither can you find a sanctuary under a communist rule. Huwag na tayong magbolahan. Iyan ang mangyayari sa inyo,"* he admonishes the communist group to stop, for they cannot overthrow the government of the Philippines. For him, communism has no place, and nobody will cuddle it. He is also deadly serious in his campaign to end terrorism and insurgency in the Philippines. It serves as an ultimate warning for them. According to PRRD, if he had conceded before on this matter by freeing the prisoner, now it would be different. He will recall his order to arrest them again once they return to the communist group.

In his third line, *"But I am warning the leaders whom I have released and who are now talking to the representatives of my government: Do not attempt to come home. I will arrest all of you and throw you to the slammer,"* he further gives a stern warning to the terrorist/rebel leaders who were given a pardon and released from their prison cells. He does not want them to do negotiations again with the government officials. In addition, he cautions Jose Maria Sison and other rebel leaders not to come to the Philippines because he will put them back in prison.

3.3.3.   Insurgency in Mindanao

In confronting this issue, PRRD expressed directness in the following lines.

I have to fight everyday until this conflict is dissolved. I could only pray for you, pray for my policemen that they will be, there will be a deliverance from harm, *na sana wala masyado tayong tama* (that we will have less casualty. PRRDS6-P18

Pero ang utos ko naman sa tropa is lahat ng tao na hindi authorized ng gobyerno na magdala ng baril at lumaban, patayin ninyo. Ubusin na lang ninyo. PRRDS6-P28

But I command the troops that everyone who is not authorized by the government to carry a gun and fight back, kill them. Just finish them all.

President Duterte directly assures the soldiers and uniformed men that he will fight every day until the conflict is completely dissolved. He expressed his sincerity as he said that he is praying for the safety of his police officers from harm and further wishes that few casualties will happen to his men. He also directs his men to arrest those who bring guns/weapons not authorized by law and those who go against them. He further directs valiantly to kill them if they resist. His order is to crack down on anti-criminality in the country.

3.3.4.   Abhorrence of abusive and extortionist police

President Duterte further delivers his messages on this issue to the crowd straightforwardly. This can be seen in the following lines.

Iyong police, hanggang karami pang kalokohan, you better shape up because I will rise and fall *sa issue ng* corruption. *Ang police maraming atraso. P****** i** kayo. Sinabi ko na sa inyo, tama na eh.* PRRDS3-P37

Those police who until now have lots of bullshits, you better shape up because I will rise and fall in the issue of corruption. (The policemen have done many wrong things. You p******i**. I told you to stop, that's enough.

But I think *yung nag-sige kidnap, kidnap ditto,* either it's the ninja police *or ito talagang scalawags* (these scalawags truly). So the good practice maybe *sa* ninja cops, I will now raise the amount of five million per ninja cop. If you bring him to me dead, I'll give you 500,000, no questions asked *o* three million. PRRDS3-P38

But I think those who always do the kidnapping, either it's the ninja police these scalawags truly. So the good practice maybe in ninja cops, I will now raise the amount of

five million per ninja cop. If you bring him to me dead, I'll give you 500,000, no questions asked or three million.

The president directly condemns the police officers for the many foolishness they are involved like drugs, kidnap for ransom, corruption, and many other crimes. He instructs them to make themselves commendable and show the people the true image of a police officer. He further mentioned that once they engaged in this malpractice, the name of the President was also dragged along with it. Thus, he always encourages them to stop, or else he will be compelled to file an administrative case or terminate them.

In addition, PRRD is fed up with the alleged involvement of these officials, the ninja cops, or scalawags in illegal drug shakedowns, protection rackets, and kidnapping. For this reason, he raised the reward money for those who can bring him a ninja cop directly involved in the crime cited above and for every erring Ninja cop killed by law enforcers.

3.4. Alliteration

This refers to repeating the same consonant sounds at the beginning of words close to each other. This repetition of sounds brings attention to the lines in which it is used and creates a more aural rhythm**.** Many public speakers also use alliteration as a discursive device to produce a specific effect when they convey their speeches, and PRRD is one of them.

3.4.1.   *Hardline stance against drug and criminality*

Consider the given line of PRRD during his visit to the 2nd Mechanized Infantry (Magbalantay) Brigade.

> *..patay sila dito, patay doon pati 'yung mga criminal.*PRRDS6-P12

> ..they were killed here, they were killed there including the criminals

President Duterte uses this element to give rhythm to his speeches and to make his speech memorable. In his statement, PRRD repeatedly used 'they were killed' as words that have alliteration and are not adjacent to each other, for there are some other words between them. PRRD repeatedly uttered these words to grab the audience's attention in highlighting these criminals who were killed in different locations and involved in a series of crimes in our country. He emphasized that because of this, most of their corpses were not identified anymore. Others were stolen and were not even given a decent burial.

3.5. Anaphora

An anaphora is a rhetorical device in which a word or expression is repeated at the beginning of several sentences, clauses, or phrases. Politicians also utilize this discursive device in their speeches.

3.5.1.   *Cessation of graft and corruption in the government.*

President Duterte employs anaphora in his speeches on the issue of corruption in the Philippines. Consider the given lines of PRRD during the 42nd Philippine Business Conference (PBC) And Expo Concluding Ceremony "Giant Steps 2016 and Beyond".

> And so what I can say is that: In this government, there will be no corruption. In this government, it will be clean, as in clean and *this government* will promise you law and order. PRRDS9-P41

> Now again, I would repeat, I will not allow my country to be destroyed. I will not allow my country — the next generation to be compromised. Maski ano gawin ko. (No matter what I do).And I will not allow corruption to destroy my government. PRRDS9-P54

The president keeps on repeating the phrase 'this government' in order to persuade his audience to believe him as he assures them of eradicating or minimizing graft and corruption, starting from the highest branch of government to the lowest one and promising the whole nation in maintaining law and order at all times. The president himself spearheads the fight against graft and corruption. He puts his best foot forward in attaining peace and order always. Moreover, he reiterates the phrase 'I will not allow' to appeal to the audience's emotions and spark his concern for the country and the Filipino people by providing them with a good life and future. He would not allow the Philippines to be destroyed by drugs, terrorism, or crime. He would not allow these things to compromise the next generation of Filipinos.

3.5.2.   *Amped up attacks against the left/rebels/communists*

As a rhetorical device, anaphora is also used by PRRD for emphasis. He highlights that there are plenty of groups in Mindanao that he fails to communicate with personally and convince for a peaceful negotiation because they are groups of scholars representing their religion. These groups are the elite groups of their religion who are responsible for planning a terrorist attack. The president could not force them to punish them because of the freedom of religion as cited in the constitution. This idea is expressed in his line below.

There are a lot of them… There are a lot of them and in some places in Mindanao, plenty. PRRDS9-P15

3.5.3.   Insurgency in Mindanao

Another line of PRRD that uses anaphora is presented below.

> *Walang gustong mamatay dito, pati 'yang mga Moro diyan. Walang gustong sumali sa salpukan ng kamatayan.* PRRDS6-P14

Nobody wants to die here, even the Moro there. No one wants to join the death clash.

President Duterte repeatedly highlights the idea that nobody wants death. However, there is a formidable enemy –ISIS, where they are described as the only individuals influenced by the criminal act of butchery and killing. This is where Islam religion is also incorporated, including their influences from the terrorists' activities from other countries. Others are considered disgruntled followers, and other groups are also members of non-winning politicians. This is why they dare to join in the power clash.

3. 6. Metaphor

This is a figure of speech in which a word or phrase denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them. Political actors like President Duterte also use this analogy in their speeches. Consider the following line taken from the speech of PRRD during the 49th Charter Day Celebration of Mandaue City.

> *...okay lang 'yang mga bata pero kanang matatanda, ang inyong bibliya ang utok ni Sison.* PRRDS2-P95

…it's okay for the kids but for those old people, your bible is Sison's brain.

The president uses metaphor to express indirectness in his speech. He is comparing the younger and older minds in terms of choosing their ideology. According to PRRD, the vulnerability of the younger generation as to their choice of ideology or idealism can be considered mainly when they accept or follow some idealisms which they believe are genuine and realistic. However, as they grow older, they should have thought already what should be continued or stopped because they are already capable of weighing things well and understanding the ideology. President Duterte underscores the negative effect brought by following still the ideology of Sison (i.e., communism). He further accentuates the idea by setting China as an example where its people have abandoned communism as their ideology because they were not able to enjoy their freedom.

3. 7. Epiphora

This is also known as epistrophe, a stylistic device in which a word or a phrase is repeated at the end of successive clauses. PRRD also uses this discursive device in order to create rhythm and cadence. Consider the excerpt from one of his speeches on the insurgency in Mindanao.

> I will… If you go down, I go down. But for this martial law and the consequences of martial law and the ramifications of martial law… PRRDS6-P46

The president repeatedly utters *"go down" and "martial law"* to highlight his message to the uniformed men that he is always behind their backs in times of war. He assures them that he is always at their side in every undertaking. He is responsible for all of these regarding Martial law and other related matters. His use of repetition makes the lines more memorable.

3.8. Expressive Values

This pertains to the speaker's meaningful delivery of the message. PRRD uses this to highlight his resolute courage and dauntlessness as he faces the dilemma of the existence of rebels, radicals/terrorists. He employs further expressive values in his speeches to influence, encourage and convince his audience to believe his side of the argument. Through this, his speech becomes more potent in stirring people's attention. This is evident in his line below.

> I know that we continue to lose men. We will just have to bite the bullet and fight for our country because this is the only country that we have. PRRDS8-P93

He uses the line, 'We will just have to bite the bullet,' to express his thoughts on enduring the painful experience during the Marawi siege meaningfully. He encourages the people, particularly those who are affected, to be brave in such a difficult situation as many civilians in Mindanao were killed, pervasive destruction of homes and property happened, and numerous soldiers lost their lives during the battle of Marawi between the Philippine military and militants allied to the armed group calling itself ISIS.

Moreover, the battle in Marawi causes agonizing pain to PRRD. Many soldiers have died and suffered life-changing injuries during combat operations. With this experience, President Duterte encourages everyone to remember their sacrifice and service. Through their efforts, they have made that country more secure. Everyone must

protect the country and fight for freedom and the future as concerned citizens of this nation.

President Rodrigo Roa Duterte employs various discursive devices or rhetorical devices in his speeches on controversial issues to get people's attention and support in all his actions. Moreover, he uses them to persuade, convey ideas meaningfully, and evoke emotion on the part of the audience.

IV.   DISCUSSION

It is essential to know how politicians use discursive devices to convince an audience of their plans (Kashiha, 2022). [7] According to Kaewrungruang and Yaoharee (2018), [8] the effect of rhetorical strategies in political speeches often results from combining them. Pantao (2021) [9] argues that the ability to convey the message that the speaker and listener want the same thing plays a decisive role in establishing an ideology. Politicians often use symbols to foster national unity to achieve a sense of congruence between the audience and the speaker (Blumenau & Lauderdale, 2022). [10] In addition, the political leaders in their speeches intend to convince the readers based on their ideological underpinnings and orientation. They do this by selecting rhetorical tools that directly appeal to the emotions of their audience (Beqiri, 2018). [11] It also includes tone, diction, details, imagery, figurative language, humor, syntax, and anything used to create an effect (Ekawati, 2018) [12] deliberately.

4.1. Dysphemism

Dysphemism is a particular application of stylistically reduced words and expressions to transmit a negative attitude or create an expression instead of using more suitable neutral words and expressions. Dysphemism constitutes insults in a positive tone which contrasts with typical conceptual dysphemistic uses (Gomez, 2012) [13]. The study's findings support Prokhorova, Chekulai, Pupynina & Bekh's claim (2019) [14] that the speaker chooses explicitly dysphemisms instead of neutral expressions to achieve a particular effect. The use of dysphemism helps President Duterte show his emotional state of character, express his attitudes and values, and even ridicule religion and everything associated with it. Its use does not mitigate, dissipate or attenuate the connotations of the forbidden word but, on the contrary, motivates and further reinforces its associations (Aytan, Aynur, Aytac, et. Al, 2021 [15]; Shakoury, 2018). [16]

4.2. Directness

The assumption in traditional politeness research tends to be that the more indirect an utterance is, the more polite it

is (Brown and Levinson, 1987) [17]. Directness is therefore considered to be, in essence, impolite. It may often be considered rude in English, but it signals closeness and honesty in other languages. Brown and Levinson argued that there is a scale of politeness, ranging from going off record and avoiding speaking at the most polite end of the scale to the directness of bald on-record utterances at the impolite or least polite end of the scale. Thus, directness can be evaluated for some groups as being closer to 'necessity' and thus associated with lower-class behavior for some cultural groups (Grainger & Mills, 2016) [18]. However, this assumption appears to be based on the politeness norms of elite groups of English speakers. It becomes problematic when one looks at how directness is utilized, assessed, and understood by interactants in other cultures, communities, and contexts.

President Duterte is known for his bluntness in speaking. His use of directness in his speeches signifies simple and unsophisticated words. However, Grainger & Mills (2016) pointed out that this discursive device depends very much on the linguistic community, whether a style of speech is considered sophisticated, and whether it indicates a concern for, or an awareness of, others. Similarly, when discussing directness, it is assumed that it is primarily used for commands. One person's frankness might be considered boorishness by another; another might interpret one person's indirectness as prevarication and indecisiveness (van der Bom & Mills, 2015). [19]

Directness may be explained as matching the grammatical structure it naturally takes with the speech act. Directness requires the ability to recognize the situation, however. Being too direct when stating your opinion is sometimes perceived as an insult, especially if the hearer perceives you as someone who belongs in the lower social hierarchy (Chobanyan, 2015). [20]

Heitler (2015) [21] defines direct communication as putting into words one's feelings and explaining one's concerns. Common sayings like "Honesty is the best policy" and "The squeaky wheel gets the grease" are reflective of direct communicators, who are pretty adept at getting what they need (Joyce, 2012). [22] This is mainly because direct communicators know how to spell out their needs to those who are in a position of being able to provide. Furthermore, Heitler indicates that direct communication points to solutions while communicating thoughts and feelings indirectly via such behaviors as stewing, pouting, gesturing, or skirting around a problem with co-option words and phrases. However, it does little to resolve a problem.

Direct language is usually simpler to create and, as a result, requires less language control. The results corroborate Dobbs' (2016) [23] claim that directness adds importance to one's words to show earnest conviction in one's arguments and beliefs, making the speech more persuasive and evocative to the audience.

4.3. Alliteration

This device has been used chiefly in poetry; nevertheless, politicians use this element to give rhythm to their speeches. Naturally, human beings remember things better if they are rhythmic and melodious; hence, alliteration is an excellent device to make a speech memorable or easy to remember (Bourse, 2019). [24]

Abrams and Harpham (2013) [25] define alliteration as a rhetoric device where a speech sound in a sequence of nearby words is repeated. Politicians use alliteration to deliver their political speeches and directly or indirectly address the people or audience directly or indirectly. It is a sound device to build an additional musical effect produced by the speaker's utterance. The musical effect catches listeners' attention by creating the desired political mood. The significance of this alliteration is two-fold, which includes creating rhythm and emphasizing essential points on a particular issue (Otieno, 2015). [26]

The study's findings revealed that PRRD utilized non-immediate juxtaposition contrary to immediate juxtaposition alliteration. In non-immediate juxtaposition, the words that have alliteration are not adjacent to each other. There are other words between them. It further validates Harandi & Jahantigh's (2017) [27] claim that alliteration makes the speech of PRRD memorable and evocative about the controversial issue of those criminals who were killed in different locations and who were involved in a series of crimes in our country; therefore, this facilitates the audience to recall the ideas better.

4.4. Anaphora

It is the repetition of identical words at the start of succeeding phrases, clauses, or sentences, generally in conjunction with parallelism and climax.

With the findings, the researcher concurs with Zimmer's (2011) [28] proposition that using anaphora enables President Duterte to emphasize his keywords or ideas, often with great emotional pull. Moreover, it makes his lines memorable. Furthermore, it enables him to achieve rhythm and beat for his words. These were shown in the analysis of PRRD's speeches on controversial issues.

4.5. Metaphor

The use of metaphor allows politicians to convert abstract political ideas into more concrete and specific ones for easier understanding on the part of the people. A metaphor is a stylistic device associating abstract ideas with concrete images Sipra (2013). [29] These conceptualize the abstract domain of politics as something related to essential human experience (Pasaribu, 2017). [30]

Metaphor is more than just a literary device because it plays a fundamental part in how people represent social reality (Rubic-Remorosa, 2018). [31] The analysis revealed that some metaphors are elusive implications of issues that need great attention and action, and other metaphors are potent and profound and emphasize recent issues. In addition, the analysis showed that PRRD used metaphors to activate the listener's emotions. Metaphors may be highly manipulative as they are highly enlightening, and the effect may be positive or negative. Metaphors manipulate verbal messages to trigger our mental image. Escudero (2011), cited in Pasaribu (2017), mentioned that the message conveyed by metaphor is compelling as it works through both auditory and visual channels simultaneously, a verbal message and a mental image. In any situation, metaphors make language vivid and alive (Vestermark, 2007). [32]

President Duterte employs metaphor in his speeches as a powerful tool to stir public consciousness; that is, the system changes the people's basic ideas about themselves, their country, and their role in its development. The speaker aims to achieve persuasiveness through language (Stojan & Novak, 2019). [33] Since the use of metaphor has a persuasive impact on the public's attitude, politicians like PRRD use it to facilitate and speed up the process of communication (Jimenez, 2017). [34]

4.6. Epiphora

It is the term used to describe repeating the same word or phrase at the end of successive clauses or sentences. It is sometimes called epistrophe and antistrophe. This strategy is used as a rhetorical device throughout the arts, literature, and famous speeches. PRRD utilizes Epiphora to deliver his speeches on contentious issues, such as the insurgency in Mindanao, for it uses repetition to emphasize his keywords and phrases. With repetition falling at the end of clauses or sentences, epiphora draws words and ideas together to create a focal point of sound and meaning (Dlugan, 2015). [35]

This device effectively emphasizes a concept, idea, or situation. Since the emphasis is on the last word(s) of a series of sentences or phrases, epiphora can be dramatic and easy to understand, creating melody and rhythm (Zimmer, 2011). [36]

4.7. Expressive Values

Compellingly powerful words can modify one's judgment, arouse emotions, and influence one's decisions. Expressive values can be used to craft emotional descriptions and representations to arouse emotional reactions (Macagno & Walton, 2014). [37]

In political discourse, expressional shades depending on the purpose of their use for giving these or those semantic characteristics, can vary from friendly and familiar to slightly sarcastic (Kenzhekanova, 2015). [38] According to Mazayev (2005) [39], politicians' discourse has been permanently colored by emotional character as the purpose of such performances is to convince the listeners that imply certain language features of political discourse.

The emotive meaning can be defined as a trend in the language directly related to feelings and the psychological attitude of the speaker when expressing something; this, in turn, may produce affective responses in people towards the matter addressed (Al-Hamad, 2011). [40] The study revealed that PRRD used emotion-laden words to generate emotional appeal as he expressed his message to the crowd with extreme bravery and courage. He used expressive values or emotive expressions to convey his feelings and attitudes on a controversial issue in a robust manner. It reiterates Al-Hamad's (2011) findings that speakers emotively manipulate language to win their audience's approval, and using emotive expressions enhances political speech and gives it a kind of power. Emotiveness aims to direct listeners toward a particular matter (Shunnaq, 2017). [41] President Duterte uses emotive expressions to provoke the feelings of an audience, which may help gain their satisfaction and support for what is spoken (Al Suod & Al-Matari, 2017). [42]

V. CONCLUSION

The study examined and analyzed the discursive devices used by President Duterte in his speeches on controversial issues during his presidency. PRRD's intentions, goals, and strategies used to gain the audience's attention and trust were identified using Critical Discourse Analysis.

The present study revealed that PRRD achieves discursive practices in his political discourse by employing specific discursive devices or rhetorical strategies such as dysphemism, directness, alliteration, anaphora, metaphor, epiphora, and expressive values. Results entail that speakers like PRRD rely on rhetorical devices and strategies to evoke affiliative responses from their audience. He uses them to offend a particular group, give

rhythm and cadence to the speeches, and emphasize, influence, encourage, and persuade others. Despite using brash words in his speeches, he still shows solid values and love for the people and the country.

Hence, the researcher may utilize the abovementioned findings to provide valuable insight to the people to become good listeners and adequately discern the real and fundamental meaning of a particular discourse. Scholars can improve their ability to process and convey information while strengthening their persuasive skills. They could further analyze each rhetorical device as a specific tool in constructing an argument or making an existing argument more compelling.

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A Study on Translation of Chinese Children's Literature from the Perspective of Polysystem Theory

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Abstract— *Polysystem Theory was developed in 1970s by Israeli scholar Itamar Even-Zohar borrowing ideas from the Russian Formalist of the the 1920s(Munday, 2001: 109). Although building on work by the Formalist, Even-Zohar reacts against 'the fallacies of traditional aesthetic approach'(Even-Zohar 2002: 4), which had focus on 'high' literature and had disregarded as unimportant literary systems or genres such as children's literature, thrillers and the whole system of translated literature. We put the translation of children's literature in the general circumstance of social culture and find that children's literature is on the margin of the literary system. This causes a lot of constraints and obstructions in writing and translating for children's literature. This paper explores how the translation of children's literature were influenced by cultural environment. the author conducted the development of Chinese children's literature into 3 period and analyze how children's literature improved in different eras from the perspective of polysystem theory.*

Key words: *Polysystem; Children's Literature; Translation*

I. INTRODUCTION

The Israeli scholar Itamar Even-Zohar borrowing ideas from the Russian Formalists. For the Formalists, a literary work was not studies in isolation but as part of a literary system, which itself is defined itself as 'a system of functions of the literary order which are in continual interrelationship with each other'(Tynjanov 1927/1971: 72). Even-Zohar focuses on the relations between all these systems in overarching concept to which he gives a new term, the polysystem. This is defined by Even-Zohar as: a multiple system, a system of various system which intersect with each other and partly overlap, using concurrently different options, yet functioning as one structured whole, whose members are interdependent. He mentioned three circumstances in which translated literature may occupy the central position in target literature system:

(1).When a 'young literature' is being established and looks initially to more established literatures for ready-made models.

(2).When a literature is 'peripheral' or 'weak' , or both. It imports those literary types to use for reference.

(3).When there is a critical turning point in literary history at which established models are no longer considered sufficient, or literary vacuums in a literature.

This theory treats all literature including translation literature and other sorts of literature as an open and dynamic systems. Polysystem aims to express the dynamic and heterogeneous system concept, and to bring things and images that are inadvertently ignored or even consciously excluded into the research field.

Children's literature, as a special branch of literature, is hard for people to define and classify. Zohar's polysystem

theory has laid the theoretical foundation for the translation of children's literature, but Zohar Shavit is the scholar who has further studied the translation of children's literature both in theory and practice(Tan 2011：24）. Shavit's Children's Poetics Translation Theory mentions two primary principles that must be considered in the translation of children's literature: "one is to adjust the text to make it suitable and useful for children according to the socially accepted principle of 'good for children', that is, the educational function; the second is to adjust the plot, character's personality, language to adapt to children's understanding level and reading ability, that is, to meet their acceptance"(Shavit Zohar 1981:2).

In the following, the author will focuses on analyzing the process of the development of Chinese children's literature based on the Polysystem.

II.   LITERATURE REVIEW

2.1 The Origin of Polysystem Model

Polysystem theory is mainly based on the idea of some late Russian Formalists. According to them, a literary work is not just "a heap of devices but an ordered heap, a hierarchically structured set"(Herman,1999:104). among those Russian formalists, Yury Tynjanov has had biggest influence on Even-Zohar's polysystem theory. Two of hia essays,The Literary Fact and On The Literary Evolution are particularly relevant to the development of polysystem theory.

2.2 Current Study on Polysystem Theory

The hypothesis of polysystem theory broadens the field of translation studies and literature studies．However, it is still has some limitation. Hermans(1999:118) points out the limitation in his essay: "it is not only ferociously abstract and depersonalized, but also runs the risk of being ultimately deterministic". He continued to explain that "polysystem remains blind to all those ambivalent, hybrid, unstable, mobile, overlapping and collapsed elements that escape binary classification."

Many Chinese scholars have discussed the influences of polysystem theory for China in their paper. For example, Xie Tianzhen(2003:59-66) introduces the basic concept of polysystem theory and illustrated the significance in Chinese translation studies with abundant examples. Polysystem theory made remarkable contribution to the

cultural turn and thus provides a new approach for translation studies. He points out that there are many periods that match the 3 cases proposed by Even-Zohar when the translated literature occupies the central position in the target culture.

Thanks to those scholars, they have introduced millions of foreign literature works to China, which makes the translated literature gradually became a part of Chinese literature and promoted the rapid development of Chinese culture. However, there are still some literary genre were left behind and rarely been researched. Take the children's literature as an example: it was greatly researched and studied in most of the western countries, but in china it was lately imported and barely researched. Here, the author tend to analysis the the growing history of Chinese children's literature acoording to the 3 periods discussed above and aims to give a comprehensive perception.

III.   ORIGIN AND DEVELOPMENT OF CHINESE CHILDREN'S LITERATURE

Children's literature is an integral part of literature. Generally, researchers believe that children's literature, as an independent category of Chinese literature, emerged in May Fourth Movement period, while the late Qing Dynasty was regarded as the "sprout" period of Chinese children's literature. The birth of Chinese children's literature is closely related to the translation of foreign children's literature in the late Qing Dynasty. Because of under the prosperity of the translation, especially the translation of foreign literature, that adults in the late Qing Dynasty gradually developed a distinct "consciousness of children's literature", which also give birth to Chinese children's literature. The iconic work is "A Country without A Cat", which appeared in 1908, marking the initial birth of Chinese children's literature(Xie 1999:15). In order to recognize the development of Chinese Children's Literature from the polysystem approach, the author will arrange the whole process of the development into 3 periods.

3.1 The late Qing and Early-Republican period

Since the late Qing Dynasty, translated literature has been an important member of Chinese literature family. In fact, translated literature plays an dominant enlightening role in the modernization of Chinese literature. Just as Guo Moruo said, "No matter which ethnic culture is changing, a foreign

trend will join in". Foreign cultures become catalysts and stimuli, causing qualitative changes in our own culture. Translated literature opens the door of western cultures for us. Chinese children's literature started from the translation of western literature, which has made an indelible contribution to the initiation, establishment and development of Chinese children's literature. Driven by the idea of enlightenment and salvation, the intellectual elites of the late Qing Dynasty and the early Republic of China paid attention to children's education. Those scholars had experienced the process of imitating, exploring and creating the children's literature while translating western works. Liang Qichao is an example, in the magazine New Novel founded in Japan, he actively advocated the creation of children's poetry and personally created the four chapters of children's poetry, which is addressed patriotic poetry. In addition to poetry, he also advocated the translation of novels for children, and personally re-translated the science novel Fifteen Little Heroes(the original famous "Two Years of School Summer Vacation"). In 1902, he translated the scientific and philosophical novel "Diary of the End of the World" under the pseudonym "Yin Bing", praising the French novel. Hu Congjing(1982) believed that: "the construction of modern children's literature theory began with Liang Qichao". Liang's monograph,poems and essays, preface and postscript often have insightful views on children's literature, and have made corresponding practice.

Translated literature in the late Qing Dynasty has exerted a profound influence on Chinese children's literature, at least in the following two aspects: First, the translated literature in late Qing Dynasty pays the attention to the characteristic of narration, which makes the real creation of children's literature possible. Without narration, there would be no children's literature;second, in order to awake Chinese people, children's literature in that time is actually a political tool rather than literary genre. Most of the western works were translated into classical Chinese and it is hard for children to understand. the translated literature of late Qing Dynasty did not have a clear consciousness of targeting children readers while breaking the shackles of the old Chinese literature.

3.2 May Fourth period

This was a period of great emancipation of the mind. Distant view of ancient society, children as the belongs of their parents, their own independence has been completely denied. It is conceivable that no real children's literature can be produced under such feudal concept. The birth and development of children's literature in the real sense benefits from the correct understanding of "children"as an individual. During the May Forth Movement, with the introduction and translation of western children's literature, many insightful people, such as Zhou Zuoren and Lu Xun, realized that children were independent individuals and made gratified contributions to the discovery of "children"in their own literary field. These healthy and correct ideas arouse the keen attention of all sectors of society through various carriers. People constantly put forward new views, all kinds of ideas in the exchange of collision and fusion, so that the theory of children's literature can be gradually improved.

The active participation and guidance of cultural pioneers is one of the most important reasons why the translation of children's literature in May Fourth Movement period can be so enthusiastic. Lu Xun attached great importance to the spiritual resources provided by children's literature outside the country. He said, "if there is a new fairy tale, I do not think that is necessary to tell the story of enthronement and worship"(Lu Xun 1981). Besides Lu Xun, Zhou Zuoren, Zhao Jingshen and other modern literary masters strongly advocated and were enthusiastic about children's translation.The impetus of newspapers and publishing circles is also an important reason for the prosperity of children's literature translation during the May Fourth Movement. At that time, "Morning Newspaper", which was very influential, used a lot of space to publish the translation of children's literature.

The rich translation of children's literature promotes science and love, focusing on life and national history, encourages happiness and imagination. Advocating love is an important feature of May Fourth Movement children's literature translation.

3.3 The Reform and Opening-up period

From the end of 1920s until now, Chinese children's literature has gone through a long development. Here the author only focus on the period after the reform and opening-up policy in 1978. Due to the influence of "anti-revision-prevention" and "Cultural Revolution" in the 1960s and 1970s, the translation of children's literature in

the early year of 1978 was at an unprecedented low ebb. Engaging in translation work has the suspicion of "worship foreign things", so the translators dare not make mistakes and the translated works were barely published. Data shows that since 1962, Shanghai Children's Publishing House published the Soviet union writer Belyayev's science fiction "Pingel's Adventure",the whole 18 years, China only produced a few foreign children's literature alone, until 1981, this began to revive(Wang Genquan 2003).

The translation of children's literature in this period has the following three characteristics. First of all, during this period, translation materials come from all over the world and broke the Soviet union's dominance. Britain, Japan, Germany and France have also become the main source countries; Secondly, the objects of translation are mainly classic works. Most of the classical works of children's literature in the world have been translated. By the mid-1980s, nearly 70% of the masterpieces mentioned in the history of western children's literature had been translated into Chinese according to Wei(2009:49-54). Jules Verne's science fiction, Mark Twain's adventure novels, Stevenson's adventure novels and detective stories all be translated into Chinese.

From the above analysis, it can be seen that the translation of Chinese children's literature has made significant breakthroughs and achievements since the reform and opening-up. In a word, these gains are reflected in the following aspects: first of all, Chinese children's literature has a large number of translation and a broad vision, which has promoted the development of Chinese language education. China has the largest group of children's readers in the world. Second, Chinese translation of children's literature has a clear "classic consciousness",in the beginning, China has selected classic works from various countries, these works have passed the test of time and are the precious literary heritage and spiritual wealth left to the world. Their translation is undoubtedly of great benefit to the spiritual growth of Chinese children.

IV. CONCLUSION

To analyze the process of the development of translation of the children's literature in China under the polysystem by Even-Zohar, it can easily found out that Chinese children's

literature is placed the peripheral and weak position in the traditional Chinese literary system. With the time goes by, the position of children's literature changes from time to time but mainly in accordance with the development of history. According to the polysystem, all literary system are struggle for the primary position and always entangled with non-literary factors,such as policy, economy, culture. With the new culture movement, the emergence of the western children's literature inspires the literary pioneers. They introduced a brand-new material to China and filled the "vacuum" of modern Chinese children's literature. After the reform and opening-up, more and more types of children's literature are introduced to Chinese children, and arouse academic research on them.

Although children's literature has a high status in China, it is a pity that there is no localized, classic and successful children's literature in China. While translation has taken the center position, it means that this literary genre will soon be localized and a glorious future is on the way.

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Correlation between the Challenges of Teachers in the New Learning Delivery Modality and Leadership Practices of School Heads

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Abstract— The COVID-19 pandemic affected education worldwide due to community lockdown and quarantine, driving students and school personnel to study and work from home and leading to various learning delivery modalities. Findings revealed that teachers' challenges in the new learning delivery modality were "to a very large extent." On the other hand, school heads "highly performed" their leadership practices with teachers claiming them "performed." Moreover, teachers' challenges in the new learning delivery modalities were moderately and positively correlated with and significantly related to the school heads' leadership practices. The study concludes that the current instructional modality limit learners' interaction opportunities with their teachers and classmates and affect their holistic development. Likewise, the disparity between teachers' and school heads' perspectives on the leadership practices could be due to the limiting connection between teachers and school heads, failing to monitor activities fully in the course of duty. The study recommends that teachers are encouraged to study and attend training to understand how different learning modalities are related to students' experiences and learning to be fully equipped with what constitutes effective instructional design in distance learning contexts. Finally, leadership skills and managerial practice standards should be explored among school heads to structure quality school monitoring and evaluation to help teachers cope with the challenges of the COVID-19 pandemic.

Keywords— Challenges of Teachers, Leadership Practices, New Learning Modality

I. INTRODUCTION

1.1 Rationale of the Study

The COVID-19 health outbreak is a global issue that affects practically every aspect of human life. It caused widespread disruption such as travel restrictions, closure of schools, global economic recession, political conflicts, racism, misinformation, and controversies. Education is the most affected sector. Responses like community lockdown and quarantine have led students and teachers to study and work from home, leading to various learning delivery modalities.

Learning delivery modalities refer to the means and resources used to structure the distance learning experience between teachers and pupils (Llego, 2020). They are customized according to learners' learning levels, personal characteristics, learning needs, and learning styles (Labarrete, 2021). They are also the sensory channels or pathways through which learners give, receive, and store information (Shemshack & Spector, 2020). Unarguably, perception, memory, and sensation comprise the concept of modality.

In the Philippines, learning modality has three types: Online Distance Learning (ODL), TV/Radio-Based Instruction, and Modular Distance Learning (MDL). In ODL, teachers remotely deliver lessons to students using video-sharing platforms such as Zoom, Google Meet, etc.,

and virtual classrooms such as Google Classroom, Edmodo, and the likes (Malaya, 2020). This modality relies heavily on the internet since it facilitates learner-teacher and other peer-to-peer communication. At the same time, it allows live synchronous instruction and is more interactive than other distance learning modalities. Participants on both ends can also respond in real-time. Learners may also download materials from the internet, complete and submit assignments online, and attend webinars and virtual classes.

According to the Department of Education (DepEd), "blended learning" or "hybrid learning" is a combination of online distance learning and in-person delivery of printed materials to learners' homes through barangays for those who do not have internet access and interactive facilities in the comforts of their own homes for those who do (Custodio, 2020). However, in localities where online learning is impossible, DepEd uses radio and television to broadcast students' lessons, materials, and instructions. TV/Radio-Based Instruction utilizes Self-Learning Modules (SLMs) converted to video lessons for Television-Based Instruction and SLMs converted to radio script for Radio-Based Instruction (Llego, 2020). In other words, blended learning is a learning delivery that mixes online distance learning, TV/Radio-based Instruction, and modular distance learning.

In modular distance learning, individualized instruction allows learners to use self-learning modules (SLMs) in print or digital format/electronic copy (Llego, 2020). It is a learner's learning mode, especially in rural areas where internet connection, television signals, and radio broadcasts are not always available (Anzaldo, 2021). However, with the many newly designed learning delivery modalities amid the COVID-19 pandemic, the teachers' challenges emerged in the implementation.

The adoption of modular distance learning, as the preferred learning delivery modality among parents in basic education, posed different risks, problems, and challenges to both the teachers and students (Bao, 2020). Bernardo (2020) reported that the distribution of modules to students is a teachers' challenge considering the distance of the school from home. Instructors' obstacles, according to Lucson (2020), include expensive module printing costs, pushing other teachers to achieve module creation deadlines, and persuading parents to serve as para-teachers for the learners. Moreover, De Villa and Manalo (2020) contemplated the complexity of assessment and difficulty in instructional delivery in the new normal, which require school heads to be more lenient in their leadership practices.

However, leading through uncertainty can be daunting. There are no easy solutions, and there are frequently no obvious paths to follow. Leaders must adjust fast to a rapidly changing scenario and rely on a variety of leadership abilities and kinds when faced with uncertainty (D'Auria & De Smet, 2020). When faced with uncertainty, school administrators must deal with the urgent while keeping an eye on the future in order to provide the best possible teaching and learning environment and outcomes for students (Harris, 2020).

The worldwide pandemic, according to Desyatnikov (2020), is bringing leadership challenges to the fore, and which leaders will up to the challenge remains to be seen. Influential leaders can stay calm and maintain a sense of perspective (Center for Creative Leadership 2020). Accordingly, during a crisis, the leader's goal is to reduce loss and keep things operating as normal as possible.

Unarguably, Hannahan (2020) posited that the current crisis provides an important opportunity for education authorities to consider new approaches to provide high-quality education to millions of children. Adams (2017) argued that school heads should understand and describe their responsibilities and practices in monitoring and evaluating instruction to improve instructional delivery. Ndungu, Allan, and Bomett (2015) posited that monitoring is an activity that school heads conduct continuous and systematic checking and observing of a program or a project. At the same time, they perform an evaluation to judge, appraise or determine the value and quality of a program. In a report, Earp (2020) divulged that school leaders in this pandemic times put extra effort and attention into support staff regular scheduling, individual check-ins, organizing social events to maintain connections, and listening and responding to personal challenges experienced. Also, they practiced flexibility and autonomy to make arrangements that recognized the different needs of teachers as much as possible.

However, insufficient data have supported the specific leadership practices of school heads in monitoring and evaluating instruction amid the COVID-19 pandemic in the Philippines. Likewise, teachers' challenges have not been scientifically investigated so that top-level management in basic education could have the basis to address these pressing issues. Moreover, the link between the teachers' challenges in the new normal instructional delivery and the school heads' leadership practices in monitoring and evaluating instruction amid the COVID-19 pandemic has not been studied in depth.

Therefore, being an elementary teacher, an investigation was conducted in the Zamboanga del Norte division,

where this researcher is currently connected. It is essential to document the teachers' challenges and the school heads' leadership practices in the local setting. In so doing, offshoots of this investigation could be reflective in supporting speculations and hearsays to become valid and

reliable. Moreover, significant study results can be a basis for capacitating further the school heads and teachers to address the school-related issues and challenges amid the current health crisis.

II. METHODOLOGY

Fig. 1. Map Showing Zamboanga del Norte and the Cities of Dipolog and Dapitan

The survey and correlational research methods were employed in the study. The survey method was employed since the researcher gathered data through a questionnaire checklist to profile the respondents' personal and demographic variables, including the teachers' challenges and school heads' leadership practices. A survey, according to Creswell and Guetterman (2019), is a research tool for gathering data from a designated group of respondents to get information and insights on a variety of topics of interest. On the other hand, Bhat (2019) posited that correlational research is a form of non-experimental research approach in which a researcher examines two variables, understands, and evaluates the statistical link between them without the use of any other variables. To establish the significant association between teachers' challenges in new learning delivery modality and school heads' leadership practices in monitoring and evaluating instruction, a correlational analysis was conducted.

2.1 Research Environment

The site of the study was the public elementary and secondary schools in the Division of Zamboanga del Note. Zamboanga del Norte is a 720,594-hectare province. It is composed of two component cities, Dipolog City, the trading and commercial center, and Dapitan City, the tourists' haven, and 25 municipalities, namely: Baliguian, Godod, Gutalac, Jose Dalman, Kalawit, Katipunan, Labason, La Libertad, Leon B. Postigo, Liloy, Manukan, Mutia, Piñan, Polanco, Rizal, Manuel A. Roxas, Salug, Sergio Osmeña, Siayan, Sibuco, Sibutad, Sindangan, Siocon, Sirawai, and Tampilisan. Figure 1 shows the location of the Province of Zamboanga del Norte.

The province is situated on the western border of Mindanao and lies on the northwestern edge of the Zamboanga Peninsula. With more or less 400 kilometers of irregular coastline facing the Sulu Sea, it is bounded by the province of Misamis Occidental in the north, the provinces of Zamboanga del Sur and Zamboanga Sibugay in the east, and Zamboanga City in the south. It is strategically situated relative to the rest of the Philippine Archipelago. With an actual population count of 1,011,393 as of August 1, 2015, Zamboanga del Norte has an average of 140 persons per square kilometer.

Moreover, out of 25 municipalities in the province, this study identified thirty-five (35) school districts with a total of six hundred thirty-seven (637) public elementary schools based on the Division Enrolment Report dated October 2019. Nine (9) of these school districts are coming from the first congressional school districts with one hundred forty-four (144) public elementary schools, eleven (11) school districts are from the second congressional school districts with two hundred thirteen (213) public elementary schools, and fifteen (15) school districts are from the third congressional school districts with two hundred eighty (280) public elementary schools.

Also, this study identified ninety-seven (97) secondary schools. Twenty (20) of these schools are coming from the first congressional district, thirty-three (33) schools are from the second congressional district, and forty-four (44) schools are from the third congressional district. Figure 2 shows the location of school districts in the province involved in the study.

2.2 Research Respondents and Sampling

All of the secondary school heads were considered respondents in the study. However, the elementary school head–respondents were determined by the use of Slovin's formula. There were six hundred thirty-seven (637) elementary school heads. With a margin of error of 5%, 246 elementary school head-respondents were obtained. Simple proportionate sampling by lottery method was used in getting the school head-respondents from each district. The proportion was obtained by dividing 246 by 637, which yielded 0.3862 rounded off to the nearest ten thousandths. The number of school head representatives from each district was calculated by getting the product of the proportion and the number of school heads.

On the other hand, the teacher-respondents of the study were determined using Slovin's formula. A total of five thousand eight hundred thirty-three (5,833) public elementary (4,635) and secondary (1,198) school teachers were the target teacher population of the study. With a margin of error of 5%, 374 teacher-respondents were obtained. The proportion was calculated by dividing 374 by 5,833, which yielded 0.0641 rounded to the nearest ten thousandths. The number of teacher representatives from each district was computed by getting the product of the proportion and the total number of teachers.

Teachers and elementary school heads were chosen using a simple random sample procedure utilizing lottery method. These teacher-respondents were taken from the school, where the school head was also selected as respondents of the study. To ensure that every available teacher and elementary school principal had an equal chance of being chosen, simple random sampling was performed. The distribution of respondents in the study is shown in Table 1.

Legend:

◇ **First Congressional School Districts**

◆ **Second Congressional School Districts**

◇ **Third Congressional School Districts**

Fig. 2. The Location of School Districts in the Province of Zamboanga del Norte Involved in the Study

Table 1 Respondents of the Study

First Congressional District										
La Libertad	10	1	61	27	4	1	4	2	11	1.59
Mutia	13	1	74	25	5	1	5	2	13	1.87
Piñan	21	2	126	47	8	2	8	3	21	3.03
Polanco I	15	4	138	51	6	4	9	3	22	3.17
Polanco II	15		90		6		6		12	1.73
Rizal	17	2	86	35	6	2	6	2	16	2.31
S.Osmeña I	20	3	133	48	8	3	8	3	22	3.17
S.Osmeña II	18		82		7		5		12	1.73
Sibutad	15	2	116	33	6	2	7	2	17	2.45
Sub-Total	**144**	**15**	**906**	**266**	**56**	**15**	**58**	**17**	**146**	**21.05**

Second Congressional District										
Katipunan I	25	5	135	88	10	5	9	6	30	4
Katipunan II	19		116		7		8		15	2
Manukan I	14	5	131	81	5	5	8	5	23	3
Manukan II	11		89		4		6		10	1
Ponot	21	3	155	40	8	3	10	3	24	3
Roxas I	17	4	131	54	7	4	8	3	22	3
Roxas II	17		125		7		8		15	2
Siayan	32	4	199	55	12	4	13	4	33	4
Sindangan Central	18	5	222	144	7	5	14	9	35	5
Sindangan North	15		154		6		10		16	2
Sindangan South	24		205		9		13		22	3
Sub-Total	**213**	**26**	**1662**	**462**	**82**	**26**	**107**	**30**	**245**	**3**
Third Congressional District										
Bacungan	20	4	157	53	8	4	10	3	25	3.60
Baliguian	18	2	111	23	7	2	7	1	17	2.45
Godod	20	3	124	32	8	3	8	2	21	3.03
Gutalac I	16	3	119	52	6	3	8	3	20	2.88
Gutalac II	17		89		7		6		13	1.87
Kalawit	18	1	156		7	1	10		18	2.59
Labason	21	3	215	63	8	3	13	4	28	4.03
Liloy I	18	1	136	10	7	1	9	1	18	2.59
Liloy II	16		112		6		7		13	1.87
Salug I	10	3	108	38	4	3	7	2	16	2.31
Salug II	12		97		5		6		11	1.59

Sibuco	30	3	194	40	11	3	12	3	29	4.18
Siocon	30	3	186	56	11	3	12	4	30	4.32
Sirawai	14	2	104	40	5	2	7	3	17	2.45
Tampilisan	20	5	159	63	8	5	10	4	27	3.89
Sub-Total	280	33	2067	470	108	33	132	30	303	43.65
TOTAL	637	74	4635	1198	246	74	297	77	694	100

2.4 Research Instruments and Validity

The research tools used to gather data in this study were composed of two (2) sets of research instruments for school heads and research instruments for teachers. Each set of tools contained three (3) parts. The first section dealt with the respondents' personal profiles. The second part was the teachers' challenges scale used to measure teachers' challenges in the new learning delivery modalities extracted by the researcher from https://www.schooleducationgateway.eu/en/pub/viewpoints/surveys/survey-on-online-teaching.htm. Furthermore, the third part of the instruments was the school heads' leadership practices to determine the level of leadership practices of school heads in monitoring and evaluating instruction, which was extracted from Chiedozie and Victor (2017).

The instruments were referred to the adviser of this undertaking to ask for his acceptance and approval to utilize the tools for this study. With the support from the adviser, the instruments were subjected to validity and reliability testing. Validity testing was instituted by the adviser to check the readability and face validity of the devices. Furthermore, the instruments were piloted to 50 elementary school teachers who were not the study respondents to calculate the reliability coefficient of the instrument using Cronbach's Alpha.

Further, the four-point Likert scale format was used to determine the respondents' ratings on the extent of teachers' challenges. Scoring was done by multiplying "to a very large extent" by 4; "to a large extent" by 3; "to a small extent" by 2; and "to a very small extent" by 1. The weighted mean was described with the qualitative descriptions as follows:

Scale	Range of Values	Description	Implication
4	3.26 – 4.00	To a very large extent	Very Serious
3	2.51 – 3.25	To a large extent	Serious
2	1.76 – 2.50	To a small extent	Less Serious
1	1.00 – 1.75	To a very small extent	Not Serious

In a similar vein, to determine the respondents' responses in the level of leadership practices of school heads, the four-point Likert scale format was utilized. Scoring was done by multiplying "highly performed" answer by 4, "performed" by 3, "fairly performed" by 2, and "poorly performed" by 1. The weighted mean was given qualitative description within the established limit as follows:

Scale	Range of Values	Description
4	3.26 – 4.00	Highly Performed
3	2.51 – 3.25	Performed
2	1.76 – 2.50	Fairly Performed

1	1.00 – 1.75	Poorly Performed

2.5 Gathering of Data

The researcher wrote a letter to the Chairperson of the EMD Program of the Graduate School of St. Vincent's College Incorporated, Dipolog City, seeking endorsement to the Schools Division Superintendent of the Division of Zamboanga del Norte to gather data by administering the instrument of the study.

After the endorsement from the Chairperson was sought, the researcher wrote a letter attaching the endorsement to the Schools Division Superintendent of the Division of Zamboanga del Norte, asking for endorsement to gather data by administering the instrument of the study in the sample schools.

With the endorsement from the Superintendent, the researcher wrote a letter attaching the endorsement from the Superintendent to the School Heads asking for approval to gather data by administering the instrument of the study. Upon approval, the researcher personally administered the instruments to the respondents, mindful of the minimum health standards. After the respondents answered, the questionnaires were immediately retrieved, tallied, computed, and interpreted.

2.6 Treatment of Data

Frequency Counting and Percent. The tools were used to find out the profile of the respondents in terms of sex, length of service, and educational qualification. Percent was calculated by getting the frequency of each category divided by the total number of respondents.

Weighted Mean. It was used to quantify the respondents' ratings in teachers' challenges and the leadership practices of school heads.

Standard Deviation. It was used to determine the degree of homogeneity and heterogeneity of the responses where SD < 3 is homogenous, and SD > 3 is heterogeneous.

Mann-Whitney Test. It was utilized to test differences in the extent of challenges of teachers and the level of leadership practices of school heads when analyzed as to the sex of the respondents.

Kruskal-Wallis Test. It was used to test differences in the extent of challenges of teachers and the level of leadership practices of school heads when analyzed as to the respondents' length of service and educational

qualification. Post hoc analysis was performed when a significant difference existed of the variables tested to determine where the difference was situated with Bonferroni-adjusted significant level using Dunn's Test.

Spearman Rank-Order Correlation. It was used to find out the effect of teachers' challenges in the new learning delivery modalities on the leadership practices of school heads in monitoring and evaluating instruction.

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

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

The data gathered for this study were encoded and analyzed using Statistical Package for the Social Sciences (SPSS version 20.0), Statistical Minitab (Version 20), and Microsoft Excel Data Analysis ToolPak. Hence, posting the statistical formulas was not necessary. The statistical test was performed at a 0.05 level of significance.

III. DATA AND RESULTS

The presentation sequence is arranged according to the order of the problems stated in the first chapter.

3.1 Profile of School Heads and Teachers

Table 2 Profile of School Heads and Teachers in terms of Sex

Sex	School Heads		Teachers	
	Frequency	Percent	Frequency	Percent
Male	78	24.4	69	18.4
Female	242	75.6	305	81.6
Total	320	100.0	374	100.0

Table 2 shows the profile of school heads and teachers in terms of sex. It can be gleaned on the table that about 76 percent of the school heads were females. It means that female school heads dominated their counterpart. It implies that more women today are holding managerial and supervisory positions in educational institutions.

The finding corroborated Antiquina's (2012) study, whose result revealed that women generally participate in the management and leadership of schools today.

As to the teachers, about 82 percent were females. The table shows that more female teachers were in the Department of Education's teaching profession, just like the school heads. It means that women more than men prefer teaching jobs. Observation also supports that women are more pupils' oriented individuals reflective of who they are at home.

The finding substantiated the study of Fabrega, as cited by Tuballa (2014), whose research found that there were more female teachers than the males in the Fourth Congressional District of Camarines Sur.

Table 3 Profile of School Heads and Teachers in terms of Length of Service

Length of Service	School Heads		Teachers	
	Frequency	Percent	Frequency	Percent
5 years and below	30	9.4	111	29.7
6-10 years	48	15.0	57	15.2
11-15 years	30	9.4	59	15.8
16-20 years	48	15.0	34	9.1
21-25 years	78	24.4	31	8.3
26 years and above	86	26.9	82	21.9
Total	320	100.0	374	100.0

Table 3 presents the profile of school heads and teachers in terms of length of service. It is divided into six brackets: 5 years and below, 6 – 10 years, 11 – 15 years, 16 – 20 years, 21 – 25 years, and 26 years and above.

The table shows that about 67 percent of the school heads served for more than 15 years. It means that the division is dwelt by experienced leaders. They are seasoned school managers and supervisors.

For the teachers' profile, 55 percent were in the service for more than ten years. It means that a higher percentage of the teachers are also mature and experienced in the division under study.

The present finding affirmed the study of Stronge, Ward, and Grant (2011) when they disclosed that mature professionals engage in classroom supervision.

Table 4 Profile of School Heads and Teachers in terms of Educational Qualification

Educational Qualification	School Heads		Teachers	
	Frequency	Percent	Frequency	Percent
Bachelor's Degree	24	7.5	86	23.0
Bachelor's Degree with MA/MS units/CAR	178	55.6	231	61.8

Master's Degree	18	5.6	46	12.3
Master's Degree with doctoral units/CAR	66	20.6	4	1.1
Doctoral Degree	34	10.6	7	1.9
Total	**320**	**100**	**374**	**100.0**

Presented in Table 4 is the profile of school heads and teachers in terms of educational qualification. The table shows that about 37 percent of the school heads from Zamboanga del Norte completed graduate education. It could also be seen on the table that a more significant proportion of the school heads completed their master's degree with doctoral units [20.6%]. The finding conforms to the Department of Education requiring a master's degree holder for leadership and managerial positions.

A similar view could be seen in the number of teachers holding units in their master's degree. They constituted about 62 percent, which could be considered the majority. At the same time, there were still many teachers who did not bother about taking graduate education. Thus, the Department of Education has to go over their hiring and promotion policies and procedures as there are teachers who are not attending graduate studies. In the advent of global competitiveness, teachers have to attend graduate education for them at least updated with the educational trends. Further, new knowledge and updated learning are essential for one who is engaged in teaching the new generation.

Williams (2011) pointed out that graduate studies allow pursuing specific research and scholarly interests. Moreover, it will enable one to make contributions to society. Bankhead (2011) also asserted that continuing graduate education provides opportunities for graduates who are not as widespread as those who have not obtained professional advancement. She said further that professional development and improvement serve as the gateway to better options and more opportunities.

3.2 Challenges of Teachers in the New Learning Delivery Modalities

Table 5 Extent of the Challenges of Teachers in the New Learning Delivery Modality

School Heads	AWV	SD	Description	
1. Teachers' access to technology (computers, printers, software, stable internet connection, etc.)	3.30	0.822	To a very large extent	Very Serious
2. Collecting and checking pupils' output	3.55	0.667	To a very large extent	Very Serious
3. Communicating with pupils	3.06	0.842	To a large extent	Serious
4. Communicating with parents/guardians	3.15	0.988	To a large extent	Serious
5. Teachers' modular instruction competence	3.25	0.830	To a large extent	Serious
6. Distribution and delivery of modules	3.38	0.837	To a very large extent	Very Serious
7. Pupils' assessment feedback	3.21	0.743	To a large extent	Serious
8. Pupils' accessibility to modules	3.15	0.770	To a large extent	Serious
9. Involving disaffected pupils	3.09	0.687	To a large extent	Serious
10. Involving pupils from socially disadvantaged homes	3.11	0.751	To a large extent	Serious
11. Keeping all pupils motivated and engaged	3.23	0.776	To a large extent	Serious
12. Supporting pupils with special needs or	2.91	0.815	To a large extent	Serious

disability				
13. **Converting activities and content into distance learning**	3.28	0.769	To a very large extent	Very Serious
14. **Assessing pupils' progress**	3.55	0.637	To a very large extent	Very Serious
15. **Preparing content/module for distance learning**	3.47	0.749	To a very large extent	Very Serious
16. **Direction/support given by the school**	3.45	0.911	To a very large extent	Very Serious
17. **Workload and stress working from home and school**	3.45	0.722	To a very large extent	Very Serious
18. **Time management and organization**	3.49	0.800	To a very large extent	Very Serious
19. **The school has switched to all learning modalities designed by DepEd**	3.40	0.768	To a very large extent	Very Serious
20. **Support extended by the external stakeholders**	3.21	0.968	To a large extent	Very Serious
Mean & SD	3.28	0.605	To a very large extent	Very Serious
Teachers				
1. **Teachers' access to technology (computers, printers, software, stable internet connection, etc.)**	3.24	0.686	To a large extent	Serious
2. **Collecting and checking pupils' output**	3.53	0.652	To a very large extent	Very Serious
3. **Communicating with pupils**	3.11	0.852	To a large extent	Serious
4. **Communicating with parents/guardians**	3.24	0.722	To a large extent	Serious
5. **Teachers' modular instruction competence**	3.32	0.780	To a very large extent	Very Serious
6. **Distribution and delivery of modules**	3.42	0.783	To a very large extent	Very Serious
7. **Pupils' assessment feedback**	3.21	0.720	To a large extent	Serious
8. **Pupils' accessibility to modules**	3.21	0.754	To a large extent	Serious
9. **Involving disaffected pupils**	3.06	0.739	To a large extent	Serious
10. **Involving pupils from socially disadvantaged homes**	3.09	0.756	To a large extent	Serious
11. **Keeping all pupils motivated and engaged**	3.28	0.706	To a very large extent	Very Serious
12. **Supporting pupils with special needs or disability**	3.13	0.786	To a large extent	Serious
13. **Converting activities and content into distance learning**	3.34	0.680	To a very large extent	Very Serious
14. **Assessing pupils' progress**	3.41	0.700	To a very large extent	Very Serious

15. Preparing content/module for distance learning	3.40	0.691	To a very large extent	Very Serious
16. Direction/support given by the school	3.33	0.776	To a very large extent	Very Serious
17. Workload and stress working from home and school	3.27	0.792	To a very large extent	Very Serious
18. Time management and organization	3.33	0.755	To a very large extent	Very Serious
19. The school has switched to all learning modalities designed by DepEd	3.26	0.851	To a very large extent	Very Serious
20. Support extended by the external stakeholders	3.14	0.776	To a large extent	Serious
Mean & SD	3.27	0.552	To a very large extent	Very Serious

Overall				
1. Teachers' access to technology (computers, printers, software, stable internet connection, etc.)	3.25	0.716	To a large extent	Serious
2. Collecting and checking pupils' output	3.53	0.654	To a very large extent	Very Serious
3. Communicating with pupils	3.10	0.848	To a large extent	Serious
4. Communicating with parents/guardians	3.22	0.785	To a large extent	Serious
5. Teachers' modular instruction competence	3.31	0.790	To a very large extent	Very Serious
6. Distribution and delivery of modules	3.41	0.794	To a very large extent	Very Serious
7. Pupils' assessment feedback	3.21	0.723	To a large extent	Serious
8. Pupils' accessibility to modules	3.20	0.757	To a large extent	Serious
9. Involving disaffected pupils	3.06	0.727	To a large extent	Serious
10. Involving pupils from socially disadvantaged homes	3.09	0.754	To a large extent	Serious
11. Keeping all pupils motivated and engaged	3.27	0.720	To a very large extent	Very Serious
12. Supporting pupils with special needs or disability	3.08	0.796	To a large extent	Serious
13. Converting activities and content into distance learning	3.33	0.698	To a very large extent	Very Serious
14. Assessing pupils' progress	3.44	0.688	To a very large extent	Very Serious
15. Preparing content/module for distance learning	3.42	0.703	To a very large extent	Very Serious
16. Direction/support given by the school	3.36	0.806	To a very large extent	Very Serious

17. Workload and stress working from home and school	**3.31**	**0.780**	**To a very large extent**	**Very Serious**
18. Time management and organization	**3.36**	**0.766**	**To a very large extent**	**Very Serious**
19. The school has switched to all learning modalities designed by DepEd	**3.29**	**0.835**	**To a very large extent**	**Very Serious**
20. Support extended by the external stakeholders	**3.15**	**0.819**	**To a large extent**	**Serious**
Overall Mean & SD	**3.27**	**0.563**	**To a very large extent**	**Very Serious**

Table 5 reveals the extent of the challenges of teachers in the new learning delivery modality. Teachers' challenges refer to the issues and problems encountered by teachers in implementing modular distance learning amid the health crisis. Out of the 20 items used for the survey, 12 of them were rated by the teachers "to a very large extent," with affirmation by the school heads.

The table discloses that the teachers and school heads rated "to a very large extent" the teachers' access to technology (computers, printers, software, stable internet connection, etc.). It means that the teachers were struggling in accessing technological tools for school-related use amid this pandemic. The experience of the researcher supported that computers, printers, and internet connections were inadequate. The production of print modules was affected due to the inadequacy of technological resources. The finding confirmed Rasheed, Kamsin, Abdullah (2020), whose study revealed that teachers' challenges were mainly on using technology for teaching. The current result also corroborated Ivaniuk and Ovcharuk (2020).

Secondly, teachers and school heads rated "to a very large extent" the collection and checking of pupils' outputs as a challenge. The researcher's experience also supported that collection of outputs was difficult, especially those home from far-flung areas. It was also noted the impartialities of pupils' responses in the learning activities embedded in the module. Thus, the teachers found it challenging to check and grade the students' outputs. Rasmitadila, Aliyyah, Rachmadtullah, Samsudin, Syaodih, Nurtanto, and Tambunan (2020) noted that a teacher could not collect and check pupils' assessment fairly results due to the distance of the school from home amid COVID-19.

Thirdly, teachers and school heads indicated the teachers' modular instruction competence as a challenge "to a very large extent." The interview of this researcher with some of her colleagues in the Division of Zamboanga del Norte revealed that teachers required more training regarding modular instruction implementation. It was further noted

that modular instruction was implemented without the teachers' proper training on its implementation. The finding confirmed Rannastu-Avalos and Siiman's (2020) claim revealing that module implementation with young learners appeared to be the main challenge for distance learning.

Fourth, distribution and delivery of modules was a challenge "to a very large extent." This writer's experience documented that module distribution and delivery difficulty was apparently a severe barrier for teachers to promote instruction at a distance with the learners. Observation disclosed further that some parents who were asked to pick up the modules failed due to lockdowns and prohibitions to get out from home. De Villa and Manalo (2020) found difficulty in instructional delivery as one of the themes related to challenges in distance learning in the new normal.

Fifth, teachers struggled "to a very large extent" to keep all pupils motivated and engaged. Modular distance learning delimits the teacher-learner connection. Thus, the new normal practice of teaching compromises pupils' motivation and engagement in school. The present finding supported Abuhammad (2020), who documented that some students have not engaged in lessons due to a lack of communication with the distance learning instructor. Likewise, Abramenka (2015) summarized that motivation and collaboration were reported as areas that cause barriers in distance learning environments.

In a similar vein, cconverting activities and content into distance learning was the sixth challenge encountered by teachers "to a very large extent." Similarly, preparing content/module for distance learning was the seventh challenge faced by teachers. Observation of this writer divulged that teachers were undertrained in the production of modules. Pimentel-Tibon (2020) unveiled that the mass production of the needed teachers' and learners' learning materials and the support of media institutions like TV and radio stations were critical. More challenging was the

implementation of a home-based laboratory for classes that require laboratory exercises. Physical education classes at home were also tricky. Teachers were also struggling to document the physical fitness activities of students at home. Likewise, monitoring the fitness progress among the pupils and students was a great challenge encountered by the teachers. Gellette-Swan's (2017) study noted that contents converted into a form deemed suitable for external delivery (home-based school) was a significant problem for distant students who feel or experience isolation. Compared to face-to-face education, these students often face several barriers to their full participation in coursework units. These barriers may not be experienced by those engaging in these same units via face-to-face or blended enrolment modes.

The eighth severe issue that the teachers encountered in modular instruction was assessing pupils' progress. The report documented that proper assessment of the cognitive aspect was challenging because parents helped provide answers to the assignments/tests given by a teacher. The present finding supported Rasmitadila, Aliyyah, Rachmadtullah, Samsudin, Syaodih, Nurtanto, and Tambunan (2020). The research exposed that the teachers' difficulty in assessing pupils' progress tends to be due to parental intervention that does not reflect the actual circumstances of students, which might be seen in school before "school from home."

In a similar vein, the direction/support given by the school was identified as a challenge "to a very large extent." It was also noted that, at the start of distance learning implementation, teachers suffered during the production of modules due to a lack of technological support. Computers and printers as primary tools to produce copies of modules were inadequate and to some schools were unavailable. Also, internet connection was not available to download learning modules built by the national level. Bond papers and printers' ink were also scarce during the production of print modules. The finding confirmed Llego (2020), who pointed out that critical for implementing modular instruction is producing the needed teacher's and learner's learning materials. Unarguably, Confait (2015) stressed that the enforcement of effective teaching practices relies on improved teacher support, which would impact students' learning and achievements.

Likewise, "workload and stress working from home and school" were considered by teachers as a challenge "to a very large extent." The current expose substantiated Esguerra (2018), who averred that the chronically overworked and stressed state of public school teachers in the Philippines is well-known. Further, Albert, David, and Vizcaino's (2019) pointed out that the workload of public school teachers is not only limited to teaching but also to

other non-teaching tasks, which are associated with teachers' stress. Accordingly, actual teaching is increasingly being sidelined by the multitude of other responsibilities and roles that teachers play. Following the tragic suicide of two public school teachers in 2018, the Department of Education (DepED) has vowed to reduce teachers' workload, details of which have remained unclear (Mateo 2018).

Furthermore, time management and organization were found a challenge by teachers "to a very large extent." Undeniably, the pandemic has recalibrated how teachers divide their time between teaching, engaging with students, and administrative tasks. According to a survey conducted by Instituto Peninsula, in Brazil, 83% of teachers did not consider being prepared to teach remotely, 67% were anxious, 38% felt tired, and less than 10% were happy or satisfied (Barron, Cobo, Munoz-Najar & Ciarrusta, 2021). Accordingly, the pandemic has highlighted the need for flexibility and more time for student-teacher interactions.

Moreover, switching to all learning modalities designed by DepEd was a teachers' challenge "to a very large extent." Landicho (2021) posited that one of the most evident changes prompted by the switch to DepEd's learning modalities is the absence of activities where students can examine real objects and samples, collaborate with their classmates on worksheets, and ask questions with their teacher while being engaged in the exercises. Tools such as globes, maps, and other laboratory instruments are not available in each student's household. Various types of examinations can no longer be done as summative assessments as long as school campuses remain closed. In general, assessments must be designed appropriately for the new normal learning setup (Landicho, 2021). More practical issues include the limited or intermittent Internet connectivity at times, which raises a more practical concern regarding students' participation in their class activities.

In general, teachers' challenges in the new learning delivery modalities were "to a very large extent." The school heads complimented the finding. It means that implementing the new learning delivery modality was crucial. It implies that the phenomenon could negatively impact students' learning outcomes, especially those who quickly fail to cope with the change.

The current result supported Pimentel-Tibon (2020), who disclosed a great challenge for teachers and school heads dealing with learners under any modes of distance learning or blended learning who are not capable of learning independently or who are not periodically supported by their parents or guardians. The study further unmasked

that teachers' challenges affected the students' holistic development, with limited interaction opportunities with their teachers and classmates.

With this, DepEd needs substantial and additional financial resources to meet the objectives of the implementation. Hence, the support of local government units, civil society organizations, and other stakeholders becomes indispensable as the key to providing quality basic education accessible and responsive in the new normal.

3.3 Difference of the Challenges of Teachers in the New Learning Delivery Modalities

Table 6 Test of Difference of the Challenges of Teachers in the New Learning Delivery Modalities

Profile	U-Value	H-Value	p-value @ 0.05	Interpretation
Sex	**2870.00**		**0.974**	**Not Significant**
Length of Service		**13.499**	**0.099**	**Not Significant**
Educational Qualification		**2.478**	**0.649**	**Not Significant**

Table 6 reveals no significant difference in teachers' challenges in the new learning delivery modalities between males and females. It could mean that the male and female teachers have similar challenges encountered in delivering instructions amid the COVID-19 pandemic. The present result refuted Tosun, Mıhcı, and Bayzan (2021). Their analysis of problem frequency based on demographics revealed that female teachers were more likely to suffer challenges like IT skills.

The table discloses further that a significant difference in teachers' challenges in the new learning delivery modalities was not evident when grouped according to educational qualification. It means that teachers in the Division of Zamboanga del Norte have equally encountered difficulties implementing the new learning delivery modalities. However, the present result repudiated Sarfo and Cudjoe (2016) when their study disclosed that school heads with higher educational levels highly implemented the supervisory functions in their school.

Nonetheless, teachers of the Zamboanga del Norte division did not significantly differ in their challenges encountered in implementing the new learning delivery modalities when analyzed according to the length of service. It means that the young and old teachers in the service have experienced similar challenges. However, the present result contradicted Tosun, Mıhcı, and Bayzan's (2021) study, which divulged that teachers in the age group of 41+, who belong to generation X, tended to experience more challenges like a lack of IT skills in comparison with their younger peers.

3.4 Leadership Practices of School Heads

Table 7 Extent of School Heads' Leadership Practices in terms of Instruction Monitoring

School Heads	AWV	SD	Description
1. Monitoring of teachers instructional delivery to render suggestions for enhancement	3.60	0.660	Highly Performed
2. Checking of teachers lesson notes to assist in the improvement	3.53	0.846	Highly Performed
3. Checking of staff school attendance to ensure regular instructional delivery	3.45	0.889	Highly Performed
4. Checking of teachers' records of work done to monitor their progress	3.38	0.904	Highly Performed
5. Monitoring staff truancy level to foster their dedication to their duties	3.43	0.888	Highly Performed
6. Monitoring of staff participation in school meeting	3.53	0.868	Highly Performed
7. Monitoring teachers' compliance to school schedules	3.57	0.797	Highly Performed

8. Monitoring of staff participation in school extra-curricular activities	3.43	0.797	Highly Performed
9. Monitoring teachers' instructional delivery and their level of compliance to enhance their commitment to teaching	3.43	0.888	Highly Performed
10. Monitoring the modular contents to see that it covers the school's curricular objectives	3.51	0.800	Highly Performed
Mean & SD	3.49	0.760	Highly Performed
Teachers			
1. Monitoring of teachers instructional delivery to render suggestions for enhancement	3.18	0.675	Performed
2. Checking of teachers lesson notes to assist in the improvement	3.18	0.782	Performed
3. Checking of staff school attendance to ensure regular instructional delivery	3.22	0.798	Performed
4. Checking of teachers' records of work done to monitor their progress	3.23	0.760	Performed
5. Monitoring staff truancy level to foster their dedication to their duties	3.05	0.812	Performed
6. Monitoring of staff participation in school meeting	3.19	0.733	Performed
7. Monitoring teachers' compliance to school schedules	3.20	0.755	Performed
8. Monitoring of staff participation in school extra-curricular activities	3.13	0.837	Performed
9. Monitoring teachers' instructional delivery and their level of compliance to enhance their commitment to teaching	3.21	0.734	Performed
10. Monitoring the modular contents to see that it covers the school's curricular objectives	3.08	0.847	Performed
Mean & SD	3.17	0.703	Performed
Overall			
1. Monitoring of teachers instructional delivery to render suggestions for enhancement	3.27	0.693	Highly Performed
2. Checking of teachers lesson notes to assist in the improvement	3.26	0.807	Highly Performed
3. Checking of staff school attendance to ensure regular instructional delivery	3.27	0.822	Highly Performed
4. Checking of teachers' records of work done to monitor their progress	3.26	0.793	Highly Performed
5. Monitoring staff truancy level to foster their dedication to their duties	3.13	0.842	Performed
6. Monitoring of staff participation in school	3.27	0.774	Highly Performed

	School Heads			
	meeting			
7.	**Monitoring teachers' compliance to school schedules**	**3.28**	**0.777**	**Highly Performed**
8.	**Monitoring of staff participation in school extra-curricular activities**	**3.20**	**0.836**	**Performed**
9.	**Monitoring teachers' instructional delivery and their level of compliance to enhance their commitment to teaching**	**3.26**	**0.773**	**Highly Performed**
10.	**Monitoring the modular contents to see that it covers the school's curricular objectives**	**3.17**	**0.854**	**Performed**
	Overall Mean & SD	**3.24**	**0.726**	**Performed**

Table 7 presents the extent of leadership practices of school heads in terms of instruction monitoring. Operationally, monitoring refers to school heads' organized process of overseeing and checking the activities undertaken in school, especially activities undertaken by teachers, students, and the external stakeholders, to ascertain whether it is capable of achieving the planned results or not. It can be seen in the table that school heads highly performed their instruction monitoring duties and responsibilities. However, teachers only indicated that their school heads performed their instructional monitoring activities. A disparity in the result is evident. Teachers did not affirm the school heads' claims, resulting in the overall performance of instruction monitoring in their stations as "performed." The researcher's observation unveiled that school heads also observed minimum health protocols mandated by the local Inter-Agency Task Force COVID-19 pandemic. Workspace in school was reduced while work from the home arrangement was enforced. Furthermore, like the school heads, teachers also were observing work from home and skeleton arrangements. With this, the connection between teachers and school heads was limited, failing to fully monitor activities in the course of duty.

However, it was evident that school heads highly performed instruction monitoring to inform teachers on their strengths and weaknesses and opportunities to improve and address their limitations. Likewise, school heads highly valued instruction monitoring amid the pandemic to enable teachers to understand their aptitude and shortcomings in certain aspects or areas of teaching. Sweigart (2015) emphasized that there has been growing empirical evidence about school heads' instructional monitoring. It enhances people's efficacy (Taylor & Tyler, 2012)), promotes professional development (RAND Corporation, 2018), and improves performance (Cleaver, Detrich & States, 2019).

Henceforth, Hattie (2009) argued that there should be monitoring to generate actionable performance feedback. Park, Takahashi, and White (2014) supported that teachers need quality feedback from their school heads to enhance instructional abilities. Moreover, school heads can effectively utilize monitoring results since they have a crucial role in ensuring quality instruction and learning in each classroom (Education for Excellence, 2012).

Table 8 Extent of Leadership Practices of School Heads in terms of Instruction Evaluation

	School Heads	AWV	SD	Description
1.	**Setting and evaluating deadlines to ensure teachers coverage of their scheme of work**	3.57	0.772	**Highly Performed**
2.	**Evaluating teachers' use of instructional time for possible adjustment**	3.58	0.770	**Highly Performed**
3.	**Evaluating daily productivity of teachers to enhance their teaching roles**	3.45	0.798	**Highly Performed**
4.	**Ensuring appropriate delegation of instructional tasks to teachers for timely delivery**	3.53	0.799	**Highly Performed**
5.	**Linking school priorities with educational objectives**	3.47	0.973	**Highly Performed**

	for school effectiveness			
6.	Avoidance of procrastination in preparing the school time-table	3.42	0.989	Highly Performed
7.	Ensuring accurate allocation of time for each subject for adequate coverage of all subjects	3.42	0.887	Highly Performed
8.	Limiting the intrusion of extra-curricular activities on instructional time	3.30	0.890	Highly Performed
9.	Discouraging unnecessary and unscheduled visitors during school hours for steady instructional delivery	3.38	0.860	Highly Performed
10.	Controlling various school activities to maintain focus on instructional tasks	3.47	0.890	Highly Performed
	Mean & SD	**3.46**	**0.773**	**Highly Performed**
Teachers				
1.	Setting and evaluating deadlines to ensure teachers coverage of their scheme of work	3.22	0.785	Performed
2.	Evaluating teachers' use of instructional time for possible adjustment	3.03	0.882	Performed
3.	Evaluating daily productivity of teachers to enhance their teaching roles	3.07	0.817	Performed
4.	Ensuring appropriate delegation of instructional tasks to teachers for timely delivery	3.17	0.798	Performed
5.	Linking school priorities with educational objectives for school effectiveness	3.22	0.729	Performed
6.	Avoidance of procrastination in preparing the school time-table	3.14	0.709	Performed
7.	Ensuring accurate allocation of time for each subject for adequate coverage of all subjects	3.14	0.789	Performed
8.	Limiting the intrusion of extra-curricular activities on instructional time	3.08	0.803	Performed
9.	Discouraging unnecessary and unscheduled visitors during school hours for steady instructional delivery	3.08	0.810	Performed
10.	Controlling various school activities to maintain focus on instructional tasks	3.09	0.766	Performed
	Mean & SD	**3.12**	**0.707**	**Performed**
Overall				
1.	Setting and evaluating deadlines to ensure teachers coverage of their scheme of work	3.30	0.793	Highly Performed
2.	Evaluating teachers' use of instructional time for possible adjustment	3.15	0.888	Performed
3.	Evaluating daily productivity of teachers to enhance their teaching roles	3.15	0.827	Performed
4.	Ensuring appropriate delegation of instructional tasks to teachers for timely delivery	3.25	0.810	Performed
5.	Linking school priorities with educational objectives	3.27	0.792	Highly Performed

for school effectiveness			
6. **Avoidance of procrastination in preparing the school time-table**	3.20	0.783	Performed
7. **Ensuring accurate allocation of time for each subject for adequate coverage of all subjects**	3.20	0.817	Performed
8. **Limiting the intrusion of extra-curricular activities on instructional time**	3.12	0.826	Performed
9. **Discouraging unnecessary and unscheduled visitors during school hours for steady instructional delivery**	3.14	0.828	Performed
10. **Controlling various school activities to maintain focus on instructional tasks**	3.17	0.807	Performed
Overall Mean & SD	3.20	0.733	Performed

Table 8 presents the extent of leadership practices of school heads in terms of instruction evaluation. Instruction evaluation is a school head process that gauges the school program's success in meeting the objectives. It can be seen in the table that school heads "highly performed" their instruction evaluation. However, teachers only indicated that their school heads "performed" their instruction evaluation activities. A difference in the result is evident. Teachers did not support the school heads' claims, resulting in the overall performance of instruction evaluation in their stations as "performed." It can also be noted that school heads also observed the health standards established by the local Inter-Agency Task Force COVID-19 pandemic. The mass gathering was prohibited; thus, workspace in school was delimited with the implementation of the work from home and skeleton arrangement. With this, face-to-face interactions between teachers and school heads were limited, failing to evaluate activities fully during duty. However, the writer's observation construed that school heads considered the importance of evaluation practices to engage teachers in meaningful and transformative teaching experiences amid the COVID-19 pandemic. According to Fullan (2001), evaluation is a task that has its purpose in identifying merits and deficiencies and is an integrative part of the control task. Accordingly, the quality functionality of tasks is measured by means of evaluation.

The current finding supported D'souza (2006), who noted that evaluation was a valuable means of determining whether a person carried out his given task. The study also found that evaluation was a way to determine whether a person is helping to achieve set objectives and when a specific person with his unique qualities and talents gives the best service.

Table 9 Summary of the Extent of Leadership Practices of School Heads in Monitoring and Evaluating Instruction

School Heads	AWV	SD	Description
Instruction Monitoring	3.49	0.760	**Highly Performed**
Instruction Evaluation	3.46	0.773	**Highly Performed**
Overall	3.48	0.761	**Highly Performed**
Teachers	**AWV**	**SD**	**Description**
Instruction Monitoring	3.17	0.703	**Performed**
Instruction Evaluation	3.12	0.707	**Performed**
Overall	3.15	0.706	**Performed**
Combined	**AWV**	**SD**	**Description**
Instruction Monitoring	3.24	0.726	**Performed**
Instruction Evaluation	3.20	0.733	**Performed**
Overall	3.22	0.712	**Performed**

In summary, Table 9 presents the school heads' leadership practices. The table reveals that school heads claimed to have been "highly performed" in instruction monitoring, instruction evaluation, and the combined leadership practices. However, the teachers only indicated "performed" along with those items, resulting in a combined qualitative description of "performed" in instruction monitoring and evaluation and the combined school heads' leadership practices. Meaning, school heads' leadership practices have not been exercised to an exceptional level due to the COVID-19 pandemic providing room for improvement. Nevertheless, the result manifested that school heads have navigated from what has been traditionally delivered to the practices attuned with the pandemic.

The current finding supported Cahapay (2021), whose study revealed that school heads' leadership practices during the pandemic shifted to navigating the crisis with adaptive leadership, cultivating practices in crisis management, managing through the machine, freezing the standards and patterns, promoting inclusivity in the new normal, and caring first for what is essential.

Also, the present finding supported the common notion that effective leaders, like effective teachers, adjust and draw on a range of skills and approaches depending on the context. Regardless of health and related emergencies, a typical school day requires leaders to move from authority figure to teammate, coach, and therapist, navigating through a range of roles as each demand arises. The ability of school heads to shift and adjust leadership approaches based on what is needed is key to being effective as a leader.

Difference in Leadership Practices of School Heads

Table 10 Test of Difference in Leadership Practices of School Heads

Instruction Monitoring	U-Value	H-Value	p-value @ 0.05	Interpretation
Sex	246.00		0.764	Not Significant
Length of Service		11.521	0.042	Significant
Educational Qualification		3.269	0.352	Not Significant
Instruction Evaluation	**U-Value**	**H-Value**	**p-value @ 0.05**	**Interpretation**
Sex	216.50		0.355	Not Significant
Length of Service		7.272	0.201	Not Significant
Educational Qualification		0.994	0.803	Not Significant
Leadership Practices of School Heads	**U-Value**	**H-Value**	**p-value @ 0.05**	**Interpretation**
Sex	229.50		0.151	Not Significant
Length of Service		9.241	0.220	Not Significant
Educational Qualification		1.948	0.422	Not Significant

Table 10 discloses no significant difference in school heads' instruction monitoring between males and females. It means that the male and female school heads have similar leadership practices in delivering instructions in school amid the COVID-19 pandemic. The present result corroborated Buendicho's (2018) study, which revealed no distinction in the monitoring practices between male and female school heads.

The table reflects further that a significant difference in school heads' instruction monitoring was not evident when grouped according to educational qualification. It means

that school heads in the Division of Zamboanga del Norte have equally implemented the instruction monitoring in the division. The current finding also supported Buendicho (2018).

However, school heads of the Zamboanga del Norte division significantly differ in their instruction monitoring when analyzed according to the length of service. It means that the young and old school heads have deviated from their instruction monitoring. The present finding confirmed the result in the study of Chidi and Victor (2017). They revealed that older school heads embraced

current trends in supervision which makes them different from the younger ones.

Furthermore, the table unveils no significant difference in school heads' instruction monitoring between males and females. It means that the male and female school heads have a similar extent of evaluating the delivery of instructions in school amid the COVID-19 pandemic. The present result refuted Martínez, Molina-López, and de Cabo (2020). The findings revealed that only highly-skilled female principals were associated with higher management quality.

The table unmasks further that a significant difference in school heads' instruction evaluation was not evident when grouped according to educational qualification. It means that school heads in the Division of Zamboanga del Norte also implemented the instruction evaluation regardless of academic qualification.

Moreover, school heads of the Zamboanga del Norte division significantly differ in their instruction evaluation when analyzed according to the length of service. It means that the young and old school heads in the service equally administer instruction evaluation.

In general, the table discloses no significant difference in school heads' leadership practices between males and females. It means that the male and female school heads have similar leadership practices. The table unveils further that a significant difference in school heads' leadership practices was not evident when grouped according to educational qualification. It means that school heads in the Division of Zamboanga del Norte also implemented the same practices regardless of academic qualification. Moreover, school heads of the Zamboanga del Norte division did not significantly differ in their leadership practices when analyzed according to the length of service. It means that the young and old school heads in the service equally exercise leadership practices during this time of the pandemic.

The current result refuted Aquino, Afalla, and Fabelico (2021). Their study found that school heads who obtained their doctorate degrees had a greater level of leadership practices than the holders of master's degrees.

3.5 Relationship between the Challenges of Teachers in the New Learning Delivery Modality and the Leadership Practices of School Heads

Table 11 Test of Relationship between the Teachers' Challenges in the New Learning Delivery Modality and the Leadership Practices of School Heads in Monitoring and Evaluating Instruction

Variables	ρ-value	p-value @0.05	Interpretation
Teachers' Challenges and School Heads' Instruction Monitoring	**0.300**	**0.000**	**Medium/Moderate Positive Correlation/ Significant**
Teachers' Challenges and School Heads' Instruction Evaluation	**0.343**	**0.000**	**Medium/Moderate Positive Correlation/ Significant**
Teachers' Challenges and Overall School Heads' Leadership Practices	**0.321**	**0.000**	**Medium/Moderate Positive Correlation/ Significant**

Presented in Table 11 is the test of the relationship between the extent of challenges of teachers in the new learning delivery modality and the extent of school heads' instruction monitoring. A closer look at the table, teachers' challenges in the new learning delivery modalities were moderately and positively correlated with and significantly related to the extent of school heads' instruction monitoring. The computed ρ-value supports the result with a p-value less than the 0.05 level of significance. However, the effect of the relationship was medium. It means that school heads' instruction

monitoring was influenced at a medium level by the teachers' challenges in the new learning delivery modality. It implies that the school heads who rated to a very large extent the teachers' challenges in the new learning delivery modalities were those who highly performed in instruction monitoring. Similarly, the school heads who rated poorly their instruction monitoring claimed the teachers' challenges to a minimal extent.

The present finding substantiated Brock, Beach, Musselwhite, and Holder (2021), whose research revealed

a link between the supervision of instruction and teachers' teaching difficulties.

The table further shows the relationship between teachers' challenges in the new learning delivery modalities and the school heads' instruction evaluation. A closer look at the table, teachers' challenges in the new learning delivery modalities were moderately and positively correlated with and significantly related to the school heads' instruction evaluation. The computed ρ-value concords the result with a p-value less than the 0.05 level of significance. However, the effect of the relationship was medium. It means that school heads' instruction evaluation was influenced at a medium level by the teachers' challenges in the new learning delivery modalities. It means that the school heads who rated to a very large extent the teachers' challenges in the new learning delivery modalities were highly performing school heads in instruction evaluation. Similarly, the school heads who poorly performed in instruction evaluation rated the teachers' challenges to a minimal extent.

The present finding corroborated Giffin (2020). The research revealed that the current health crisis provided the school heads an opportunity to intensify instruction evaluation to support teachers as they adopt various instructional designs meeting the needs of students during this critical time.

In totality, the table reveals the relationship between teachers' challenges in the new learning delivery modality and the school heads' leadership practices. The study found that teachers' challenges in the new learning delivery modality were moderately and positively correlated with and significantly related to the school heads' leadership practices. The computed ρ-value affirms the result with a p-value less than the 0.05 level of significance. However, the effect of the relationship was medium. It means that school heads' leadership practices were influenced at a medium level by the teachers' challenges in the new learning delivery modality. It means that the school heads who rated to a very large extent the teachers' challenges in the new learning delivery modality highly exercised their leadership practices. Similarly, the school heads who poorly exercised their leadership practices rated the teachers' challenges to a minimal extent.

The present finding supported Thein and Win (2015). The results indicated significant and positive relationships between the perceived school leadership practices of principals and classroom management as well as school environment challenges.

IV. DISCUSSION

4.1 Conclusions

Based on the study's findings, the researcher concludes that implementing the various learning delivery modalities is crucial in dealing with learners who are not capable of learning independently or who are not periodically supported by their parents or guardians. Likewise, current instructional modality limiting learners' interaction opportunities with their teachers and classmates affects their holistic development. Furthermore, the disparity between teachers' and school heads' perspectives on leadership practices could be due to the limiting connection between teachers and school heads amid the COVID-19 pandemic, failing to monitor activities fully in the course of duty. Overall, the study concludes that the teachers' challenges in the new learning delivery modalities affect school heads' leadership practices. The medium effect could be due to school heads' high value of the jobs amid the pandemic to enable teachers to understand their aptitude and shortcomings in certain aspects or areas of teaching and inform teachers on their strengths and weaknesses and opportunities to improve and address their limitations.

4.2 Recommendations

As a result of the comprehensive analysis of the findings and conclusions, given below are the recommendations:

4.2.1   That teachers should find ways to cope by time management, teamwork, and cooperation to accomplish a specific task on time. In so doing, the challenges may be minimized if not eradicated.

4.2.2   That, to understand how the learning modality is related to students' experiences and learning, teachers are encouraged to study and attend training to be fully equipped with what constitutes effective instructional design in distance learning contexts.

4.2.3   That teachers of the Division of Zamboanga del Norte should remain open to school monitoring and evaluation changes. They should continually update their practices to reflect the number of additional avenues by which teaching challenges can be cured and translated by the school heads' leadership practices.

4.2.4   That school heads of the Division of Zamboanga del Norte should keep abreast of the current trends in instruction monitoring and evaluation to enhance their leadership productivity and effectiveness in carrying out their supervisory duties, functions, and responsibilities to cope with the teachers' challenges in the new learning delivery modality.

4.2.5　　That leadership skills and managerial practice standards should be explored among school heads to structure quality school monitoring and evaluation to help teachers cope with the challenges of the COVID-19 pandemic.

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Words of Turkish Origin in English

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Abstract—This paper presents and describes the process of borrowing of Turkic origin words into English. The languages of the world have been enriched at the expense of each other for millennia. Every day, new words are created in the languages of the world, and these words typically spread new concepts or refined concepts to neighboring or related languages. There is a very ancient history of borrowing words of Turkish origin into different languages. In English it was happened as a result of Mongol-Tatar invasions of Europe, these words began to enter in the form of terms. Basically, the words used by Byron in his oriental poems are described, the stylistic features of these words are revealed. Using the words of Turkic origin, Byron portrayed the oriental flavor, replenished the English vocabulary. In general, some Turkic words borrowed into English entered the Great Oxford Dictionary and are still used in everyday life.

Keywords— borrowings, Turkish origin, English, terminology, language

Being the result of a long historical interaction of languages, borrowing as a process and borrowing as a result of this process are of considerable interest for the history of the language, within which not only the causes of borrowings, but also their source languages are covered in detail. Also noteworthy are the ways, forms and types of borrowings, as well as the transformations that a borrowed word undergoes in a new language environment for it. Borrowings are interesting, first of all, by the effect they have on the system structure of the vocabulary of a particular language, as well as by their special status in the language that borrowed them, if a number of genetic characteristics are preserved.

In the word stock of any language there are not only native words, but also numerous borrowings from other languages. There are more of them in one language, in another less, but they are always there. In principle, borrowing is a positive process for a language. In this way, the vocabulary is enriched, new elements for word formation appear, vocabulary, belonging to the exact terminology forms. The number of borrowings in English is quite high compared to other languages. It has been calculated that borrowings in the English language account for about 75 percent of the vocabulary, and the rest is native English words. The reason for such "absorption" of foreign vocabulary by the English language lies in the historical development of this language. Numerous foreign conquests of the British Isles, the development of trade, the influence of the culture of continental countries - all this contributed to the emergence and consolidation of borrowings in the English language. In English, we can find words borrowed from Old French, Latin, Greek, Scandinavian and other languages. The most numerous is the group of borrowings in English from Old French. French language to the islands was brought by the Normans after their Conquest of England.

One of the most relevant historical and modern lexicological problems of the English language aimed at acquisition problem to increase the vocabulary throughout the history of its development.

However, despite the wide flow of foreign words, the English language has not only been able to subject them to its sound order and grammar, but also to the rules of its lexical system. Borrowing is both a sociological and a linguistic problem. Words, taken from different languages are transferred from one language to another, and often their external appearance changes and undergoes external modification. External factors determine the mere pronunciation of the word, the separate investigation of the objective events that occur in the language, the subjective

and diachronic aspect is important from the point of view of sociological linguistics, and helps to regulate the subjective events.

The first reason for borrowing is related to the fact that a language cannot provide itself with own resources. Every day, new words are created in the world's languages and these words typically spread new concepts or refined concepts to neighboring or related languages. Those languages, in turn, have different attitudes to new concepts. The languages of the world have been enriched at the expense of each other for millennia.

After a certain period of time, borrowings make their internal and external appearance changes, so that it is impossible to determine their origin.

In the languages of a number of peoples, national units have rapidly become archaic, instead amount of borrowed words begin to be used. As a result, these words gained the right to citizenship. Along with all these objective factors, there are also subjective factors of borrowing, in order to learn them, it is important to get acquainted with the history of the countries. Historically, borrowed words from Eastern languages to Western languages and vice versa was observed. There is a very ancient history of borrowing words of Turkish origin into different languages.   In English it was happened as a result of Mongol-Tatar invasions of Europe, these words began to enter in the form of terms. Along with all these objective factors, there are also subjective factors of borrowing, in order to learn them, it is important to get acquainted with the history of the countries.

The words khan, horde, koumiss, etc. can be cited as an example in Modern English Dictionary. According to the opinion of foreign linguists modern English has borrowings from about fifty languages. The Ottoman Empire was great with its way of life, household, culture, social, economic situation and could influence a vast territory, including Europe. During that period, the English language had also borrowed military terms such as ottoman, yataghan, janissary, dolman, caique, uhlan, bey, aga (agha), etc.

The historical collisions that brought dramatic and heavy consequences for the Ottoman Empire, the common connection of the English and Turkish languages, and the word borrowing process, were no longer held at the level of military terms, but at the level of trade and household terms. One of the reasons for the borrowing was the expansion of trade relations with many countries of the world. The English language included words of Turkish origin: coffee, kiosk, bazaar, bergamot, bagnio, hammam, pilau, serai, sherbet, yogurt, etc.

The close economic and cultural relations with the peoples of the countries dependent on British politics and economy have not passed without a trace for the English language. Many words from the languages of these peoples have passed into English: bosh, turkey, bey, aga, vizier, vilayet, turk, uhlan, pasha, turban, para, pal, horde, Hurrah, jackal, oda, Osmanli, ottoman, para, Azrael, genie, gazelle, etc.

Most of the new words had a terminological feature before. However, they soon became common language and were already used in literary works.

For example: caviare, odalisgue, nizam, janissary, douane, batman, dervish, etc

Borrowings from Turkic language are widespread due to the importance of the concept they express. At the same time, as in borrowings from all languages, there are words of Turkish origin that have not been fully assimilated. These types of words are poorly distributed in the national lexicon and have only a terminological character. Using them in literary works, they do not create derivative words, among them: bashi-bazouk, divan.

Some of the Turkish words that entered the English language are currently used in everyday speech:

kiosk, bergamot , kismet, pasha , bosh, imam , koumiss - kumis, kourbash , khan, yataghan , bey, turban ,coffee, Turkoman, Turkmen, horde, janissary, caique, caftan, yogurt, uhlan, Uighur.

A person who does not know Turkish can never say that the words that English has borrowed from the Turkish language are the Turkish origin. In this sense, the degree to which a given word is assimilated in this language and whether it is included in the lexical fund of the English language plays a key role.

There are also cases where the word is pronounced in the target language as it is in its native language. The words of Turkish origin that entered the English language underwent phonetic assimilation as well as graphic changes. That is, the written forms of Turkish words changed according to the spelling rules of the English language. For example: chibouk, kulan, bairam, uygur, pasha, kumis -koumiss.

There are many Turkish words that have entered the English language, but their spelling has not been fixed. As an example, the word "chibouk", which Byron used for the first time in English. Byron used the word stick as chibouque in both "The Bride of Abydos" and" Corsair". In Byron's poems "Gavur" and "Don Juan" many words of Turkish origin were used:

Bismillah, Eblis, Emir, fakir, gazelle, guitar, haram (harem), henna, houri, Koran, Mameluke, Mecca, minaret, muezzin, mufti, Muslim, Ramadan, Sultan, tambour,

Bulbul, caravan , firman, padishah, pictachio, seray, shawl, spahi, peri, Stamboul, saffron, Afrit, jackal, Emir, Osmanli, bey, caravan, sanjak, etc.

Most of the words of Turkish origin in the English language have been so assimilated that many new words have been created as a result of adding various suffixes to their roots: vizier - vizierate, derwish - dervishism, khan-khanate, janizary-janizaries.

Words of Turkic origin in English mainly consist of nouns: various clothing, rank, administrative division names, etc. Sometimes words that have passed from Turkish to English in the form of nouns became adjectives by adding the suffix "ed": a turban- turbaned, a calpac- calpaced.

In English, there are two words of Turkic origin that denote a woman, and their variant without a suffix means a man in the same language. One of them is khedive (Khediv's wife) based on the Turkish example.

There is an opinion that this word was transferred from Turkish to English in this way. Vizieress (female vizier) became a feminine word by adopting a suffix after passing to the English language. It is a pity that the words that were transferred from Turkish to English could not compete in the English language, but they remained for a certain period. The British listed them in the Great Oxford Dictionary because some traveler or writer used those words in their work, or because they were used colloquially for a while.

The second part includes the words that have established their place in the English language: coffee, yogurt, turban, Turk, turkey, bosh, horde, kourbash, pasha, bey, khan, batman, vizier, effendi, kiosk, kismet, ottoman, etc.

Among the Turkish words used by Byron, there are words that are not included in the vocabulary of the English language: chocador- chukhadar- one of the attendants of a noble prince, kislar- girls. The word calpac is used in modern English as a triangular head covering by Turks and Tatars, as well as an Eastern hat. Byron explains this word in the notes of the poem "Gavur": The calpac is the solid cap or center part of the head dress: the shawl is wound around it, and forms the turban. This word deli - deli is used in Azerbaijani folk literature in the sense of brave, hero. Byron used this word in the sense of a brave soldier. Wul-wule- valvela, the cry of Turkish women.

The word "Calpac" has gradually become one of the most used words in English and obeys the structural rules of this language. The Turkish word yataghan is used in two ways in English: in the sense of a big curved dagger and a weapon carried only by Turks, this word was found in English for the first time in the form of ataghan in the poem "Gavur": "And silver-sheathed ataghan". The word

turban is also mentioned in the same poem: "More near-each turban I can scan".

Among the words of Turkish origin included in the vocabulary of the English language, there are active words from the point of word formation, which also participate productively in the creation of new concepts.

Although there are few such words, for example, the word coffee, which has been in the English household for a long time, is more important. Due to the combination of this word with other English words, a new word and a new concept were created: white coffee - milk coffee, coffee bean, coffee berry - coffee grain, coffee cup - small cup for coffee, coffee grinder, coffee pot, etc.

The words Turk and Turkey also contributed to the word creation of the English language at least a little: Turkey red, Turkish delight, turkey.

The study of words of Turkish origin that entered the English language shows that some of them were active in terms of dynamics, lexical-semantic development and word formation, and also played a role in the formation of new phraseological units. Considering that the scope of these units is mainly the colloquial language and the language of various social institutions, we can say that they played a role in enriching the fund of English phraseology. Since the colloquial language is a living, ever-developing, enriching language, the possibility of forming stable word combinations with the participation of Turkish words is not exceptional: under the kourbash - under the compulsion, to say turkey - business conversation, saying nice words, without hints, straight- to speak frankly.

CONCLUSION

To summarize the above mentioned we can say that borrowings do not ham any language, but enrich its vocabulary and help the development of word formation.

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A Study of Human Race in Toni Morrison's Beloved

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Abstract— *Toni Morrison's novel Beloved is a powerful exploration of the complexities of humanity, particularly the impact of slavery on the lives of African Americans. Through her vivid portrayal of the characters and their experiences, Morrison examines the various ways in which humans are capable of both cruelty and compassion. Beloved's presence forces Sethe to confront the past she has tried so hard to forget, and the novel follows her journey towards healing and redemption. Throughout the novel, Morrison portrays the ways in which slavery dehumanized and degraded its victims, robbing them of their sense of self and agency. At the heart of Belovedis Morrison's exploration of the complexities of love, particularly the love between a mother and her child. Sethe's love for her children is both a source of strength and a burden, as she struggles to protect them from the horrors of slavery while also dealing with the trauma of her own experiences.*

Keywords— *Beloved, exploration, complexities, humanity, vivid portrayal, compassion*

INTRODUCTION

MORTAL TO IMMORTAL

Humanism refers to godliness in man. The world is bound up with the creation of eternity Their mortal beings immortalize their emotions. The world compensates for the sacrifices of some human beings for the betterment of fellow beings. In the same way, emotions are always common to man and through it He controls all mankind.Consequently, the peace fulness of the world sometimes freezes Uncontrollable human emotions community Hence, human emotions and human bonding the essence of any human community for that matter. Promotes a sense of family and togetherness Human intelligence to fulfill the purpose of human life. The world also needs the spirit of humanity Eliminating the feeling of hat red. Moreover, anger and a superior sense of superiority lead mankind Destruction in their hands. The whole world needs a sense of love and humanity Living beings live in harmony with nature. Emotions and Humanity focuses primarily on human relationships, which are more complex recent years. Mother dominates all relationships in all countries. Children's first concern The world begins with the thoughts of the mother. Contradictions and hat red rarely find a way betweenthem

A mother and a child. The stories of many authors have immortality of human existence Portrayal of female characters and especially mother characters. Toni Morrison is one such writer Conceptual immortality is depicted in the depictions of mother-daughter relationships. In her novel Beloved, The The mother of the slave society inscribes a new meaning to the entire universe with 'maternal love' The Beloved has a background in slavery and immediate effects in Ohio and Kentucky. the story Contains the stories of six slaves who were greatly affected by the system of slavery. Self-expression found no origin in slavery, for they were always under the influence of their master and seldom expressed it Real truths. They callously ignore the freedom that a human being should have. All the male characters in the novel suffer in one way or another from the deprivation of their humanity. Hello Suggs, the enslaved man ofthe novel He takes his children far from their father and he from his mother. They treated him inhumanly A wife through her masters proves the ultimate partnership of mankind. Another slave, Sixo, survives and daresto shoot other slaves are executed, brutalized and sold to others. Sethe, being a slave involves the compromises of a slave woman Breathtaking views of humanity's existence. A beloved character, Sethe's daughter appears as a ghost

because she is She is killed by her own mother. To save his daughter from cruel masters, Sethe only found 'death'. A solution and a weapon to fight misfortunes. She endures the pains of slavery, for which she decides to ban entry her daughter A hallucinatory vision of her daughter follows her to emphasize pain of being away from her A child to be cared for and nurtured for the future generation.

Beloved is too long for care to be denied for every slave depicted in the novel. Although the beloved appears as a ghost, she reminds all readers Humanity survives everywhere as an illusion, but its realization is rarely realized, mortal beings One becomes immortal only when one has compassion and empathy for fellow human beings. The key masters of the novel imagine the conflicts between beast and god in the world. Her explanation The abduction of slave traders is deeply degrading to the core values of humanity, There Sethe is helpless and weak In the hands of kidnappers. Her face did not see the pictures of her mother, father and her daughter. Sethe and other characters fear even visitors to the house because of their insecurity Under the circumstances. Humanity, in general, is lost in the idea of abducting and enslaving fellow human beings. Under harsh and brutal masters. Apparently, Beloved had a visit from Edward Bodwin and was recognized as a slave Catcher Human survival in a world with fellow humans becomes an unbearable process Forced by these hard masters to control them. Cruelty and its concept consume generations of suffering And the only way to accept livelihood in the land. Undemanding human nature crumbles under The uncompromising stubbornness of fellow creatures. It is purely about fear and downtrodden sections Consciousness of enslaved men whose destiny is redefined by brutal deadly man demons.

Be it the need of the hour or the order of the day, the world is in complete confusion of choosing concrete ideas Important for public and global health. Toni Morrison tried to visualize the change Human nature under critical stress. A common emotion, it is only blessed to humans and the only thing different from an animal, the growth of humanity through human intelligence and empathy. The People's convenience is more choice than expected. They never try to embody or evoke a sense of perception Goodness to anyone in the world. The dominance and creation of nuclear weapons will certainly increase the perils of turning grace's immortal tendency into death Toni Morrison's Beloved is an expression of existence Inhuman nature in humanity. It is possible to transfer the goodness and prosperity of people from generation to generation Only when there is evidence of the imid nature of that spirit through the generations. The world needs more of these values Renovated for the best concept of human living.

CONCLUSION

Toni Morrison's Beloved is a haunting and powerful exploration of the complexities of humanity in the context of slavery and its aftermath. Through her vivid portrayal of the characters and their experiences, Morrison exposes the brutal dehumanization and oppression that were inherent to the institution of slavery, as well as the ways in which individuals and communities struggle to come to terms with its legacy. At the same time, Morrison highlights the resilience and strength of the human spirit, offering a powerful commentary on the capacity of humans for both cruelty and compassion. She delves into the complexities of love, particularly the love between a mother and her child, and explores the ways in which even the most powerful of emotions can be both a source of strength and a burden. Ultimately, Beloved is a testament to the enduring power of literature to shed light on the darkest corners of human experience, and to offer hope and redemption in the face of even the most profound trauma. It is a novel that demands to be read and re-read, as each reading reveals new layers of meaning and nuance in Morrison's richly drawn characters and their stories.

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An Interpretation of Chillingworth in *The Scarlet Letter* from the Perspective of Jung's Archetype Criticism

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Abstract— Nathaniel Hawthorne's The Scarlet Letter is a literary canon in American literature. As a classic, this novel has already been interpreted in many ways, such as feminism, existentialism, ecofeminism and so on. However, as for the analysis of characters, the research of the novel The Scarlet Letter mainly concentrates on Hester or Dimmesdale, yet Roger Chillingworth hasn't been studied in depth. This essay is going to delve into the psychological process of Chillingworth's tragedy in The Scarlet Letter based on Jungian archetypal theory. This essay discusses Chillingworth's destruction, mainly attributes to the main archetypes of the "persona" and the "shadow" that manifest in him. The importance to realize and adjust one's archetypes to a balanced state for a healthy psyche is shown in this essay. Furthermore, by understanding Chillingworth's tragedy helps readers to avoid such kind of tragedies.

Keywords— The Scarlet Letter; archetype; persona; shadow; Chillingworth

I. INTRODUCTION

As the greatest literary achievement of Hawthorne, *The Scarlet Letter* has attracted attention and comment for a century in the field of American literature. Setting in the cruel moral atmosphere of Puritan society in New England in the 17th century, the novel takes the life of early immigrants in Boston, Massachusetts, on the east coast of the United States as the subject matter, and describes the love tragedy of Hester Prynne, a woman who commits the crime of adultery, which is strictly forbidden by Puritan rules. As Hester's former husband, Roger Chillingworth can be also seen as an important character in *The Scarlet Letter* who finally ends his life in tragedy. He is definitely a key figure who can reflect Hawthorne's social thoughts, but there is little research on him at home and abroad. His first appearance, the whole process of revenge and final death has promoted the development of the plot of the whole

novel. From his personal tragedy, the tragedy of the whole society can be seen to some extent. Thus, it is of great significance to analyze this key character.

II. CHILLINGWORTH IN THE LIGHT OF PSYCHOLOGICAL ARCHETYPE THEORY

In Jungian psychology, there are plenty of different archetypes including Anima and Animus, Persona, Shadow, and Self, which are important elements of the collective unconscious put forward by Jung.

The original meaning of the word "persona" is "a mask worn by an actor to enable him to play a particular role in a play" (Hall 48). It refers to the fact that individuals adapt to different identities by wearing different masks in society, and it is a side publicly displayed in society. "Persona" plays a very important role in daily life, such as mediating the relationship between individual and external world. If one

is too involved in his or her "persona", the personality will become distorted. "It is precisely because persona is the publicly displayed side of a person that Jung calls it the 'outer image' of the spirit, and the anima and animus the 'inner image'" (Hall 52). In the unconscious of the male, it finds expression as a feminine inner personality, which can be called Anima. On the contrary side, in the unconscious of the female, it is expressed as masculine inner personality, which is Animus. Everyone is born with certain traits of the opposite sex, and for the personality to be balanced, Anima and Animus must be allowed to develop fully in consciousness. If a man shows only his masculinity, his femininity will remain in the unconscious, such as weak, sensitive traits; and if a woman lives with too much femininity, she can be stubborn and willful in her unconscious. "Shadow" is the dark inside of one's psyche. And it is the most authentic self after the individual has shed the persona. Shadow has two sides. It is both creative and destructive. It can bring destruction to a person's mentality. Under the effect of the "shadow", people unconsciously destroy the normal relationship with the people around him. "It is the birthplace of all that is best and worst in people, and that is especially expressed in same-sex relationships" (Hall 57). Like persona, if one is too involved in his or her "shadow", the personality will become distorted as well. As for the Self, it is the last archetype put forward by Jung. According to Jung, the Self is the archetype of unity, organization and order, which "draws all other archetypes and their manifestations in consciousness and emotions to its surroundings and put them in a state of harmony" (Jung 88). The ultimate goal of all personality is full perfection and realization of self. Self can influence, regulate and restrict one's personality, promote the maturity of personality, and make it more sensitive and open-minded, but this is not a simple task.

In the novel, Roger Chillingworth is a rather complicated man who marries Hester at first while he is too absorbed in his world of knowledge. Thus, the marital life of them is not so harmonious. Later, he finds that Hester has an illegitimate daughter when he is absent and determines to find out the real father of the little girl and want to take an action of revenge. Actually, he spends seven years to struggle with his persona and inner shadow, which is a kind of torture for him as well. In the later years of revenge, his shadow is fully enlarged and almost dominates his emotion and action. Finally, when the truth comes out, he dies soon because his shadow no longer exists because for him it can be regarded as a loss of a goal of life.

An Analysis of Anima of Chillingworth

As I mentioned before, Anima refers to the female characteristic in a male and it has two sides in general, which can be positive or negative depending on people's own choice. From the side of Chillingworth, the negative side of his anima works most of the time after he meets Hester with an illegitimate daughter. From his first appearance in the village, it is obvious that he doesn't want to recognize Hester immediately when he finds that she is standing on the scaffold to be punished. Instead, he pretends to be a stranger to talk to the villagers in order to know more about it and at the same time warns Hester "when he found the eyes of Hester Prynne fastened on his own, and saw that she appeared to recognize him, he slowly and calmly raised his finger made a gesture with it in the air, and laid it on his lips" (Hawthorne 44). His thoughts and actions are not open and aboveboard, through which the existence of strong masculinity can't be seen. Ordinarily, when a husband discovers his wife has an illicit affair with another man, and has a child out of wedlock, he would be in a rage and would shout and question her. But Chillingworth does not. His first reaction is anger, however, he soon "instantaneously controlled by an effort of his will, that, save at a single moment, its expression might have passed for calmness" (39). This can be seen as his choice to grin and bear it, and then he quietly asks the townspeople how things are going. Thus, it is a kind of reaction controlled by the negative side of his anima and so he chooses a temporary escape. This is largely caused by the negative side of his anima to a certain degree, which means he becomes hesitating, unable to decide what to do with Hester, and has a vague feeling in his mind.

Hawthorne compared Chillingworth's coiled face of horror and fear to "a snake gliding swiftly" at the beginning of his appearance (17). In his later revenge against the priest, he was always on the dark side, peering into Dimmesdale's heart like a snake. In Jung's archetype theory, snake is an important archetype as well, which symbolizes feminine and evil. In this sense, Roger Chillingworth is more like a snake sneaking into Dimmesdale's heart to explore the

secret. From another side, it also reflects the negative side of his anima because of the power of femininity. From the traditional view, a feminine has soft, silent force and as for Chillingworth it is more like this influence of Anima in him, which means the viper state that snakes and gropes slowly. Because of his lack of masculinity, his heart is actually in a relatively feminine state, not knowing what he should do to complete his revenge plan, only through this way of circuitous progress slowly groping Due to the lack of his masculinity, his heart is in a state of suffering as a matter of fact. In addition, "Scholars who study Anima often cite a passage referring to anima's power, 'I am the mediator between the elements, who make them live in harmony with one another... I hold the power of life and death in my hands, and nothing can escape me' " (Li 133). Throughout his revenge on Arthur Dimmesdale, he seems to master everything and has a definite confidence on this revenge in his own opinion. Actually, this kind of confidence is coming from his anima. This confidence is evident at the very beginning of his talking with Hester, when he could not press her, "thou will not reveal his name?" (49), with a dark, self-assured smile on his face, and the idea that sooner or later Hester's lover would fall into his own hands, as if he were in control, and this is the power of Anima that Chillingworth seems forever in a state of firmness and self-assurance. In his own opinion, he has a definite confidence in this revenge, and, indeed, guesses from the outset the identity of Hester's lover, who, as he judges, "he be a man of fair repute" (49) and who, though not wearing the scarlet letter of shame on his dress, was engraved in his heart, This keen insight comes from the Anima power in him so that Chillingworth has the confidence to find him out.

At first, he finds some secrets in the privacy of Dimmesdale's heart, and he thinks to himself, "and yet no secret, such as the physician fancied must exist there, ever stole out of the minister's consciousness into his companion's ear" (77). Little by little, he finds some hints "that encouraged him" (80). Thus, Roger Chillingworth creeps into Arthur Dimmesdale's heart more often by using his dirty tricks to test his own finding. In an unguarded situation, the minister is bitten a little bit by Chillingworth and the venom slowly sinks in him, which tortures him very much spiritually. This kind of exploration can be said is the cause of his anima and Chillingworth wants to control

everything, especially his enemy Dimmesdale's life. Chillingworth finally acquiesces the secret of the minister, who, in his view, "the victim was forever on the rack; it needed only to know the spring that controlled the engine; --and the physician knew it well!" (93). This is one of the reasons why after Dimmesdale's death, Roger Chillingworth dies soon. From this aspect of his anima, he doesn't have the enemy or something he can control, thus his life is meaningless. He would rather die than live this boring life.

An Analysis of Persona of Chillingworth

Persona is a key hub to regulate the relationship between individuals and society, and at the same time it hides the shadow of individuals under the persona. Old Roger Chillingworth takes on multiple personas to hide his true desires in order to survive in the village and pursue his revenge. In the village where Hester lives, no one knows the real identity of Chillingworth actually, except for his former wife Hester. The first appearance of him is like this: "There she beheld another countenance, of a man well stricken in years, a pale, thin, scholar-like visage, with eyes dim and bleared by the lamplight that had served them to pore over many ponderous books" (43), which is just Hester's memory of him on the day that Hester is punished in front of villagers. From this indirect description, it can be seen that he is an old man indulged himself into the knowledge too much, like a bookworm. It seems that Chillingworth is not a pleasant person or memory from this description. And later the first real description of his appearance seems to depict him like a stranger or an outsider of this village. As for villagers at that time, he is just a stranger and doesn't know much about what happened to the woman on the scaffold. And when he talks to "a townsman who stood next to him" (44), he pretends to act "in a formal and courteous manner" (44). This kind of pretending can also be seen as a mask he wears in order to infiltrate the village. However, this phenomenon is not true at all because he is the former husband of Hester and finds his wife has an illegitimate daughter suddenly. He is so furious about this and wants to find out the truth, so he pretends to be the new of the village to investigate the adultery. This persona is also accepted by the townsfolk, who feel that he is "new to town" (40) and "definitely not from here" (40) by asking questions, and thus successfully infiltrates the village.

As a matter of fact, in order to investigate the truth, he wears different masks to hide himself. Generally speaking, there are three kinds of Persona in Chillingworth. First of all, it is the most obvious, which is his profession—physician. He does most of the things under this persona. In the eyes of villagers, he is an excellent doctor and has a wide range of knowledge and "it was as a physician that he presented himself, and as such was cordially received" (74). As he first appears, few people know him. However, "He was now known to be a man of skill" (75) and there is even a rumor "that Heaven had wrought an absolute miracle, by transporting an eminent Doctor of Psychic, from a German university, bodily through the air, and setting him down at the door of Mr. Dimmesdale's study" (75). Thus, the persona of physician goes well and hides his real identity to some extent. In addition, there is another persona of him, which is the medical adviser and friend of the minister Dimmesdale. Because of the two kinds of persona, he finally lives with the minister and finds the truth. As I just mentioned, due to his excellent medical skills, he becomes the medical adviser of Dimmesdale to cure him. Later, they two "came gradually to spend much time together" (76) and as time goes on, "intimacy, as we have said, grew up between these two cultivated minds" (77). Under the persona of Arthur Dimmesdale's friend, Roger Chillingworth begins to probe into his hearts and find the secret in minister's inner feelings. The so-called persona is a tool worn to hide the true identity. Jung points out that "people show different persona in different situations in real life, and the personality structure of people is a complex and changing whole. In order to adapt to the situation of reality, people unconsciously adjust their roles. Therefore, different personality traits are displayed" (Xiang 21). In order to conceal himself better, Chillingworth and Hester even comes to an agreement that no one should know of their previous marriage, and Hester promises to keep it a secret for him. He even throws away his former name and lives with the name of Roger Chillingworth. It means that he is going to hide himself from the start, and wear a mask to hide himself. Under the two kinds of persona, he delves himself into the village successfully and begins his plan of revenge. For him, persona is just a mask to hide his real identity from everyone.

Evidently, he succeeds in infiltrating the enemy under the guise of the persona of physician and of Dimmesdale's friend. As a physician, he could not even cure his heart disease and let it develop. Therefore, this is why his shadow becomes more and more powerful in the later period. At the same time, the persona of Dimmesdale's friend he wears is expanding day by day. Jung believes that excessive expansion of a certain persona would lead to the destruction of personality structure. To some extent, Chillingworth's personality structure has been gradually destroyed, which also accelerates the increasingly revealing of his shadow.

An Analysis of Shadow of Chillingworth

Actually, persona and shadow are two corresponding archetypal images. People try their best to hide the shadow in their hearts while they decorate and dress up their persona in order to achieve their final goals of the shadow, just as Chillingworth does. In daily life, he always appears as a physician in order to hide his real feeling of revenge.

However, the shadow is the basic animal part of the subconscious human, deeply rooted in the history of human physical and psychological evolution. At the bottom of the personality is the animal nature, instinct race inheritance, including all passions, immoral desires, behavior and suppressed evil, etc. The "evil factor" in the shadow can make people into the mire of evil and can't extricate themselves. If one is too addicted into the evil factor of shadow, he or she must go crazy because the two sides of him can't balance. The occasion is well expressed by Chillingworth. It is clear to find his psychological changes through the development of the novel. He puts on his persona, and gradually disguises his true identity in order to find out Hester's lover, and it is because of the powerful effect of the shadow in his heart that he is luring him step by step into the abyss. And at the meantime, he has an acute sense and sight just as the description, "Yet those same bleared optics had a strange, penetrating power, when it was their owner's purpose to read the human soul" (43). By reading this, it is sure that he is good at observing and exploring. When he and the minister become close friends, he finds something different and spares no efforts to "strove to go deep into his patient's bosom, delving among his principles, prying into his recollections, and probing everything with a cautious touch, like a treasure-seeker in a dark cavern" (77).

Later, when he moves to the same house of

Dimmesdale, he gradually finds some hints that "The soil where this dark miner was working has perchance shown indications that encouraged him" (80). Even worse, he is just like "a secret enemy had been continually by his side, under the semblance of a friend and helper, and had vailed himself of the opportunities the afforded for tampering with the delicate springs of Mr. Dimmesdale's nature" (100). He seems like a thief to further probe into the life of Dimmesdale, which is also controlled by his inner shadow. "He groped along as stealthily, with as cautious a tread, and as wary an outlook, as a thief entering a chamber where a man lies only half asleep, --or, it may be, broad awake, --with purpose to steal the very treasure which this man guards as the apple pf his eye" (Hawthorne 80). Day after day, he finally finds the secret of the young minister, "with what a wild look of wonder, joy and horror" (85). Then, his shadow totally steps out, regardless of his persona and he has got his revenge planed.

From then on, Chillingworth is dominated by his shadow and his persona is broken. As time goes on, his shadow prevails gradually and unconsciously and finally becomes his faith to live. He is not calm and gentle any more, instead he decides to "imagine a more intimate revenge than any mortal had ever wreaked upon an enemy" (86). At that time, he is totally crazy and his shadow of revenge unfolds in stark details. The shadow of Chillingworth finally comes up onto the stage and "all this was accomplished with a subtlety so perfect" (86). In the later revenge of Chillingworth, he has already given up his persona of a physician to show his shadow out. It can be expressed like this, "or it might well be that the physician was not careful then, as at all other times, to hide the malevolence with which he looked upon his victim" (94). In the eyes of Hester, he totally becomes an evil because "the former aspect of an intellectual and studious man, calm and quiet had altogether vanished, and been succeeded by an eager, searching, almost fierce, yet carefully guarded look" (102).

As I mentioned before, in the seven-year revenge, he has already lived with his shadow and the shadow of revenge has become his own life goal, which means the minister must be his pillars of survival. When his prey dies, his life is no longer meaningful at all. He loses his long-term dominant shadow and his steady streak of revenge comes to an end abruptly. The source from which the shadow is nourished is suddenly gone—Dimmesdale's confession has thrown him into a state of uncertain and complexed situation, "Old Roger Chillingworth knelt down beside him, with a blank, dull countenance, out of which the life seemed to have departed" (150). At the end of this story, when Dimmesdale confesses his crime in front of publics, the shadow of Chillingworth is broken as well, "he repeated more than once, 'Thou hast escaped me!'" (150). "All his strength and energy—all his vital and intellectual force—seems at once to desert him; insomuch that he positively withers up, shrivels away, and almost vanishes from mortal sight, like an unrooted weed that lies wilting in the sun" (152), through which it is clear that the faith of him is gone and the whole person is numb and lifeless.

An Analysis of Self of Chillingworth

Because of long-term occupation of the evil factor of his shadow, Chillingworth aren't able to achieve his self perfectly in the end although he has made some efforts to save himself. On the one hand, his shadow is too powerful that "old Roger Chillingworth was a striking evidence of man's faculty of transforming himself into a devil, if he will only, for a reasonable space of time, undertake a devil's office" (103). He nearly fails to find his self and dies soon after his enemy's death.

However, before his death, there is a certain awakening in his conscience, which can be interpreted as his distribution of legacy. According to the book, "at old Roger Chillingworth's decease (which took place within the year), and by his last will and testament… he bequeathed a very considerable amount of property, both here and in England, to little Pear" (152). This bequeath can be seen as an important improvement in his life and also can be seen as a remedy because he spends much time on revenge and the whole personality becomes dark. Actually, this act, "seemingly illogical, is in fact a compromise between Chillingworth and himself" (Wei 148). Since he is oppressed by the shadow for a long time, and accustomed to surmise and ravage the spiritual world of others with the most sinister mind, then the reason why he leaves his fortune to Pearl seems to be a little bit weird. As a matter of fact, this can be interpreted from this aspect. After seven-year revenge on Dimmesdale, he must see the torture that the minister suffers. At first this torment of the minister is a pleasure to Chillingworth, for the evil shadow in his mind;

but with time going by, something miserable must be felt in his own heart; and so, on hearing the minister's public confession, Chillingworth rushes forward, seizes him by the arm, and says to him in a low voice, "Wave back that woman! Cast off this child! All shall be well! Do not blacken your fame, and perish in dishonor! I can yet save you!" (173). At this moment Chillingworth's Self steps forth to save the minister, to save his reputation. After the minister's death, there must be a hint of regret in old Roger Chillingworth's mind, thus Chillingworth decides to offer compensation. This revenge does harm to Hester and little Pearl in a sense due to the relationship between Hester and Dimmesdale. Just as Hester says, the four are "trapped in a maze of misery from which they could no longer get out" (122). In a meeting with Mr. Dimmesdale, Hester discovers the minister's terrible condition: "His nerves seemed absolutely destroyed. His moral force was abased into more than childish weakness." (107). Unable to bear Chillingworth's inner torment on Dimmesdale, Hester resolves to tell the truth to the young minister in order to ease his inner pain, "at whatever risk of present pain or ulterior consequences" (123), she never wavers, "Hester Prynne remained constant in her resolve to make known to Mr. Dimmesdale, at whatever risk of present pair or ulterior consequences, the true character of the man who had crept into his intimacy" (110). To some extent, Hester is anxious about Dimmesdale's condition. In the year which Dimmesdale dies, Chillingworth reflects what he has done on account of his own shadow and he must realize the serious problem. Thus, he makes such decision to give his fortune to Pearl to compensate for what he has done. From Jung's archetypal criticism, this action can be seen as an act to purify himself and achieve his self though it doesn't succeed at last. However, this can be seen as an improvement in the process of achieving his self.

Hawthorne's further development of the character Chillingworth's is, in part, an attempt to fulfil his seminal idea, recorded in his 1847 American notebook, "a story of the effects of revenge, turning the man who indulges it into a demon" (Stewart 121). Of course, by creating Chillingworth in *The Scarlet Letter*, it is a successful experiment for Hawthorne to carry out his seminal idea. "Chillingworth's crimes are not only cruel and treacherous, but also extreme and unforgivable" (VOGEL 3), Hawthorne

once concludes, "in a world, old Roger Chillingworth is a startling proof of man's ability to turn himself into the devil, if he will, for a reasonable period of time, to assume the devil's office" (VOGEL 3-4). Therefore, in Hawthorne's opinion, Chillingworth is definitely an evil man who can reflect the dark side of human nature, which means that he is a devil from hell. In fact, through the analysis of the reasons behind Chillingworth's crazy actions with Jung's archetype theory, it can be seen that Chillingworth also has a certain tragic color. He is a scientific character who is obsessed with academics and "absolutely advocates rationality and is willing to be the prisoner of intelligence" (Nie 249). In the early stage, he spends all his energy on increasing knowledge and developing intelligence. Ignoring the emotional concerns of his wife Hester, and later catching his wife standing in disgrace on the scaffold with her illegitimate daughter in her arms, he is gradually controlled by the powerful shadow, loses his reason, begins to take revenge, and walks towards the abyss from which he could never recover. In a way, he is sad, obsessed with knowledge, without emotional abundance, and controlled by his own powerful shadow, living a life of dead, literally turning himself from a wise man into a demon. By shaping this character, it can be seen that Hawthorne expresses the view that "it is dangerous to have a single scientific attitude towards life" (Zhao 257). Life should be colorful, and spiritual and emotional abundance should also be emphasized in daily life.

III.   CONCLUSION

This essay uses the four archetypes of Jung's psychological archetype theory to analyze the key character Chillingworth in *The Scarlet Letter*. It can be seen that with the development of the plot of the novel, a series of psychological changes takes place in Chillingworth's heart. He becomes more and more fanatical and becomes a devil full of revenge. It can be seen from the whole analysis that, from the perspective of Jungian psychology, the main reason for Roger Chillingworth's final tragedy is his powerful shadow and the imbalance between his persona and shadow. Of course, his Anima also exerts a negative influence on his psychology to some extent, making him unable to realize his self and become a real person in society. Chillingworth, however, also has his own tragedy. He is not

a heathen villain, but also has his own difficulties. When he and Hester are newly married, he is too obsessed with knowledge and reason, lacks of emotional attention to his wife, neglects to coordinate various relationships around him, and his heart and emotions are empty. An obsession with revenge leads to the final tragedy.

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Humanizing Circe, the Witch of Aiaia: A Novel that Projects the Repercussions of Patriarchal Supremacy

A feministic reading of the novel Circe by Madeline Miller

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Abstract— Patriarchy or the social construct that reckons men as the 'absolute authority' has remained an amplified substratum of our societies for time immemorial. This noxious tendency has been glorified and siphoned into normality, relinquishing the power of women in the long run. Circe is a novel by Madeline Miller that tells the story of a Greek mythological character named Circe, the Witch of Aiaia. Circe was born into the family of God Helio but was deemed unworthy from her very birth. Being born powerless and unattractive had kept her in darkness for ages. She gets violated throughout her life until she accidentally discovers her power of witchcraft. This power left her with another magnitude of subjugation and brutality. This research attempts to read and analyze the novel Circe on the grounds of feminism. This paper will explore the presence of patriarchy and its impact on the female characters in the novel. This paper will also venture to identify the patriarchal supremacy that had remained rooted in Greek mythology. Circe was not born a monster but framed into that construct will be divulged through this research.

Keyword— Greek Mythology, patriarchy, subjugation, marginalization, violence.

I. INTRODUCTION

For eons, patriarchy has remained a major force in our society. The male-dominant mentality has caused immense harm to female values, segregating and labeling them as the weaker section. They were marginalized, satisfying the male superiority that is intertwined with the patriarchal culture. This culture had dictated certain gender roles, mainstreaming hetero-normative society, and clearly discarding the needs of women. Patriarchal culture had always been interpreted as a tool for exploiting women. Violence, sexual harassment, rape, etc. are the byproduct of that frame of mind.

Simone De Beauvoir, a French critic, and feminist, openly made a huge statement on the construct of gender identity stating "One is not born but rather becomes, a woman" (De Beauvoir 293). She is one of the few critics who went in search of the correlation between gender and sex with the intention to give women a better insight into themselves. De Beauvoir saw the construct of the female gender as the byproduct of a patriarchal society. She concluded that sex and gender didn't hold any connection as the former is a biological aspect and the latter is a byproduct of social and cultural factors; "No biological, psychical or economic destiny defines the figure that the human female takes on in society; it is civilization as a whole that elaborates this intermediary product between the male and the eunuch that is called feminine." (De Beauvoir 293)

When we peep into the long history of humanity, society had always catered to male supremacy; "those who made and complied the laws, being men, favored their own sex, and the Juris consults have turned the laws into principles" (qtd.in De Beauvoir 11), placing women in an inferior position which was "willed in heaven and profitable on earth." (11)

Greek civilization, being one the oldest had stood as a soaring example of a patriarchal society in the history of mankind. This can be traced back to one of the oldest

Greek poems, "Theogony" by Hesiod portraying the story of Pandora. Hesiod in this poem has described women as execrable spirits; "the damnable race of woman, a plague which men must live with" (qtd. in Millet). Semonides, another Greek philosopher in his poem "Women" used beast metaphors to portray women. Such misogynistic interpretation is common in Greek classics. Classical literature, dominated by male writers had always depicted women as inferior beings, projecting male impressions on the female characters, and presenting them as ignorant and worthless to society. They never considered Intelligence, knowledge, or skills as a trait for their female characters. Even though the emergence of female writers had put an end to such baseless representations of women, revisiting the classical work and rewriting the narrative took time to take momentum. Simone De Beauvoir was one of the few who took initiative in revising the classical works written by men. Lately, many contemporary female authors had approached the classical text from a feministic perspective. This included Greek texts as well because even the renowned Greek philosopher Plato had presented women in his work "Republic" as inferior to men; "as regards the sexes, the male is by nature superior and the female inferior, the male ruler and the female subject" (qtd.in Smith). Such superior philosophers who had cinched the foundation of a structured society had presented women as inferior thus setting stereotypical gender roles.

Mythology had remained the base of many classical texts as myths behold the power to peruse the values and ideologies of society. Myths have also been carried across generations and have the potential to influence the mentality of the current living. Mythology influences the literature of that culture. Lately, the modern literature that had voiced the narrative of women had in turn influenced mythology, adding another dimension to it. The patriarchal and anthropocentric vision of the world had been deconstructed and restructured by many female authors including Margret Atwood, Angela Carter, etc.

Madeline Miller, a contemporary American author who had specialized in Latin and Ancient Greek, had adapted many classical tales to the modern audience. "Circe" is a phenomenal masterpiece written by Miller, exploring the character Circe who is least probed in Greek mythology. She was mutilated and dehumanized by the Greek gods, who are the representation of toxic masculinity. Circe was born into the family of Helio, the sun God. Despite being born into the community of gods, she neither possessed any power like her father Helio nor held the alluring nature of her mother Perse, an ocean nymph. Considered unappealing and powerless, she had a lonely childhood until she turned to the companionship of humans who are lesser beings. She even fell in love with a human

fisherman Glaucos but was terrified of his mortality. In her desperate attempt to make him immortal, she finds a way to transform him into his 'true form' (divinity) finally revealing her true power of witchcraft.

Parade of Patriarchy in the Novel *Circe*

Ancient Greek has a history of oppressing and secluding women. Women were objectified throughout and were considered nothing better than brood mares. Greek myth being an epitome of male supremacy had remained an idol for such practices. Greek male gods have always treated goddesses or lesser women terribly and adversely. Many instances from the myth such as the story of Medusa, Lamia, and Electra, etc. can substantiate this statement.

The novel Circe by Madeline Miller depicts the story of Circe, who had been a victim of patriarchy herself. The first instance of male dominance can be seen at the beginning of the novel. Circe was born powerless and unattractive. Beauty and power are inevitable necessities for being a God, and this led to her downfall from her very birth. Her father, who saw her as a burden, negated her. Her mother, being a victim of patriarchy, could not protect her daughter. Circe's birth petrified her mother. She feared losing the favor of her husband Helio for giving birth to such an imbecile child. Perse here is the prey to male chauvinism. She didn't possess a mind of her own and rather acted in desperation to fit into the system. She was one among many wives of Helio and knew her husband could easily discard her if she couldn't satisfy her role of pleasing him sexually and bearing his pride. This fear forced her to act in a manner that gratifies the Male God.

At the beginning of the novel, Circe assumed her identity as a Nymph, born out of a mere Nymph Perse:

"When I was born, the name for what I was did not exist. They called me Nymph, assuming I would be like my mother and aunts and thousand cousins Least of the lesser goddesses, our power were so modest they could scarcely ensure our eternities. We spoke to fish and nurtured flowers, coaxed drops from the clouds or salt from the waves. That word, Nymph, paced out the length and breadth of our future. In our language, it means not just goddess, but bride." (9)

The etymology of the word 'Nymph' can be traced back to the Greek word *nýmphē,* which means 'young wife or bride'. In Greek mythology, nymphs are a community of inferior female divinities. They held a place, in-between goddesses and commoners. Even though they didn't possess any significant power, their external beauty held the attention. Circe was born to an ocean nymph and was assumed to be the same. Their only job was to speak with fish and nurture the flowers. This very instance stands as an example of patriarchal culture because nymphs, being a

community of women, were only given minor jobs. They never held many opportunities to explore their capability. Greek Mythology had clearly structured the power game favoring the Male gods. They enjoy dictating power, especially to women. These Gods decide their duties and responsibilities for them. The very kingdom itself is designed in a manner that denies the basic right of women. Women were hindered to the wall of their homes and were expected to take care of the household chores. Here the communities of Nymphs are marginalized. Despite reducing them to such trivial jobs, they were also treated as sex objects. Perse is a fine example of this:

"My mother knew he was coming. Frails she was, but crafty, with a mind like a spike-toothed eel. She saw where the path to power lay for such as her, arrayed in his glory, she laughed at him. Lie with you? Why should I?" "My father, of course, might have taken what he wanted. But Helios flattered himself that all women went eager to his bed, slave girls and 26 divinities alike. His altars smoked with the proof, offerings from big bellied mothers and happy by-blows." (10)

"While he drank his wine, he played draughts. No one was allowed to play with him. Him placed   the stone counters, spun the boards, and placed them again. My mother drenched her voice in honey. "Will you not come to bed, my love?" She turned before him slowly, showing the lushness of her figure as if she were roasting on a spit. Most often he would leave his game then but sometimes he did not, and those were my favorite times, for my mother would go, slamming the myrrh-wood door behind her." (12)

"Its marriage," she said to him, "or nothing. And if it is marriage, be sure: you may have what girls you like in the field, but you will bring none home, for only I will hold sway in your   halls."(10)

In the novel, Circe mentions instances where Perse tries desperately to please her father. She tries to dress entrancingly to grab the attention of Helio. Helio rejects her, claiming that he has the power to bed any woman he pleases. This scene illustrates the depiction of women as sex slaves. Women are stigmatized into roles of servants to men. This stigma stereotyped women as an inferior beings. Here Helio held a view that the body of a woman is his property. In Greek mythology, there are many cases where gods overpowered women and raped them to their whims and fancies. The story of Queen Leda vindicates this point. Likewise, in the novel, Circe explains the stories that she had heard about the nymphs being raped and abused by the male divinities:

I had heard by the stories whispered among my cousins, of what they might do to nymphs they caught alone. The rapes and ravishments, the abuses. I found it hard to believe. They looked weak as mushroom gills. They kept their faces carefully down, away from all those divinities. (32)

Circe herself had experienced such a violation. Her uncles grope her against her will; 'My uncles' eyes used to crawl over me as I poured their wine. Their hands found their way to my flesh. A pinch, a stroke, a hand slipping under the sleeve of my dress' (161). She later gets raped by a captain. He asks about her husband and later he enquires about the presence of other male figures in her life. When he realized she was alone, unwed, and unprotected, he mutilated her violently:

"Mistress?" It was the leader again. "When will your husband be home? We would toast such fine hospitality." I laughed. "Oh, I do not have a husband." He smiled back. "Of course," he said. "You are too young to be married. Then it is your father we must thank." It was full dark outside, and the room glowed warm and bright. "My father lives far away," I said. I waited for them to ask who he was. A lamplighter that would be a good jest. I smiled to myself. "Then perhaps there is some other host we should thank? An uncle, a brother?" "If you would thank your host," I said, "thank me. This house is mine alone."(157)

"Is there—" The man threw me back against the wall. My head hit the uneven stone and the room sparked. I opened my mouth to cry out the spell, but he jammed his arm against my windpipe and the sound was choked off. I could not speak. I could not breathe. I fought him, but he was stronger than I had thought he would be, or maybe I was weaker. The sudden weight of him shocked me, the greasy push of his skin on mine. My mind was still scrambled, disbelieving. With his right hand, he tore my clothes, a practiced gesture. With his left, he kept his weight against my throat. I had said there was no one on the island, but he had learned   not to take chances. Or perhaps he just didn't like screaming. (158)

This quotation from the novels thoroughly explains the mentality of men; they see women as properties who can't protect themselves without the dominant presence of a man. A woman without a man is considered liable for violations. Men had used violence as a way of dominating women for ages. Despite the physical assault, other forms of violence also manifested throughout the novel. Helio verbally berates Circe in the story, calling her the worst of his child and a liability:

He had taken it all. "You dare to contradict me? You who cannot light a single flame, or call one of drop water? Worst of my children, faded and broken, whom I cannot pay a husband to take. Since you were born, I pitied you and allowed you license, yet you grew disobedient and proud.   Will you make me hate you more?"(58)

Male dominance can be dotted again in the novel when Circe goes to her father after she feels guilty for turning Scylla into a monster using Pharmaka Plant. Circe gets betrayed by the love of her life Glaucos, a fisherman. Circe turned this mere human into God because of her love for him. But once he becomes a God, he abandons Circe for a beautiful nymph Scylla. This treachery infuriates Circe, and she transmogrified Scylla into a monster. Circe soon regrets her action and approaches her father for understanding and protection but in turn, gets subdued. Power, being the privilege of the male gods, can yet be proved with this instance from the novel where Zeus and Helio decide to exile Circe to a deserted island after she turned Scylla into a monster. The Gods completely negated the circumstance behind her action or the psychological disturbance she experienced. Zeus and Helio make an autocratic decision to exile her without allowing her or Scylla to speak for themselves. Their decision to exile her to an abandoned island of Aiaia is yet another form of marginalization. The below quotation from the novel explains this:

"For two nights, my father was closeted with my uncles. I lingered outside the mahogany doors but could not hear nothing. Not even a murmur. When they emerged, their faces were set and grim. My father strode to his chariot. His purple cloak glowed dark as wine, and on his head shone his great crown of golden rays. He did not look back as he leapt into the sky and turned the horses towards Olympus." (64)

Here, the power game held by Zeus and Helio clearly states the gendered politics. Women were considered incapable of being a part of the backroom. Only men were considered capable of decisions making. This prejudice had handed them the power to punish people, especially women, according to their interests. The below quotation from the novel explains that the decision was taken by Zeus and Helio, without even the presence of women involved in the case:

"The room brightened, and my father came. On his face was a look like hammered bronze. Our eyes followed him as he strode to the dais at the room's front. The rays from his crown speared every shadow. He stared out over us. "I have spoken to Zeus," he said. "We found our way to an agreement". (65- 66)

Scylla, on the other hand, is another victim of male supremacy. When Circe transforms Scylla into a sea monster, Glaucos easily discards her in a blink of an eye for other beautiful women just as he did to Circe:

I waited. I still hoped Glaucos would think of me. I would have married him in a moment. But I found myself hoping for another thing too, which I would not have believed the day before: that he would weep all the salt in his veins for Scylla's return, holding fast to her as his one, true love. "I understand," Glaucos said. "It is a shame, but as you say there are others."(55)

Women are considered entities to be used and renounced by men according to their muse. Even a lesser god-like Glaucos, who was transformed from a human into divinity, held much more power than women who were born divine. The above citation clearly justices the objectification of women and their subjugation as a result of patriarchal culture.

Women never had the power to decide for themselves. In the story, Circe falls in love with a fisherman named Glaucos. She wanted to marry him but knew her father would deny her. Medea, the niece of Circe, escapes her father Aeetas, to marry the love of her life, Jason. When Aeetas realized Medea possessed power, he discouraged her from practicing her magic. She didn't have a choice but to run away with the love of her life. These women didn't even have a right to love someone. They were seen as political propositions to be dealt with by their fathers and later by their husbands. They were not allowed to think or feel for themselves. Men had the privilege of choosing and expressing their sexual desire, whereas women were held as possessions. They very denied expressing their love, interest, or sexual desires.

There are many such instances throughout the novel that can justify the presence of patriarchal culture. Patriarchy being the stronghold of Greek Mythology had placed women in the inferior strata. The caste system pertaining to the Greek culture had placed Gods such as Zeus, Poseidon, and Hades at the top of the structure, giving them the privilege to violate and dominate women. Not just 'The big three' but all the male figures mentioned in the novel held an upper hand over women. The impact of this patriarchal system manifests throughout the novel in the forms of isolation, marginalization, subjugation, violence, rape etc.

Repercussions of Patriarchy on the Female Characters in the Novel

Circe was forced into the construct of a monster by the virile entities in her life. She was exposed to ceaseless injustice that compelled her to metamorphose into the 'Witch of Aiaia' that intimidated the world. Her first heinous act of power was the result of the betrayal from her lover, Glaucos. Circe began her witchcraft due to her desperation to transform her human lover into a God, imagining a true end for their story. But once he was transformed into a God, he discarded her for Scylla, a prettier nymph:

"Do you mean to marry Scylla?" I watched the light sweep across his face. "Is she not the most perfect creature you have ever seen? Her ankles are so small and

delicate, like the sweetest doe in the forest. The river-gods are enraged that she favors me, and I hear even Apollo is jealous." (50)

Women were invariably objectified and validated only for their external beauty. Women were belittled into the role of pleasing the sexual instinct of men. When Circe realized she was rejected because of her appearance, she decided to bring out the internal ugliness of Scylla using her witchcraft. She transformed Scylla into a sea monster; "Father," I said, "it was I who made Scylla a monster." (57).This action declared her a threat to both mortals and immortals. Circe was exiled for this action to an abandoned island of Aiaia so "she can do no more harm"(66). When Helio realized that all his children were witches, he set his least favored daughter Circe as an example of the consequences of witchcraft. They framed her as a monster to be kept at bay. Her sister Pasiphae was married off to a son of Zeus, Minos, as a political alliance. They believed once married, her husband will put Pasiphae in place; "will be sure she is held to her proper place".(66)

This example of Circe and Pasiphae exposes two dimensions of patriarchy. Gods did not impede her brothers, Perses and Aeetes, despite possessing witchcraft. No attempts were made to control their power, presumably because they were men. Pasiphae was married off, intending to be kept in place by her husband Minos. Pasiphae was well aware of her reality after her marriage to Minos; "Minos does not want a queen, only a simpering jelly he keeps in a jar and breeds to death" (125).

This inflicted an urge in Pasiphae to yield her power to protect her from the h0and of her husband. She used her poison to control Minos and even gave birth to the Minotaur, a man-eating monster, as a sign of power. It was Pasiphae who advised Circe to take control of her power; "The only thing that makes them listen is power" (24)

The mythology portrayed Circe as a witch who turned men into swine. The reason behind her action was never explored. The novel had given a narrative to her action. She transformed men into swine to save herself from their hands. She transmute the captain because he raped her brutally. The very act of violence had brought out the power in her that later men feared. She was forced to use her magic to protect herself. Later in the novel, she started turning all men who threatened her into swine as an act of power:

His eyes were muddy and uncomprehending. "What—" He did not finish. His rib cage cracked and began to bulge. I heard the sound of flesh rupturing wetly, the pops of breaking bone. His nose ballooned from his face, and his legs shriveled like a fly sucked by a spider. He fell to all fours. He screamed, and his men screamed with him. It went on for a long time. As it turned out, I did kill pigs that night after all. (159)

In another instance, in the novel, Circe cut off Trygon's poison tale to protect her son Telegonus to protect him from Athena. Circe does such a heinous act to protect her son, who later left her for his own selfish need. She is yet again abandoned by a man she valued. It was for and because of men, Circe embraced her power. Every mentioned occasion from the novel corroborates that Circe chose violence to protect her existence and not to harm innocents.

CONCLUSION

Patriarchal culture had been the ground framework of Greek mythology. Efforts were only made to glorify and normalize male superiority. Even the mainstream literature based on Greek Mythology had only justified their dreadful mentality of subjugating women. The voice of the women was left unheard for ages. It was the intentional efforts of many female authors that brought a change to it.

Circe by the contemporary author Madeline Miller portrayed the narrative of Circe, with utmost justice to that character. Circe is one among many female characters in Greek mythology that had been portrayed as a monster because they choose to stand against the violation caused by patriarchy. There were no attempts made to view the story from their perspective. The presence and impact of the patriarchal system are blatant in the novel. From the very beginning, Circe is treated poorly. Being born unattractive and powerless had made her an outcast from her birth. Her father neglected her, forcing her mother to follow his path. Her mother Perse is a stereotypical representation of women in the novel. She felt inferior because of the social hierarchy, as she (the nymphs) belong to the lower strata. She was desperate to please her husband Helio because her existence depended on his satisfaction. Nymphs being an inferior community were hindered to minor jobs. They were denied opportunities and basic rights. Their lack of power had led to their violation throughout. They were raped and mutilated to the whims and fancies of Men. Violence evince in the form of physical, verbal, and psychological abuses in the novel. Circe herself had been a victim of rape and assault. She was verbally abused by her father, betrayed by her lover, abandoned by her son, and negated and isolated by other male gods. She was deemed unworthy by men throughout her life. Scylla, another female character in the novel, was discarded by her true love once he realized that she no longer possessed her beauty. Pasiphae and Medea possessed the power of witchcraft and thus were considered a threat to be taken care of. All the female characters mentioned in the novel, especially Circe, Perse, Scylla,

Pasiphae, and Medea had in one way or another been clear victims of patriarchal supremacy and dominance in the novel.

Finally, despite all these injustices she experienced, Circe steps down from violence and the power game, embracing mortality. This action justifies that, despite the many attempts to turn her into a monster, she culls in the path of humanity, heightening the goodness that she possesses. Perspicuously all the attempts made to dehumanize Circe went futile, proclaiming her a living martyr of patriarchy.

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Locating Manmathanath Ghosh in Japan during the High Tide of Indian Nationalism

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Abstract— *The Partition of Bengal in 1905 ushered in a new current of national mobilization which found expression in a nascent yearning among Indians to be self-sufficient in terms of infrastructure, industries, and education. Manmathanath Ghosh, a lesser-known figure in the Swadeshi struggle visited Japan during this nationalist effervescence. This essay aims to resurrect him and reevaluate his importance in terms of his contemporary age, the historical relationship between India and Japan, his observation of Japanese society, and the inherent patriotism that had already germinated in the psyche of the ordinary Bengali. In terms of mass movements, history remembers the leaders but more often than not, it fails to remember the same revolutionary fervor among the followers. Ghosh's account not only provides testimony to foreign journeys for the purpose of freedom but also gives voice to the very sentiment of Swadeshi present in the ordinary Indian.*

Keywords— ***British imperialism, Japan, nationalist Movement, orientalism, travel, women***

I. INTRODUCTION

At the height of British imperialism, in an attempt to seek out avenues for collective resistance, many colonies turned to other nations to gather pluriform forms of knowledge which would be beneficial for their adamantine journey towards self-determination. Institutions such as pan-Asianism and Pan-Islamism based on cultural and neo-historical pride developed between nations which were a response to the West's colonialist vehemence. Pan-Asianism corresponded to the people living in dominions as a beacon of inspirational liberty and national identity, with many looking at Japan, China, and Turkey as States emancipated from foreign despotic regimes. India, standing on the precipice of the nascent Swadeshi movement was not alien from the Pan-Asianist cause. Solidarity with Japan following the Russo-Japan War paved the way for the solidification of transnational relationships. The late 19th and early 20th century was a time when Indians made voyages to Japan, on account of reasons ranging from learning about the fundamentals of governance from a sovereign nation, gathering technical know-how, personal reasons, conjugal alliances, and others. The most memorable of them are Rabindranath Tagore, Swami Vivekananda, Hariprabha Takeda, Mohammad Barkhatullah, and Priyamvada Devi among others. Tagore's words on the delicate pages of ogi (folding fans) - "The butterfly counts not months but moments, and has time enough " reverberate in the pages of Indian literature to this day. This paper however orients academic attention to a lesser-known individual, Manmathanath Ghosh whose visit to Japan in 1904 may open a fresh approach to the contemporary 'glocal' understanding of Indian nationalism. The preference for the word may come as a surprise, considering the subject of the paper dates back a century earlier but Ghosh's appearance in Japan during the peak of the nationalist movement itself is a manifestation of the global and local currents influencing the cause of Swadeshi. That being said, the local aspect was the patronage received by the zamindar of Naldanga, present Bangladesh to gain industrial knowledge for the development of indigenous industries against British monopoly over commerce while the Indian leadership's increasing emphasis on cementing

friendships with anti-imperialist forces (in this case Japan) illustrate the global vision of the movement. Out of the ones mentioned above, it was Ghosh who has written most extensively on Japan yet his presence has been seemingly kept elusive both in history and literature. Camouflaged by the enduring visage of travel literature, the text is not just a delineation of patriotism but also structured around an insightful commentary on the contrasts between Indian and Japanese society, a depiction of an alternative Asian gaze countering the oriental gaze, his immersive views about the status of women, all of which welcome a discussion on the enduring relationship between India and Japan.

After a stay in Japan for more than three years, he published three books detailing his experience, between 1910 and 1915, *Japan Probaash*, *Nobyo Japan* which form the core of this paper, and *Supto Japan*. The emphasis of this research is a result of the navigation of four inadvertent themes underlying the work which have been found intersected in the comprehensive expanse of its scope. These include a reflection on the Indo-Japan relationship through Ghosh's diurnal interactions, the oscillation between contrast and semblance in the culture of the two nations, Ghosh's wondrous admiration for Japanese society and culture, and finally, the purpose of Swadeshi which was the governing factor for his elongated stay in Japan. The text was written in 1906 AD, the year after the infamous Partition of Bengal, 1905 AD. Undoubtedly, it can be demarcated as one of the defining moments within the trends characterizing the Indian Freedom Movement. The streets of Calcutta were overflowing with an effervescence of protests advocating boycotts, picketing, and the immediate development of swadeshi industries, institutions, and consumer enterprises. There were candidates voluntarily traveling abroad to advance their industrial learning, guided by the aim of making the motherland self-sufficient. Being a product of this new nationalist ebullience, the primary concern for Ghosh was to gather effective industrial knowledge because his purpose was the dissipation of the same on his return, which is not surprising considering he left his academics at a young age to be a swadeshi worker, as reported by the editor of the text's third edition, Subrata Kumar Das. It never ceases to astonish that the examination of forgotten texts can give access to an array of raw information that can transform the prevailing patterns governing historical understanding. The existing image of zamindars as a composite class of sycophants enjoying British approbation can be contested on grounds of exceptional incidents. The distinct Swadeshi savor is eminent in the dedication of the work under review. Ghosh praises his patron, Pramathabhushan Deb Roy of Naldanga, Jessore whose inclination towards the best interests of the nation is accented. Amvikacharan Mukhurji's 1911 chronicle of the Naldanga royal household is a

testament to the zamindari and associated endeavors of Raja Pramathabhushan. He is recorded to have been a passionate champion of the cause of widow remarriage, a promoter of religious harmony, and an advocate of education who initiated generous charities, supported infrastructural developments, funded famine relief works, and encouraged brisk growth in agriculture (Mukhurji, 115, 116). The Raja was a visionary who used scriptural shlokas to prove that high-caste Hindus had the sanction of plowing the field. At the Siddheshwari Temple in Matbati, the family priest, with the blessings of the Raja, set an example by engaging in plowing (Mukhurji, 120). Further, along with esteemed personalities such as Rabindranath Tagore and Jagat Kishore Acharya, the Raja served as a member of the Board of Directors of Mohini Mills, which hints at his association with indigenous textile industries. Unfortunately, Mukhurji has not left behind any relic of the zamindar's political undertakings but the latter's socio-economic foresight is enough to understand that he was not alienated from swadeshi pursuits, irrespective of Ghosh's corroboration. Similarly, the zamindars of Contai stood rigidly against the Partition of Bengal, and encouraged picketing and boycott activities, going as far as to forbid the shopkeepers in their estates from importing British merchandise (Das, 2). According to Basanta Kumar Das, their physical presence accompanied by inflammatory slogans rekindled the patriotic spirits of their subjects (Das, 3). In Abanindranath Tagore's short essays, one can find indications about the landed aristocracy's involvement with the freedom movement. Tagore's family had a pleasant relationship with the Raja or zamindar of Natore, Jaganindranath, and were guests at his place during the time the Congress Provincial Conference was held at Natore. Therefore, it cannot be abandoned that although meager in number, there were zamindars who had been patrons of political mobilizations against the British, which further reimposed that the struggle for sovereignty was transmitted to gather the fervor of diverse localized forces.

It was a time when the fervor of nationalism, spreading incessantly, had enveloped the psyche of the Bengali middle class. Ghosh, coeval to the marked enthusiasm of this age is not untouched by the shared purpose of colonial defiance. Before the commencement of their voyage, the ones on the ship unanimously chanted 'Vande Mataram', the slogan from Bankim Chandra Chattopadhyay's *Anandamath* which was illegitimately forbidden by the British administration. Immediately after, the author gets submerged in a regretful lament that India had attained the impeccable apogee of the civilizational ethos at a time when the entire world was engulfed in mayhem thereof the lack of order and ethics. It calls to attention that this period witnessed a blitzkrieg of nationalist

historians guided by their willingness to reincarnate the lost opulence of ancient India, oriented their erudition towards the nation's forgotten history which was termed the 'Golden Age'. In Bankim Chandra's famed novel *Anandamath*, the image of the motherland as a deified personification is evoked before Mahendra in her past glory, present decrepitness, and her future ferocious resurgence. This kindred portrait of the country as a goddess reverberates in the poems of Henry Louis Vivian Derozio as well. In 'To India- My Native Land', Derozio mourns for the present deplorable state of a once adorned deity. Ghosh sometimes familiarizes his readers with the drawbacks of his native country. He remarks on the absence of commercial museums in British-governed India in contrast to Japan's harbor of the same. His remorse is evident as he regretfully mentions the ignorance and inattentiveness of British governance but he, however, does not adhere to the onus of India's social collapse on British imperialism alone but to impenetrable societal rigidities. Ghosh's clement protest against social stringency within his travelog can be inferred as an outcome of his Brahmo religio-cultural background. The Brahmo Samaj is celebrated for its uncompromising liberal stance against the maladies that were diluting the fabric of Bengali protestant socio-religious pan-Indian movements to have recognized the ungodly plague of immoralities such as Sati, the absence of female education, caste hierarchy, and the spiritual epidemic that had permeated into the people of Bengal. He goes as far as to suggest in *Nobyo Japan* that the diversity of linguistic traditions in India is a detrimental force that precludes the aspiration for national integration among its people. Ghosh's reflection on the very incommodiousness restricting his motherland from achieving glory is a facsimile of the quintessential Brahmo sentiment of the time.

To locate the nature of the transnational history between India and Japan in the nascent years of the Twentieth century without acknowledging the presence of the Indian student diaspora would be an act of dissociation. Ghosh recounts his visit to the Oriental Association, composed of Indian students in Tokyo. Swami Vivekananda's counsel to Indian students to pursue education in Japan to learn the development strategies of the Meiji Government seems to have been well-received by his target audience (Vishwanathan, 3). Aravind Ganachari has illuminated the existing scholarship with a list of Indian students on Japanese soil such as K.D. Kulkarni, L. Barthakur, S.C. Ray, J.J. Sawant, and J.B. Bidyant among others. Many students quickly followed K.D. Kulkarni, and enrolled in Tokyo Higher Technological School, the Tokyo and Kyoto Imperial Universities, and the Sapparo Agricultural College. The growing number of Indian students in Japanese cities and the increasingly promising

new opportunities for transnational developers in the field of industry, trade, and education necessitated the vision for a collaborative body committed to the amelioration of the student community. They were fortunate enough to benefit from the support of erstwhile Japanese noble bureaucrats like Count Okuma and Baron Takahashi, president of the Yokohama Specie Bank who was instrumental in the establishment of the Indo-Japanese Association (Ganachari, 793) "The Indian students under the aegis of the Oriental Youngmen's association also hoped that Japan would become the hub for Asian students to exchange ideas, provide mutual encouragement and on finishing their studies would be the pioneers in bringing about development and enlightenment for Asia" (Vishwanathan, 3). Arpita Mathur has observed that the Pan-Asian solidarity of the Oriental Youngman's Association was a haven for infuriated Indian students, abhorrent of the imperial dogma (Mathur, 4). The Indian youth initiated political mobilization to procure encouragement for nationalist orchestrations, often involving the support of students from other Asian nations. There is an instance of Indian students' invitation to powerful Japanese politicians like Count Okuma and Chinese students for a Tilak-inspired Shivaji Festival (Fischer-Tiné, 336). According to Prasad, Okuma's alleged efforts at reorienting the event into a pan-Asian cause led to interference from the Government of British India (Fischer-Tiné, 336). Any discussion on the developments of student-led patriotic ventures would be incomplete without alluding to the eminence of the Tokyo India House founded by Govind Narayan Potdar. (Ganachari, 794) With the blessings and collateral influence of Shyamji Krishna Verma, the India House in Tokyo would go on to shelter students from diverse parts of India as well as Ceylon (Tiné, 337). Pan-Asianism in its multifaceted nuances was a weapon of self-expression that could resist the West. For Ghosh, education is a recurring element in his musings, which he holds at par with national unity and mission, intertwined in resemblance, going to the extent of praising the Japanese government for working towards its promotion, which, on the other hand, the British Indian State is negligent in. To Ghosh, the lack of government impetus followed by a scarcity of altruistic youth and the inability of the motherland in idolizing an ideal nation are the contributing factors to the deplorable condition of the state.

The entire text is a manifestation of Ghosh's unconstrained, often innocent adulation of Japanese etiquette, as he traverses around the urban industrial loci of the island nation. He is liberal in his employment of affirmative adjectives in his recount of Japanese values. In the very introduction itself, he extends his admiration for his host country when he refers to the Japanese as an

empathetic, free-thinking, and tolerant race. He marvels at their intrinsic skill of maintaining decorum in the myriad cacophony of a marketplace which is a contrast to the bazaars of his native land. Praising their inherent stoicism, modesty, and joviality, he makes an interesting observation that the Japanese scarcely reflect any shade of distress. The author's summation is a result of being witness to the Japanese experience with the demise of family members and, yet not succumbing to abysmal despair. He betrays astonishment as he watches an approximate number of fifty houses being burnt to ashes but their residents remain naturally composed and stolid without succumbing to plaintive disconsolation. Another instance would be his recount of a Japanese lady committing suicide so that she would not be a barrier between her son and his military ambitions. Before her death, in a letter addressed to her son, she reprimands him for compromising his duty towards the nation for maternal obligations. Ghosh further narrates, not withholding his awe, about the maidservants who would save money and their share of rice for the soldiers during the Russo-Japanese war. Although the prominence of the samurai had been assuaged by then, their spirit of bushido was translated to citizens' collective passion for their country, which was a contributing factor towards the Russian defeat. Gauging him from the recent scholarship of the debatable ideology of modern nationalism would be a fallacy because It must be remembered that Ghosh was contemporary to an era where nationalism was the ignition that would enable colonized states to covet their independence.

Early nineteenth-century travel literature has a saturation of Eurocentric exposition in its rendering of the Orient. With a distinctly unfamiliar world, now devoid of trepidation, following the incessant imperialist currents, the Orient unwillingly personified and entertained the Western lens of enlivened fascination. The genre is replete with a pervasion of European and American travelers who exploited the opportunity of exploration, expedited by the forces of colonialism thereby engaging in a monolithic archetypal delineation of the Asian and Middle-Eastern world. The French poet Gérard de Nerval, the English author William Makepeace Thackeray, British diplomat James Justinian Morier, and the explorer of Oxiana, Robert Byron were early travelers in the Orient who not only unclothed a new, dissimulated world before their European readers but also furthered Edward Said's later discourse on Orientalism. Travelogues capacitated the Occidental reader to drift into escapism, one of literature's finest virtuosity, the essence of the latter inflated with the concurrence of foreign exoticism. The term, first coined in the nineteenth century was not to define objects but to refer to a sentiment of nostalgia in the mind of the beholder (Mason, 167).

Exoticism, a deliberate intensification of the Western enchantment towards a preconceived 'otherness', in this case, the East, pervaded through literature, music, fashion, painting, and upper-class colloquy in variegated artistic movements such as the Renaissance, the Enlightenment, and the Romantic Movement. Exotic elements included the romanticized objectification and appropriation of Eastern quintessences. Cherished elements of a mystical, almost clandestine 'otherness' included sages, veiled women, habiliments, geishas, traditions, the dialect, snake charmers, the natural world, and harems which accentuated the European covetousness for the pedestal of aggrandized Occidental precedence. Orientalism enabled the West to rejoice in its concocted propaganda of superiority to the fancied East, which although exquisite was deemed 'backward' in civilizational edifices. The Far East was not detached from the multifarious torrent of exotic literature. Ever since the island nation's 'opening up' to Commodore Perry in 1853, Japan proceeded to adorn the pages of French and German literature. The Western audience was entranced and fixated by the vast spectacle of materials that came to emerge from this recondite nation. The ukiyo-e woodblock prints, ceramics, and tranquil aesthetics fomented an obsession for the same in the amateur and professional French artistic and literary clique, which Elwood Hartman has described as the phenomenon of "japonisme". Japonisme which at first was the unionization of Japanese influences into French motifs soon became an imitation of Japanese styles which would later impact Marcel Proust and Stéphane Mallarmé as well (Hartman, 141-142). The publication of Pierre Loti's Madame Chrysanthème in 1887 towards the end of the nineteenth century was a watershed in the exoticism of Japan. "Although Loti's novel is more sophisticated than what is often assumed, the tradition he created in literature and art resulted in a cliché of Japan that is still influential today. It is the image of Japan reduced to that of the 'geisha' as Western men fancied her in their erotic fantasies, an image similar to that of women of other 'exotic' countries" (Schepers, 10). Schepers has further elucidated that German artists and writers like Max Dauthendey and Bernhard Kellermann have portrayed Japan through the prism of cliched imaginings of the country which they had seen in the popular paintings of the age rather than their lived experiences of the same. In a letter to his wife, Dauthendey declares that he would be compelled to call Japan 'boring' and 'sad' if it had not been for his memories of its beautiful materialization in European motifs (Schepers, 16). The disentanglement of the Occidental illusion is a result of the collision between romanticism and the reality behind the exotica. The Japanese response to the Western perpetuation of exoticism is echoed in the words of the nineteenth-century art critic and advocate of the East,

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Okakura Kakuzō. In his own words, Tenshin Okakura has displayed disappointment at the misconception and ignorance of Western audiences regarding Japan in spite of the plethora of information available at one's command. Proceeding to voice his reprehension about the sordid racial prejudice among the common masses, he blames the men of letters for the oriental distortion and their unwillingness to acknowledge the East's awakening (Nishihara, 242). In an incredibly polarized world, countries are distinguished from one another by the celerity of their development patterns. Much has been spoken on travel narratives from the formulaic lenses of the 'advanced' nations but the diaries of travelers from the 'transcendent' Orient, especially India, claim a comprehensive discussion. Travel, which had been frowned upon by a once conservative Hindu religious diktat, towards the later part of the nineteenth century gained a new momentum within the educated Bengali male youth who were now determined to prove their claims of modernity engineered on Western principles. The names of Dwarkanath and Rabindranath Tagore, Pandita Ramabai, Michael Madhusudan Dutt, the pioneer Gujarati female doctor Anandabai Joshi, Maharaja Jagatjit Singh, and Brahmo Samaj leader, Durga Mohan Das et al are enshrined in the history of Indian sea peregrination. A unique feature of Ghosh's text is the inclusion of the names of his fellow travelers as footnotes in the initial chapter Kolkata Bondor, from which one learns about Rathindranath Tagore, Surendra Mohan Bose, Rai Mohan Dutt, Abaninath Mitra, B.D. Pandey, Dinesh Chandra Majumdar, and the rest. Although not all of the accounts can be demarcated as travelogues, they attest to the Eastern observance of the Occidental world. An inspection of the works of Brahmo Samaj stalwart, Shivnath Shastri and the Hindu revivalist monk, Swami Vivekananda furnish ample testament to the oriental treatment of a Western society unscathed before Indians slowly adapting to foreign environs outside their known realm. The remarks gathered from the observations of these modernized, upper-class Bengali travelers leave a fresh palatability because, unlike the Western gaze, they scarcely indulge in a preconceived romantic contingency. For instance, Shivanath Shastri's autobiography, Atmacharita, has a section dedicated to his stay in England which rests on a coherence of tangible human reflection. Although Shastri hailed from an erstwhile British colony, he did not succumb to the clamor of bitter resentment. Interestingly, in his essay, Shastri employs the usage of bullets to present an almost saintly, utopian profile of the English race, one that treats all classes with dignity, one governed by individual duties, a race far removed from the austere despotic verisimilitude back home (Shastri, 418). The orientalist paintings that decorated museums and flamboyant imperial courts across Europe provoked

undercurrents of voyeurism, sexualization of Ottoman women, and the stereotyping of African women as attendees to chaste Caucasian females while being replete with motifs such as carpets, hookahs, Turkish bathhouses, and a harlequin of opalescent attires. One merely has to take a glance at Jean-Léon Gérôme or Eugène Delacroix to notice traits of depersonalization on their canvases: naked, adolescent boys with gigantic snakes wrapped around their malnourished frames, expressionless characters among tenebrous harem walls, sensual gazes of undraped women as if to entice the illicit longing of the invisible European viewer. In these paintings, the characters are not meant to have an agency of their own and hence emit a divestation of their individualities. By contrast, if we are to study Swami Vivekananda's picturization of the Japanese, his epilosatory expositions present a different perspective. In his letter to Alasinga Perumal, dated 10th July 1893, Swami Vivekananda frames his travels in Japan into perspicacious insights. His interpretation of the Japanese or their nation is not through the facile vitreous kaleidoscope of superficial aesthetics. Japan impresses him with its industries, its work ethics, its discipline, and its beautiful orderliness. In one instance, Vivekananda appreciates their remote vision in apprehending the ineffability of modernization (Swami Vivekananda, 215). He appears to be struck by their autonomic endeavors in their attempt at the eradication of civic paucity. This is where he reiterates his prevailing cogitation that the Indian youth should visit Japan to develop their outlook. Similarly, the present texts in this analysis adulate the Japanese for their hospitality, adaptable psyche, and their spirit of amelioration. Akin to both Shastri and Vivekananda, Ghosh has referred to his contemporaries such as Keshav Chandra Sen, J. C. Bose, the Tagore patriarchs, and P.C. Ray among others, and credited their long stay in England as propulsion for their dedication towards their motherland. He regrets that in the two hundred years of English rule, his fellow Indians have only adapted the lamentable qualities of the former while failing to incorporate their virtues. Since the very ideological vestige of Orientalism was dependent on the escarpment of the allure and the perceived threat of the East, it proselytizes the dangers of misinterpretation. The East, representing the spiritual, is delicate and skeptical of modern values while the West maintains its extravagance of material evolution. As opposed to the orientalists, Eastern travelers reflect an aching sense of synergy in their assessment of foreign countries. Bereft of fetishism and exoticism, their words harbor goodwill, community covalence, reverence, and harmony.

Japan Probaash can be analyzed as a sublime detail of compassionate human connection. The readers can assume that Ghosh would reveal a feeling of alienation in a

foreign society, miles away in the Far East. However, he does not show his struggle in finding resonance with the new world. Perhaps this is owing to the generous kinship he felt from his intimacy with the individuals during his stay. It can be supposed that his sanguine interactions with his hosts, his employers and co-workers, and encounters with ordinary people prevented a stranger's sense of dissonance on foreign soil. This begs for the mention of instances of his experience with people that have molded his optimistic perspective of Japanese society. Towards the very nascency of the text, during his stay in Tokyo, he narrates about his visit to a commercial museum of trade and industry. Being a stranger in a new country with its structural norms and conventions, the first stimulus was to ask for directions. To the veritable startlement of Ghosh, he is met with a person who was not merely willing to show him the way, but also escorted him to the location and paid the tram fare despite not committing whatsoever. I will illustrate this argument further by citing another delicate example. The author visits Awaji islands for official purposes but is astonished to find a little boy belonging to the outcaste eta class, willing to guide him towards their intended location. The boy, earning a meager living as a shoemaker, chose to adjourn his profession for a while, to help the author and his colleague. His reason for assisting them was so benign that it intensified the author's reverence for the Japanese. The boy insists that he must aid Ghosh because he had experienced similar help on his visit to Kobe from strangers who had accompanied him to his intended venues, despite his lower stature in the social hierarchy. These separate incidents elucidate his attachment to and veneration of Japan and her people. Unfortunately, the second episode also divulges the appalling face of Japan's social pyramid. The segregated eta community from the traditional Japanese class system, consisting of tanners, leather workers, and the like, has always been persecuted by the orthodox state.

It goes without saying that Ghosh had been an ardent observer of Japanese society. He is sharp in his attention to detail because he takes note of the customs, food, religious beliefs, plight of women, agencies of entertainment, and other nuances of Japanese civil culture. He betrays astonishment and subtle envy at the radical emancipated position of women in Japanese society. One cannot blame Ghosh's feeling of complete bewilderment. He meets housemaids, carrying daily newspapers absorbed in ritual conversation about the nation's politics with the shopkeepers at the market. It has to be remembered that Ghosh's background was contemporary Bengal absorbed in the cacoethes for political, social, and feminine freedom, confined by concurrent traditional and colonial tyrannical institutions. As Geraldine Forbes has illustrated, indigenous law favored a balance between the protection of women and

the respect of women. Women could be vested with power and authority, but not autonomy. Only a few decades ago, a glamorized masculine defense of Indian women favored the justification of social malice such as Sati, female infanticide, polygamy, denial of female education, and early marriage of girls (Forbes,12). Ghosh was coeval to a time when Bengali women were still in the contingent process of metamorphosing into a composite identity. Their amorphous individuality was sketched by the patriarchal vehemence, drawing them towards the dubious dichotomy between embracing Victorian modernity and the Indian conventional idea of feminine domesticity. The unconscious consensus between the colonial state and the English-educated Bengali man directed its efforts toward the guided emancipation of the Bengali woman, modeled on the ideation of the virtuous wife. As Partha Chatterjee has deliberated in his seminal and oft-quoted "material" and "spiritual" discourse that while Western liberalism dominated the profane outer domain, the nationalist sentiment justified that it was the sanctum sanatorium of the inner domain that was sacred and hence vouchsafed women with a convoluted, deified expression (Chatterjee, 2,3). At the same time, "the educated Indian middle-class males, on the other hand, dreamt of the Victorian ideal of companionate marriage. In Bengal, the educated bhadramahila (gentlewoman) appeared as the ideal companion to the enlightened Hindu bhadralok" (Bandyopadhyay, 384). "The new domestic ideals that these reformers enunciated were undoubtedly informed by their sensibilities of the indigenous past, but they also borrowed selectively from the 'liberal' Western philosophies and Victorian ideology that these men had learned to appreciate as colonized subjects" (Banerjee, 459). Sekhar Bandyopadhyay reiterates that the new concept of the ideal womanhood was a fine synthesis of the self-sacrificing Hindu wife and the Victorian helpmate. As Samita Sen has opined, while uneducated women from the lower strata were perceived as obstacles in the way of community and familial prosperity, women with erroneous westernized education were thought to threaten the prized moral regulation (Bandyopadhyay, 384). The first decade of the twentieth century was replete with Swadeshi activities, further incited by the Partition of Bengal in 1905. The middle-class women, for the first time, left their homes to become vital participants in protests, possessions, and picketing. While the efforts of path-breaking stalwarts like Sarala Debi, Giribala Debi, Hiranmoyee Debi, and Basantabala Home were remarkable, education and political participation were still within the precinct of the middle or upper echelon. In this surreal milieu of contesting ideologies defining the woman's question determined by external forces of colonial infrastructure, the voice of the

educated reformers, and the Swadeshi appeal, to the eyes of an observer, it may appear to be an artificial praxis. On the other hand, to his astonishment, Japan presented to him a glimpse of early feminine modernity where he is an audience of the daily lives of women working in factories, women aware of international affairs, and maids reading the newspaper. There was something almost very naturally sovereign about this entire experience, a scent of spontaneous enterprise with the women, which he could never have anticipated. In Nobyo Japan, he has written that Japanese mothers, being educated, instill among their children core patriotic values. On the other hand, ordinary Indian mothers and grandmothers, still far distant from the virtues of education, entertain their progeny with folk and colloquial tales instead of stories about legendary figures like Shivaji, icons that the new generation of people could look up to. If women are the crux of society, in his own words, he acknowledges the severe scarcity of female education in colonial Bengal which inadvertently prevents the rise of sovereign aspirations. His thoughts are modern when he says that if women are constantly compelled to prove their chastity, why should men be spared? Why should the latter be treated as demigods on Earth? With boldness like that of Vivekananda, he comments that a race will eventually perish if it does not respect its women. While the Western lens has always painted Japanese women with a romanticized aura of elusive timidity, reticence, and subservience, Ghosh's account exhibits a fresh perspective, launching a new arena for the future study of the early Twentieth century Japanese female experience.

Drawing from the rich tradition of Indo-Japan congenial tradition, the influence of the Buddha in Japan cannot be overlooked. Notwithstanding the unelaborated details on racism, Ghosh's presence as an Indian from the land of Sakyamuni certainly worked in his favor. He is often met with curious spectators at gatherings wondering if he is from the Buddha's country. Ghosh's professional desperation to learn the science of celluloid making gets rewarded by the wife of a certain Urayama San, the owner of a celluloid factory singularly on account of the former's indic origins. Okasan speaks about the now imperialism-ravaged British colony with high esteem as she credits the normative and religious foundation of her country to Indian civilizational roots. There is a tone of gratitude in her voice when she reminds Ghosh that the existence of her country would be in peril if it had not been for the spiritual enlightenment emanating from India. One cannot help but be struck by her sincere command of words which beckon toward the fathomless tradition of India and Japan's ethereal, mystical associations. D. N. Bakshi, who was an unparalleled authority on the subject, has shown the influence of Indian divinities in the Japanese religious

pantheon. He has engineered an exhaustive list of Hindu divinities and sacred icons transmogrified in the Japanese empyrean, by analyzing numerous authentic texts like Ababaku-shō, Dai-ni-kyō, and Bishamonten-kyō to name a few. Therefore, Saraswati's Eastern counterpart became Benzai-ten holding a biwa against the traditional string instrument, Raghunatha veena, and Ganesha adopted the name Kangi-ten and Lakshmi crystallized into Kichijō-ten. Without engrossing much into the intricacies of Buddhist canonical deliquescence into Japanese philosophy, I will entail a brief sketch of the Japanese interest in India which was venerated as denoted by Hajime Nakamura as the "spiritual motherland" (Bakshi, 11). Since 810 A.D. vain attempts to reach India had been undertaken by Shinnyo Hoshinnō, Eisai, and Myōe Shōnin Kōben but the perilous nature of the journey was enough to deter hopeful efforts. Hence, China provided a feasible channel to the Japanese priests for the acquaintance of Buddhist philosophy, where they traveled "one after another and made thorough and prolonged studies of Sanskrit and Chinese…." (Bakshi, 12). Again Nakamura argues, in effect, the Japanese ardor for learning Sanskrit has preserved its wisdom for nearly fourteen hundred years in the educational colleges attached to the Buddhist temples (Bakshi, 12). It is well known that the South Indian priest Bodhisena visited Japan in 736 A.D. and performed the 'eye-opening ceremony' of Daibutsu or the Great Buddha. The meditative practice of dhyana was carried by the Indian Buddhist monk, Dharmabodhi to China, where it came to be known as chan, which later migrated to Japan and became an ineffable part of the Buddhist tenet, espousing the name zen (Chopra, 92). Vivekananda writes that Japan still has high thoughts about India and considers our nation great and high. Parallel spiritual beliefs create a sense of propinquity, an incorporeal closeness between nations which is often carried down through transgenerational memories. These lingering memories are responsible for structuring a kinship between people over transnational boundaries which resurfaces in rare moments and this is what the text personifies the most-the interpersonal connection between humans irrespective of national boundaries.

CONCLUSION

On his return, Ghosh had established a factory for combs, soap and mats, materializing the skills he had been educated in Japan. Ghosh's views, his musings, his patriotism testifies that the Nationalist Movement was more nuanced than it is perceived, demonstrating its various facets. His publications provide a rare insight into the dynamic institution that was the Freedom Movement, with unexpected actors being its staunch advocates, while simultaneously introducing a discussion on the historical relationship between India and

Japan which was reawakened during this period of tumultuous pandemonium.

ACKNOWLEDGEMENTS

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Narrating the Silences of History: Mamang Dai's *The Black Hill*

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Abstract— Mamang Dai's The Black Hill (2014) is based on recorded historical events of the journey of two French missionaries Nicholas-Michel Krick and Augustin-Etienne Bourry, who were engaged in a mission to set up a church in Tibet, but in the 1800s the only way to reach there was through northeast India—present day Arunachal Pradesh. While they were on the final leg of their journey, they were killed by Kaisha, a village chief of the Mishmi tribe of Arunachal Pradesh on August 2, 1854 at Somme village, near the Tibetan border. The Mishmee chief was later captured and sentenced to death by hanging in Dibrugar (Assam) jail. It is this historical event that goes into the making of Dai's novel. Mamang Dai dexterously interweaves Gimur- Kajinsha love story into this historical narrative. The arrival of Father Krick at the Village of Mebo as part of Southern Tibet Mission and later his journey to Mishmee hills coincides with Gimur's elopement with Kajinsha from her native village Mebo to Kajinsha's Mishmee hills. Dai imagines it was inevitable that their pathways must have crossed. While the priest and Kajinsha are characters from history, Gimur is a fictional character created by Dai to explore the gaps and silences of history. Where the story encoded in history ends, or gets enshrouded in enigmatic silence, Dai makes Gimur articulate those silences and proclaim the innocence of Kajinsha, thus subverting a historical narrative.

Keywords— fictional narrative, historical records, journey, Tibetan Mission, tribes

Celebrating the 60th Tibetan National Uprising Day commemoration, Father Felix Antony, the social communication secretary of Miao Diocese in east Arunachal Pradesh observed:

> Tibet and Christianity in Arunachal Pradesh have an age-old connection. French missionaries Nicolas Kirk and Augustine Bourry were killed on their way to Tibet in 1854. They sowed the first seeds of Christianity in Arunachal Pradesh 165 years ago before they were killed on August 2 the same year at the Tibet-Arunachal border region by a Mishmi Tribe chieftain. ("Arunachal: French Missionaries Krick and Bourry")

The French missionaries, Nicholas-Michel Krick and Augustin-Etienne Bourry, were members of the Society of the Paris Foreign Missions, an institute of diocesan priests who spread out across the globe to promote Christianity. Krick and Bourry wanted to reach Tibet, but in the 1800s the only way to reach there was through northeast India—present day Arunachal Pradesh. Both travelled from Chennai to Kolkata and to Arunachal Pradesh, becoming the first Christian missionaries to reach the region. Father Krick reached Sadiya, a river island in Assam on September 26, 1851. In 1852, he made the first visit to Tibet. Father Bourry was initially appointed to Korean mission, but later changed to the Tibetan Mission. He reached Guwahati, and met his superior Father Krick at Saikhowa on July 22, 1853. On February 19, 1854, Krick and Bourry left Saikhowa for Tibet. But while they were on the final leg of their journey, they were killed by a village chief of the Mishmi tribe by name Kaisha, on August 2, 1854 at Somme village in Lohit district, near the Tibetan border. It is said that 35-year-old Krick was sick and 28-year-old Bourry was praying when Kaisha killed them using his machete. The Mishmee chief was later captured and

sentenced to death by hanging in Dibrugar (Assam) jail. "Their bodies were buried by local residents and it is believed a spring started flowing from near the site. Some say chief Kaisha killed them because the missionaries resembled the British rulers. But that account doesn't appear to be true," said Father Felix Anthony (qtd. in Parashar). Their mortal remains are still enshrined and preserved by the people of Somme Village. There is almost no documentary detail about the two in Arunachal Pradesh. But a lot about them is known from the letters they sent back to Paris. They mention of their arduous journey and how their guide robbed them. Steps are currently underway in Arunachal Pradesh to canonize the two priests. Catherine Boo, a prominent Catholic from Tezu, a Mishmi tribe town said: "We are very happy to see the progress with the process of canonization. We pray that this day will remove the blot of stains we have acquired because of the killing by own tribe's man 165 years ago" (qtd. in Gomes).

It is this historical event that goes into the making of Padmashree awardee Mamang Dai's *The Black Hill* (2014), which won the prestigious Sahitya Academy Award for writing in English in 2017, the first from the North East to get the award for an English novel. Mamang Dai from Arunachal Pradesh is a distinct figure among the literary voices of North East Indian literature. The culture and history of Arunachal Pradesh and its varied ethnic groups go into the making of her rich literary oeuvre. *The Black Hill* is based on recorded historical events of mid-nineteenth century Arunachal Pradesh, at a time when the East India Company was making inroads in the north-eastern regions of India, and the hostility and strong resistance meted out to them by the native tribes to keep the *migluns* (British) out of their territories. All the tribes were at one in their decision not to permit the white men to enter the hills. "The British may conquer the world but they will never take our land" (*Black Hill* 25), was the confidence of the clans as they crowded around the fireplace to think of strategies to keep the raiding British at bay.

It was the quest of a faith that was unshakeable, that took the French Jesuit priest Father Nicolas Michel Krick to live another life "over there" (*Black Hill* 39). His mind rebelled against the meaningless rituals of the church. He realised that his desperate yearning for union with the divine would come only through the path of love and service. So at the age of 29, in October 1848, Krick undertook the journey to the utmost ends of the earth, crossing seas and continents. He was selected on a mission to Tibet, taking a southern route across the Himalayas through India. On 23 December 1849, Father Krick boarded an English vessel heading for Madras. After a 100 day long voyage, they set foot on the Indian soil. But as they reached Madras, the name of their mission was changed from Tibet

to Assam. The team reached Gowhateee, and with stern instructions not to venture out beyond the Assam plain into the land of "savage mountaineers" (42). Father Krick enjoyed the serenity of the place surrounded by a chain of low hills, along which river Brahmaputra flowed. Krick started his exploratory journey across Assam towns and Abor tribal areas at the foot of the Himalayas, ignoring the tropical heat to which it was difficult to get acclimatized. With majority of population talking Assamese or Bengali, language posed a major problem for communication with the natives. Father Krick was determined to undertake an exploratory journey, going through Assam towns and reaching the foot of the Himalayas which would take him to Tibet. He had come so far in pursuit of a dream. Playing on his flute, manoeuvring his way through the countryside with its luxuriant growth of grass and trees, Krick was determined to pursue that dream and reach the land of Lamas. His plan was to secretly meet the tribes living in the Assam frontier and find his way out, though he was doubtful, because fearing that the British would capture their territories, the tribes had placed guards all along the frontier. But Father Krick believed that armed as he was only with his cross and flute, and his French and not British identity, he would be able to make his way to Tibet.

Mamang Dai dexterously interweaves Gimur-Kajinsha love story into this historical narrative. The arrival of Father Krick at the Village of Mebo in Arunachal Pradesh as part of Southern Tibet Mission was strongly resented by the villagers, who were determined not to permit entry to the whitemen who wanted to establish a trading post in the hills of Mebo. The seventeen year old Gimur, of the village of Mebo, shared the strong resentment of the villagers. Gimur's hatred of the British stemmed from the fact that they travelled up and down the country trying to enter other people's land without any respect for anyone. It was while he was tracking the white men, Kajinsha, a native of a village in Mishmee Hills, reached Abor and had the chance encounter with Gimur. Gimur's life took an unanticipated turn as she got drawn towards Kajinsha, who belonged to a different clan and talked a different language. She knew that if they got married, she would have to go and live in his village. Abor and Mishmee were among the 26 major tribes of Arunachal Pradesh. Abor villages were secure enclaves where the rules of tradition were considered inviolable. Gimur could anticipate the reaction of her family members in marrying Kajinsha, whose village and family status were unknown in Mebo. She realised that the only option left for her was to flee the village, because their marriage involved either war or abduction. She herself had no clue as to how she dared to undertake this journey with Kajinsha into the unknown – quite unlikely for a tribal woman to make. Gimur and Kajinsha settled down to their new life together

in the Black Hill, by the Dau River – a land close to the border with the Zayul valley of Tibet. Mamang Dai's women characters range from those who are steeped in tradition, innocent, submissive and hardworking to those who are assertive and sophisticated, struggling to come to terms with modernity. But Gimur cannot be type set in any such category – she is at once rooted to her tradition, but assertive enough to flout the norms of her tribe and accompany Kajinsha into a world of uncertainties. Dai refuses to call Gimur a "new woman" – "they are women of the tribe who protect family and clan. They are women who can also break tradition and are ready to pay the price. Women have always been doing this at different times throughout history" (qtd. in Sarangi).

The novel which is based on a recorded historical event, necessitates that the author keeps true to history. Hence, while tracing Father Krick's journey, Mamang Dai mentions how when Krick travelled through the region there was no McMahon line. He travelled back and forth from Assam through Mishmi territory twice before he reached Tibet (qtd. in Sarangi). In his journey to Tibet, Father Krick reached Mishmee Hills on 18th December 1851. But as they were about to reach the destination, he was informed that the route to Tibet was closed and they would have to go back. But nothing could deter Krick from his mission to spread the good news of the holy gospel, not even the fear of death. He wished that he could learn the language of the people there, so that he could speak to them from his heart; he could convince them of the words of the saviour.

Dai's fictional intervention into the narrative begins with Father Krick's arrival at Mishmee, where the first meeting between Kajinsha and the priest took place. Dai states:

> I was also interested in the nature of spirituality. I felt if the priest and the tribal chief could have interacted for a bit more time, if things had been a little bit different, because he was beginning to see also that ultimately it was not about conversion or preaching, it was just speaking the language of the hearts. And the life they believed in, what they believed and that gives them the reason for being honoured, that gives their life's meaning. So that kind of thing I was trying to propose. (qtd. in Prodhani and Kuhad)

"It was the start of something" (*Black Hill* 138)" – that is how Dai introduces the warm and strange friendship between the two men. Language stood no barrier in their relationship. They communicated in a mixture of Assamese and Tibetan words. Tapping at his food baskets and woollen coat, Kajinsha informed the priest that he had gone to Sommeu village for trade. In his turn, holding up his cross,

the priest conveyed his mission to Kajinsha. Dai writes, "And with every word and sentence exchanged, they understood each other better" (139). What drew Gimur to the priest was the beautiful music he played on his flute– "a clear, pure melody floating through the air, like someone urging the hills and trees to listen, and praying, waiting to hear if someone would answer (133). As the priest poured over his notes, there was Gimur silently watching him from her hilltop perch. The priest could sense her presence behind him. Dai works out a strange mystical relationship between Gimur and the priest. Once as he stepped into Kajinsha's house, he saw a glimpse of Gimur's face, and for no unaccountable reason he felt an overwhelming sense of joy and gratitude – "Peace be in this house. God bless them. God bless this house!" (145), Father Krick found himself praying. A strange sense of sympathy welled up in his mind towards the woman of this house. "He did not know why, except that he felt she needed watching over. Did he want to convert her? Did he sense something about this woman's heart knocking against her breast that found an echo in his own?" (145), he was baffled at this strange feel he felt towards the girl.

History and fiction get inextricably interwoven as Gimur decided to go back to Mebo after following a terrible fight with Kajinsha. Being a self-respecting woman, Gimur could not accept her husband's relationship with another woman of Sommeu village, even though he was trapped into it in an inebriated condition. As she was trekking her way through the hills on her way back to Mebo, she saw the sight of Krick and two Mishmee men passing by. She felt the priest was following her like a ghost (*Black Hill* 156). Back at Mebo, she got settled to her life, braving the loss of her baby who breathed his last while crossing an overflowing stream, and also the separation form her husband. But past caught up with her, much earlier than she had anticipated. She heard the news of a Whiteman reaching Mebo asking the way to reach Tibet. The description – "he carries a tapung (flute), and he was a padre" (172) – was evidence strong enough for Gimur to realise that it was none other than Father Krick. Father Krick's arrival at Mebo was an incarnation from the past, as far as Gimur was concerned. The priest's entry into Mebo was the culmination of a plan he had secretly harboured, to find another route to Tibet by avoiding passing through Mishmee territory. He was not ready to give up the Tibet Mission that easily, even though the expedition had tested him to the limit. He knew that the kind of overwhelming reception he got from the Abor tribe was because he was a priest, a man of God, not a soldier carrying a gun. Ever since the British occupation of Assam, the natives viewed every man with white skin and protruding nose with suspicion, because they knew they brought war and captivity. He was happy to be with the

Abors – a tribe with a distinct tattooed cross – a vivid memory of a woman with a tattoo on her chin flashed before his eyes and he was on the lookout for someone who resembled that "unforgettable apparition" (177). Father Krick realised that he need to win the faith of the natives by convincing them that he was indeed a man of God, and for that he had to heal the sick. With his simple remedies, bare minimum of liniments, and poultice, Father Krick found himself transforming into a foreigner shaman, the man who created belief that his touch would cure them (179). He realised that it was a strange alchemy; they were healed through faith in him. "May God grant that by these bodily ministrations I can reach their souls" (187) – that was his fervent prayer and hope.

Dai states how the novel "is based on historical events, but the greater part of the book is imagined journeys, both interior and exterior, and about what happens when total strangers meet, in this case the two individuals, who might have found common ground – if only the time and circumstance had been a little different" (qtd. in Mallick). Dai works out quite an unlikely relationship between Gimur and the priest who are brought closer by the bonds of sorrow and love. At Mebo, once again Gimur was drawn to Father Krick by the music of his flute breaking over the treetops – the same music that had touched her soul a long time ago in the Mishmee hills. She realised the music touching the chord of her mind, and something had been returned to her with the music of the flute. It was her search for love that made her follow Kajinsha, breaking all taboos. But she didn't feel that she had committed any sin, since to love is no sin - "We are all created, all the offspring of Donyi Polo, from the bat and the worm struggling to mate and breed, to man and woman, for this one purpose – to love. I am unfortunate, but I did nothing wrong" (*Black Hill* 180). Gimur found that the arrival of the priest had changed the landscape. The sorrow in his eyes baffled her – "What had saddened him? A broken love? A child buried by the river? His sorrow could not be greater than hers. But there it was, in his eyes, like the shadow of a ghost. . . . What kind of love did he carry in his heart? (181). On his part, the priest too was intrigued by the girl – her aloof manner and posture. He knew that Abor women possessed great spirit and vigour - "She was the female warrior who had crossed rivers and mountains carrying a bright banner of love with the man called Kajinsha (182). He wanted to offer his friendship to her, but her thoughts were always hidden from him. As they sat in silence on the black hill hardly talking to each other, he felt he could hear her thoughts. He longed to lay his hand on her head and console her disturbed mind. Father Krick knew that the one thought which nagged her was the very same question that evaded him without a reply – "You tell me about love. The love of a God whose name we have

never heard. Where does he live?" (183), he could hear her say. As she held his gaze with unflinching ferocity, he could not tell her what he could easily have told the initiated – "There is a God who dwells in heaven" (183), without explaining where heaven was, whose physical features he could not describe. Not even the promise of a life after death could console her, tormented as she was by all the setbacks of her life.

History is a reality which defies its submergence in a world of fiction. As Dai is overwhelmed by the mesmerising beauty of fiction, she is shocked out of it by the intrusion of history. History demands that Gimur- Father Krick relationship has to be brought to its natural conclusion. Father Krick's stay at Mebo was cut short abruptly when he was asked to leave the village, because of a rumour that he was a spy of the Whitemen. Dai records:

> Krick left Mebo on Holy Saturday of March 1853. He visited his patients and treated them one last time before he stepped out . . . . Another chapter had closed. On Easter Sunday, a violent storm broke over the hills as if to tear open the earth and bury all traces of Krick's presence in Mebo . . . . the records are silent about the journey of the priest during the intervening period from the time he left Mebo till autumn of the same year. (*Black Hill* 190)

But even after the priest had left, Gimur realised she could not shake herself free off the memories of the priest: "She had no image of the land he came from. It was a blank space. But here, in their midst she had seen him as another *ami* – man. . . may be his eyes and nose, skin and clothes and the words he spoke were different; but she had found what was invisible; his heart, thoughts and needs were just like theirs" (194). A new respect for everything; a new respect, a new humility equal to an "all-encompassing love and forgiveness for all that had happened" (194) overwhelmed her. It was a mysterious state of being where all rage and sorrow had fallen away leaving only the passion. And it was with this new feeling that surged up within her, that she went back to Kajinsha and they silently grieved the death of their child.

Dai keeps true to history as she introduces another character in her story – the French priest Father Augustin Bourry, who was sent to assist Krick who fell ill for 6 months after he left Mebo, suffering from a mysterious illness. Krick had survived just by his great will power and his unwavering passion to reach Tibet, that forbidden land: "I want to be there, to love and serve," (*Black Hill* 207) he was determined. Realising that his effort to reach Tibet through Abor territory would be vain, he decided to push towards the Mishmee hills. In July 1854, the two priests

reached Sommeu village of Tibet, happy "at coming to the people who were to become his first flock, especially when they were still pagan" (221). Dai mentions how this was the last communication from Kirck and Bourry about their journey and arrival in Tibet. After this there was absolute silence. In their last letters, they sent a long list of items to be delivered from Paris to be wrapped in newspapers so that they could find out what was happening in Europe. But Father Krick's strenuous life and arduous journey in the wilderness was taking a toll on his health. He felt so drained that all his work, the effort, the desire for a Christian Tibet was leaving him. He would die in the attempt to establish a Tibet mission, he felt. He wondered whether his dream of reaching Lassa and building a church in Tibet would ever be fulfilled. Krick then felt a strange desire to meet Kajinsha.

Where history stops, Dai's fiction begins. History is silent about the mysterious deaths of the two priests, except that they were killed by the Mishmee chief. But from that silence, Dai creates a narrative – a story at once of deception and loyalty. Hell was let loose in Sommeu village when it was known that the chief Zumsha's chal- *mithun* was killed, which was attributed to the white strangers. Kajinsha realised that the villagers were trying every possible way to get rid of the two priests. Gimur had an instinctive feeling that it was not safe for the priest to stay there. And his staying there would harm Kajinsha. But before she could warn the priest, he was struck down by chief Lamet's sharp sword. Kajinsha's attempt to save the priest by shooting down Lamet with his gun, also failed. The most touching part of the whole novel is a figment of Dai's imagination, unrecorded anywhere in historical documents. As Gimur approached the bleeding body of the priest, he opened his eyes and stared at her. He clasped her hand and closing his eyes murmured what sounded to Gimur as "aenjal" (*Black Hill* 246), a word which she could not understand. He was so happy that she had arrived. As she stroked his hair, muttering something, he could feel the tenderness of her words, though not its meaning. He was overwhelmed by a mysterious feeling at the touch of her hands stroking his hair – "Ah! Mother, sister, friend! Lost in the forests of Lorraine . . . they were all returning to him now" (247). It was a moment they would understand each other through any language. He felt that he had to speak to this woman, but his breath was escaping fast. Dai mentions how summoning up his last ounce of strength, Krick put his hand on her head: "One day, he wanted to say, a greater light will shine on us. Do not be afraid. His eyes turns skywards and he could not pull his gaze away" (247). Gimur, who remained a silent witness to the final moments of the priest, closed his eyes with her hands. The priest had stopped breathing. "For no unaccountable reason she felt that the

death of the priest was a great blow to her. Her heart was turning into a dark cave. Somewhere in the emptiness of that lonely countryside she had seen a small, glimmering flame. She was moving towards it, when suddenly, as if by a blow of an angry God, it had been extinguished" (248). Kajinsha and Gimur carried the priest's body up a hillside and left the body covered with tall grass, where no one could detect it. While history records that the body was buried by the local people, Gimur alone is privy to that story –"The history books would record the murder and death of the priest but their story would fall away into an unknown place buried beneath rocks and stones. No one will find him. Only I and Kajinsha will know that we left a man lying there with his eyes closed" (254). As the murder of Father Bourri was also reported, a history was in its making – of the Mishmee chief Kaisha (Mamang Dai's 'Kajinsha') who killed the two priests.

The historical documents refer to how the punitive expedition under the command of Lieutenant F.G.Eden reached Kajinsha's hideout deep in the Mishmee hills. The British authorities in Assam could not ignore the reports of the murder of the two French priests. Kajinsha also expected that someday the clansmen of the priest would definitely come in search of him. Six years went by, and they heard that the whitemen were planning to send soldiers into the Mishmee hills to catch the murderer of the two priests. What Kajinsha feared turned out to be true, as one night a battalion of soldiers crept up the dark hill to hunt him down. Kajinsha pushed Gimur down a ridge, where she would be safe, before he went on to encounter the soldiers. In the combat that followed, Kajinsha was overpowered and was taken to Debrooghur Jail in Assam. It was reported that many of Kajinsha's relatives and sons were killed in the combat. Gimur who was lying unconscious in the ridge, came to know of Kajinsha's imprisonment only late. With her knife tied around her waist, tying her wrap tight around her waist, Gimur set out off the black hills in search of Kajinsha.

Dai's research made clear that no one had gone to Deebroghur jail to meet Kajinsha or to claim his body. But Dai feels she should make amends for it. Besides, there are some historical evidences for her to fall back on, to keep her fiction not a far cry from reality, but grounded on facts. In Dai's own words:

> At that time, it was impossible but still, I made Gimur to go and do a few things in the prison because there is a record in the British Archives in the history books that two guards were killed and the French foreign Missions had pleaded for mercy, for the killer, but they had hung him (Kajinsha) because of the death of the prison guard. So, one of the prison guards I made Gimur

kill and that was how this story went. (qtd. in Prodhani and Kuhad)

Debrooghur, where Kajinsha was sentenced to death, was an impregnable place and it would prove difficult to rescue him. It is recorded that there was a mercy plea for Kajinsha from Directors of Paris Foreign Mission that the death sentence of the killer be commuted to life imprisonment. However, things got complicated with the news that Kajinsha had killed a prison guard, which sealed his fate. Anyway, no one could deter Gimur from her decision to meet Kajinsha. As she stood before Kajinsha, she was reminded of the priest and the music of his flute – it was his death that had brought this curse on them. She was reminded of his death and how he looked at her with a tenderness that had pierced her soul. Standing before Kajinsha, overwhelmed by feeling of tenderness and love, Gimur realised she could at that moment understand what the priest had been trying to tell her before his death – "It was a story of love, all life was only about this feeling that was now welling up in her heart until she thought it would break into pieces and she would be left with nothing except but this wondrous glow that suffused her whole being" (*Black Hill* 280). She was brought back to reality by the vicious grip of a prison guard who was trying to pull her away from Kajinsha. With a rare strength which seemed to possess her whole being, reinforced by her love for Kajinsha, she plunged her knife into the throat of the prison guard who was trying to drag her away from her husband. Kajinsha pleaded her to escape – "Go, go! Live for me! Live" (282). And Gimur found herself uttering sounds like unintelligible prayers. The priest used to say: "You uttered words in your head and God heard them. You will never be alone like this" (282). As Kajinsha was led to the gallows, he felt he could hear the sound of Gimur's thought and also the gentle voice of the priest and the music of his flute. Everything was getting mixed up. "Sinner, shaman, priest, lama, legend, all mingled together with the secret that no one would ever know, that all he had ever wanted was the desire to feel love" (286).

Mamang Dai puts across her mission in writing the novel through the words of Kajinsha who told Gimur when she had gone to visit him in the jail - "Tell them about us, Kajinsha had said to Gimur that night in the jail. Tell them we were good. Tell them we also had some things to say. But we cannot read and write. So we tell stories" (*Black Hill* 288). Dai becomes the raconteur for Kajinsha, Gimur and the priest, and narrates all the stories left untold in the pages of history. Because, as Dai puts it in the 'Author's Note' – The past is gone. It is only people like me, who look back. And may be some stray ghost of love who thinks the past is alive. And it is speaking to me, telling me, 'Dig deep. Search. Don't give up. It may be my brother's story, a

sister's, a friend's, or my own (292). But even then, Dai is aware that some stories will always elude the historian. Perhaps some things, Dai feels, are better left unexplained (293). However, Dai with her strong conviction that lives get ended, but never a story, goes on to trace the unrecorded story, thus writing a new history.

There were references to so many people in the official records, but no one knew Gimur and her name not mentioned anywhere in the records. But Dai creates a fictional character and a platonic relationship between the priest and the tribal girl, to give a new dimension to a historical text. Where the story encoded in history ends, or gets enshrouded in enigmatic silence, Dai makes Gimur articulate those silences and proclaim the innocence of Kajinsha. The novel *The Black Hill* is construed as a narrative in which history, myths and memories merge. But in creating a fictional character and centralising her, Dai's mission is made explicit. By making an alleged murderer into a saviour figure, Dai was actually subverting history. As Dai puts it:

> History actually is a meeting place, there are so many possibilities that we don't really know what happened. Even in *The Black Hill* the character of Gimur, right at the end I had put, *'they didn't know what the history books would say about them,'* maybe so and so died in the village war and she herself disappeared from history. So that was my way of being authentic, because Gimur is just a fictional character, the priest is true, the tribal chief is true but Gimur was just there as a narrator but I thought I should put in some truth and say she no longer exists. So that was my way of being a little bit true to possibilities. (qtd. in Prodhani and Kuhad)

The Black Hill was not Dai's attempts to recreate tribal history and culture; nor was she centre-staging the resistance of the tribes to the intruding whitemen. All these historical facts are kept intact in the novel. But historical verisimilitude was the least of Dai's concern in this novel. In his essay "New Historicism and Cultural Materialism," Pramod K. Nayar observes that, "We cannot separate literature as an effect of historical or social contexts but have to see literature as contributing to, informing, influencing and participating actively in the *construction* of these contexts" (203). In that sense, Mamang Dai's *The Black Hill* is constructing a historical and social context, which will never ever be recorded in the official historical texts of either the *miglun* (whitemen) or that of the tribes, since it is the 'story' of an unnatural relationship of the soul between a whiteman and two tribal people. Mamang Dai writes in the Prologue to the novel – "The reader can decide

whether this story be true or not. The reader can decide whether to believe, or not, what I believe: that after everything is laid to rest all that matters is love; and that memory gives life, and life never ends" (x). Dai explores the silences in history and works out an intriguing, mystical relationship between Gimur and the priest, and between Kajinsha and the priest, thus making the text a parable on love. The novel becomes a loud proclamation of the sanctity of human relationships; of the depth and infinity of human love which transcends all man-made barriers, and bears testimony to moments when hearts can communicate in silent unison.

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Space Civilization: A Study on the Consciousness of Intelligent Life in Mars Trilogy

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Abstract— *Science fiction often renders plausible directions in developing the society and making it more rigid towards any outer species that is a threat to human civilization as seen in sci-fi web series Halo, however, establishing space civilization requires the process of terraforming that consists of several behaviors like the culture, social, science and their ethical implications. This research paper intends to analyze the multiple aspects of terraforming that includes the consciousness of the intelligent life and what it meant to be the intelligent species in the universe. This paper includes a comparison of Halo and Mars Trilogy to delve deep into the aspects of narrating the consciousness of the universe which is none other than the humans. While approaching the intelligence of the universe, anthropocentric attitude was kept aside because in doing so the study can be conducted fairly in understanding the establishment of a race that is emotional and rational in behavior.*

Keywords— *intelligent life, consciousness, terraforming, transnational, space civilization*

I. INTRODUCTION

Space civilization, as the term suggest can only be established when people initiates spreading human colony from Earth to other planets of the solar system like the most suitable one is Mars, but the establishment of such civilization also requires technological intervention along with skilled personnel. Mars has been speculated by many science fiction writers in their stories since scientific discoveries have made public the geographical structure, atmosphere and land of the red planet as a place that can be habitable by human beings or may be some other species like in H.G. Wells *The War of the World*. In order to establish a civilization on other planets scientific intervention of advanced level is required which is termed as terraforming; a process of converting a hostile planet into habitable one. The said process incorporates modification of soil, air, atmosphere and environment to support human life and other living beings on new planet like Mars along with the risk that this process carries because everything has its side effect. The side effect of terraforming is however very minimal with respect to the

planet or abiotic life but very high with respect to plants, animals and even humans because the later are subject to biological experiment like the gerontological surgery in Mars Trilogy that fixes the DNA to increase life and the implantation of qube in humans in the novel *2312* and sci-fi web series *Halo*.

It is a question of great concern that why people want to shift or transform to other planet when our home planet is itself in extreme danger of global warming and population explosion. But, it is for sure that those settling in space would follow a culture and form a government that will be different from the earth like *'the formation of a constitution that every Terran culture could agree to!'* (Blue Mars 135). Similar prototype of government formation for space civilization can be seen in *Green Mars* wherein 'Mars was considered as a world rather than a nation that is composed of different cultures and religions along with democratization of science, education and growth of sustainable economy' (444-445). If Arkady is to be believed then terraforming Mars is going to bring not only geophysical change but also changes the politics,

economic, science etc. therefore, his ideology and many such Bogdanovist, who were his followers and extreme Reds, wanted to free entire Martian population from the transnational grip with a vision of establishing egalitarian government and to *'kick all the earthly powers from Mars'* (Blue Mars 04).

The language in Robinson's science fiction escalates English as the common language in the society of Mars with different ethnic groups, culture, religions and more migrants from the earth with different languages, culture and nation like, India, China, Bangladesh, Switzerland etc. English was the mass language of the spacers. Robinson illustrates the major reason for terraforming other planet is the lack of resources on earth and overpopulation along with increasing water level due to global warming.

Robinson's space civilization was exploded with humans from the earth but along with terraforming Mars they terraformed themselves as well and became even superior to earth's humans, who were even deprived of the longevity treatment, however, the condition of people on earth and Mars were similar because they both suffered; people from earth suffered overpopulation, pollution, lack of resources that led to internal political unrest and conflict among the socio-cultural groups but the later also suffered, rather in more critical terms than the people of earth, because they were directly open to extreme radiation, UV charges, no atmosphere to breathe and grow plants, no water to drink and the only hope they had is the material support from the transnational. In this sense, Mars reflects the same human problems in different time and space; the history of colonization repeated and along with technological support primitivism was adopted in Robinson's Mars Trilogy.

The problems of earth however, seems increasing with the political unrest due to the demands of longevity treatment for all, and such unrest from the earth had direct effects on terraforming Mars. But, the author succeeded in establishing a civilization of super humans who achieved longevity with biological engineering; a culture that later developed and became very common for the people of Mars and eventually spacers. In this sense the humans in Mars Trilogy are very intelligent species in the universe and as Robinson said that *'we are the consciousness of the universe'* (Red Mars186) therefore, restricting to one planet might lead to destruction of such species in an instance, therefore, space colonization is very ethical and a source of spreading humans (rather better form of humans). Space civilization renders the consciousness of humans and the way they shape their surrounding and the universe for which terraforming is an essential tool. Terraforming, thus, becomes beneficial for both

transnational and the society through which envisioning future would be possible, however, establishing a colony in space would satiate the scarce resources on earth and overcome the problems of population explosion as Robinson discussed in *Blue Mars*.

II.   OBJECTIVES

The main aim of this paper is to present the space civilization that is formed by the consciousness of the intelligent species in the universe who are none other than the humans. The study focuses to prove that why and in what terms humans are the consciousness or the intelligent species in the universe indulge in populating the space excluding any other species, if any, in the universe as much superior as the humans.

III.   SPACE AND CONSCIOUSNESS OF INTELLIGENT LIFE IN SCI-FI FILMS: A GLIMPSE

Today, Hollywood is mostly concerned with the formulation of sci-fi films which appeal to several audiences thus, bringing enormous profit. But, Hollywood is not alone in this endeavour and many others like, the Korean, Chinese etc. film making agencies have also acclaimed fame and enormous gain by rendering sci-fi plots in their stories. Science fiction films are so appealing to the audience because they incorporate better actions, plot, better graphics and a futuristic envision of human society with possible threats and the process to fix it. Most often such films are the adaptation of sci-fi novels like, Wells *War of the World* or Clarke's *2001: Space Odyssey*. SF films like *Interstellar* (2014)*, Time Machine* (2002)*, 2001: A Space Odyssey* (1968) etc. include hard science fiction theories but films like *Avengers* (2012)*, Star Wars* (1977)*, Iron Man* (2008) etc. blend science and technology with the power of cosmos, for instance, in the *Avengers Infinity War* (2018) one can easily notice the interaction of technological objects with the power of the cosmos— "infinity stones" that are capable of controlling anything like, soul, mind, reality, power, time and space. Hard science fiction movies like *2001: A Space Odyssey*, *War of the Worlds* (2005), *The Martians* (2015) etc. create characters that are universal and presents interstellar space as dark mystery capable of transforming the future and past, altering the dimensions like in *Interstellar,* the space and space travelling seems very terrific when the ship enters the black hole and reached next dimension of time and space. Another example is *Ant-man and the Wasp* (2018)*,* which uses the concept of "Quantum theory" and its next series *Ant-Man and the Wasp: Quantumania* (2023) presented a quantum world below the earth with

different species. *The Martians* (2015) is another such films in which the life on Mars and the threats of the dark space has been unveiled that also inspired NASA for the scientific inventions and the ecopoiesis of Mars. However, space civilisation can be seen in *Avengers* series, and then such civilisation has been presented in the sci-fi web series *Halo* (2022) with more futuristic shape, size and function of the machines that often mixes the real with fictional in such aspect that consciously dividing what is real and what is fictional becomes improbable; such inability of consciousness to distinguish between real and the fictional is termed as "hyperreality" (Baudrillard 1981) which is the age we are living in because we are surrounded by machines and technological objects that diminishes the fine line between the fictional and the real for instance, the virtual reality and the video games that presents a copy of human society without the original—'simulacra'.

In anime like *Dragon Ball Resurrection 'F' (Tadayoshi Yamamuro, Japan, 2015)* and the daily episodes of *Dragon Ball Super* the consciousness of the intelligent life is presented through Saiyans like, Goku and Vegeta who surpasses their limits time and again during combat. The capsule corporation in the anime run by beautiful scientist Bulma is the birthplace of many scientific technologies in *Dragon Ball Super* like AI and spaceships, time travelling machine, dragon ball finder etc. the people of earth and protecting their sole consciousness from the evil becomes the responsibility of Saiyans, a species from different planet, that renders human like creatures and emotions but with super natural powers that they used against the evil like, "Cell", biologically modified evil and then Friezza, a creature with lizard body and human face from another planet, Magin Buu etc. to safe earth and humanity. The anime kept humanity and the position of earth as superior to other universes in the solar system and presented Goku as the strongest character in the entire universe capable of protecting their loved ones and the people on earth, thus, depicted the true consciousness of intelligent life that must thrive in the universe no matter what the circumstances may be. *Dragon Ball super* is an animated series wherein we see the Japanese culture along with the interpolation of time and space in reality.

The transformation of Captain America from skinny boy to a muscled man using a closed box shell is yet another prominent example of imagined advanced technology in the films and an example of intelligence possessed by humans. Captain America or the Hulk transformation is not natural but artificial, a perfect example of how advanced science and technology can build super-humans with the help of genetic mutation like, the "gerontological" surgery as projected in the Mars

Trilogy and the implantation of AI in Swan in the novel *2312* and in John in *Halo (United States, 2022)*.

Halo (2022) a sci-fi web series that projected the life of humans in space and detailed about the space colonisation to defeat even more intelligent life than humans—"Covenants" or aliens. The fight between the humans and the Covenants renders the fight of survival for the fittest and the most intelligent race in the universe. Ethically establishing humans as the most intelligent species in the universe seems very urging in these sci-fi web series and anime like *Dragon Ball Super* but *Halo* breaks such conventions and presents a fight for empire building in the universe; a power than can control galactic movements.

Wall-E (2008), an animated movie that shows the scene of devastated Earth and Wall-E a trash compacting robot was left upon to trace the signs of life on Earth, meanwhile Eve an egg shaped robot was sent to Earth to retrieve the seed searched by Wall-E and scan for life. The movie shows the greed of mega-national BnL leading to rampage on Earth and eventually evacuating humanity in space on the spaceship named *Axiom*, the ship was programmed for hyper jump when the seed (a sign of life) will be placed in 'Holo Detector' so that humans can recolonize Earth. Meanwhile, the laziness and microgravity has made humans mere servant of the machines, as a result humans are incapable of performing any task, they became fat and unable to walk. Another such example is the movie *2001: A Space Odyssey*, where "Hal" an AI controls the spaceship and kills astronaut in order to solemnly build its supremacy over humans. The space civilization in *Wall-E* was inside the big spaceship 'Axiom' travelling through infinite interstellar space like Robinson's novel *Aurora* (2015) wherein the population is shown inside a ship that carries entire human biosphere in search of a planet for terraforming. However, the space and its colonization have never been untouched by the political affairs and the transnational interventions like BnL that can be seen in almost all the sci-fi movies.

IV.   MARS TRILOGY AND THE CONSCIOUSNESS OF INTELLIGENT BEINGS

The gerontological surgery enhanced the long life of humans by fixing some errors in the DNA, thus, boosting them with stamina like a 10-year-old child is a revolutionary step in Robinson's trilogy and a milestone to achieve for the existing medical science experts. Aditya Raj and Dr. Stuti Prasad's research paper- *'Science in Robinson's Science Fiction: A Study of Mars Trilogy'* presented the calorie restriction method to achieve the

longevity in reality; the experiment was carried out on rats and its success rate was 33 per cent (6). In fact, a hundred years was the least expected among the spacers specially the one with successful longevity surgery. It is important to note that the key point of introducing this surgery was influential in terraforming Mars because its basic aim was to fetch more time for the scientist on the red planet to deeply understand the geophysical condition of the planet so that terraforming process must not get hindered. However, the surgery had its side effect as a war among the humans on Earth who demanded the same from the transnational and the government, a kind of equality in terms of life expectancy; achieving longevity through gerontological surgery is not the option to defeat death but it can prolong death. It won't be wrong to say that sci-fi novels like Mars Trilogy or *The War of the Worlds* by H. G. Wells are like prophecies of the future society and humanity; the depiction of advanced machines in these novels become the source of inspiration for the scientists in reality who later come up with such similar ideas like Goddard inventing first fuelled rocket after inspired by Wells *The War of the Worlds*.

'Mars was a world resource', therefore, controlling the entire resource by tiny fraction of humans on Mars was not allowed by the transnational especially when *'the humanity was so deeply stressed'* on earth (*Red Mars* 547). The consciousness of the universe was the humans and not some authority as noted in *Red Mars* by Robinson:

> There is this about the human mind; if it can be done, it will be done. We can transform Mars and build it like you can build a cathedral, as a monument to humanity and the universe both. (Robinson 186)

Indeed, the people in the transnational authority were not the skilled or trained personal suited for terraforming, therefore, they colonised the group of scientist to get their work done. In that case the concept of intelligent beings has been divided into two fractions; the first one is obviously the scientist and the general humans for whom the terraforming project was carried out but the second one is the group of people working for transnational authority who are not as experts as scientist but they are expert in empire building and politically governing socio-technological world. In this sense the group of people in the authority had their own intelligence of getting their work done by brute force and the group of scientist had their own intelligence of forming and breaking the grounds of control possessed by transnational that is a hallucination of democracy on earth. Building Mars was like building a monument for humanity that is going to make a future

history upon which the coming generations would rely and study.

Terraforming was not only a scientific process for the scientist but a path to escape the wrath of nature on earth and to protect the humanity. The scientist who went through experimental longevity surgery had risked their lives for the entire human civilization, although the act is again very anthropocentric, because they had a responsibility to bear; a responsibility like superheroes to protect the earth and the humanity along with other living beings like plants and animals, but only subject to human experiment, that will further support the life cycle and help in initiating a new colony in space. Throughout the novel *Blue Mars* Robinson presented consciousness of the intelligent species that has recently shifted to protect Mars from being another earth due to population explosion that becomes a major issue if immigrants from earth would continue to settle on Mars while its own population continues to grow with new children born on Mars every year (because it has its own population now) and the old generations still alive due to longevity treatment. Such a comparative population theory and a sense of protecting Mars from overpopulation reflect the consciousness of intelligent species in the universe that is also helping Terran by allowing *'almost ten per cent of its population in immigrants every year'* (Blue Mars 357).

Mars, in this sense renders wilderness and the beauty of nature that is roguish and an object of aesthetic beauty for some people like 'Ann' who liked the barren red land that will deplete with terraforming (Red Mars 146). Martian landscape resembles such aesthetic beauty that requires human consciousness to foster its meaning. Robert Markley in his book *Kim Stanley Robinson* described the beauty of landscape as:

> If *Red Mars* is "a beautiful pure landscape," then that purity, like its scientific value, can be appreciated only by human consciousness, and, in responding to Ann, Sax argues that we can imagine beauty and foster scientific knowledge without giving in to a selfish anthropocentrism. (98)

Human consciousness in this sense is the consciousness of the intelligent species in the universe as Robinson described that *"we are the consciousness of the universe and the most intelligent species"* (we refers to humans) therefore, the intelligent species resembles humans. Moreover, the accountability of responsibility inherited by the scientist from their generation to the new generation born on Mars to help our home planet in danger is the call for such consciousness that the author time and again presented in his Mars Trilogy.

V.   CONCLUSION

The concept of intelligent lives seems controversial especially when Mars Trilogy is compared with the sci-fi web series *Halo* that represents a fight for the establishment of intelligent species in the universe. However, during study it was found that neither the sci-fi films nor Mars Trilogy presented a normal human being as the intelligent life of the universe, the intelligence was often carried out by humans who are genetically altered or modified. This does not entitle that all the humans are not intelligent or represent the intelligence of human race, but most often such modifications are initiated by the spacers like the group of first hundred in Mars Trilogy or John in *Halo.* On the other hand, the "consciousness of this universe" (entire human race) and its safety relies with the skilled and technologically trained humans like, astronauts in *Interstellar* or *The Martian*, the scientist from Mars Trilogy, Goku and Vegeta from the manga series, John, a Spartan and killing machine, in *Halo* etc. in this sense we can claim that the intellectual beings are the one trained with technology and advanced biologically like the androgyn (having the reproductive qualities of both male and female) as presented in the novel *2312* by Robinson.

Thus, through the expedition of intellectual beings in the universe it has been observed that the one who are trained and skilful in handling the technology or who modified themselves biologically to meet the technological shift in the society of these futuristic stories are referred as the intellectual beings in the universe, if other highly intellectual and powerful species like the Covenants from *Halo* are absent, whose mutual consciousness is derived from their source of being a creature with emotions and feelings, culture and religion and above all a living being that can transform and overcome any adversity. Spreading such intellectual copies in different parts of the solar system as a means of establishing a space colony is the most politically, culturally and economically feasible properties inherited by humans in space age specially when Covenants are lined up to fight for the consciousness of the universe. Hence, it can be proclaimed that those trained, skilled and manipulated to meet the technological needs and adapt in such advance society can be claimed to be the intellectual beings of the universe capable of forming the space civilization with such intelligent race.

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The 'Post-Truth' of Toxic Masculinity in Leftist Circles: Reading Meena Kandasamy's *When I Hit You: Or, A Portrait of the Writer as a Young Wife*

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Abstract— *Meena Kandasmy's When I Hit You: Or, A Portrait of the Writer as a Young Wife narrates the story of a wife trapped in an abusive marriage where her abuse is meted out and sustained through a structure of manipulative tactics which her abuser claims as nothing but "leftist truths". This immaculate description of toxic masculinity and violence upheld by flawed yet historically founded absorptions of leftist political ideals begs the need for a deeper enquiry into how the left conserves toxic masculinity. This paper is a further analysis of the novel with respect to understanding the ways communist and socialist ideologies (or what can broadly be termed as the left in popular political vocabulary) defend and reproduce hegemonic notions of masculinity while at the same time denying its effects or existences. This is also an enquiry into the possibilities how the left has in many ways believed in what can be understood as a post-truth that it is inherently resistant of patriarchy, while upholding it.*

Keywords— *Post-truth, Feminism, Toxic Masculinity, Leftism, Patriarchy.*

I. INTRODUCTION

Meena Kandasamy's novel *When I Hit You: Or, A Portrait of the Writer as a Young Wife* (2017), is in more ways than one, an account of several manufactured truths that plague our social and political existence, but what stands out is a testimony that unravels the strands of masculinity that pervades the presumably revolutionary rhetoric of left-leaning political activists. In this part autobiographical novel, (which is about a wife trapped in an abusive marriage, with a Communist professor and an ex-Maoist fighter), Kandasamy talks about the ways how seemingly progressive arguments can oftentimes become an alibi for toxic masculinity, sexism and subsequently domestic abuse. The intent of this paper is to understand how these toxic traits that are presented in a progressive rationale, can be understood as a result of the ideals of masculinity or masculine politics that has existed in some manner, pervasively across all leftist or left-leaning political circles. And in doing so, how far do these traits formulate 'post-truths' about the supposed absence of toxic masculinity, or

the propagation of a "good and necessary" kind of masculinity in leftist politics, which in this case in the novel, as we will see later, is also a result of multiple other distortions and propagations of "post-truth" about leftist politics that are either misunderstood or manipulated by people in power (in this case, leftist men) to indulge in oppressive behavior. This paper tries to argue that leftist movements can end up perceiving discussions pertaining to gender and toxic masculinity as something circulated as 'post-truth' by the privileged, while being comfortably celebratory of the masculinistic idealisms that have been historically handed down to them. In order to do the same, this paper would try to look at the character of the husband vis-à-vis an almost caricaturish representative of the neo-conservative communist patriarch who tries to live up to the ideals of masculinity prevalent in the history of left leaning politics while harbouring feudalistic, misogynist attitudes.

II. THE POST-TRUTH OF THE PATRIARCHY FREE LEFT

In recent times, especially in the aftermath of the #MeToo movement which brought into the forefront countless instances of pervasive harassment of the leftist circles, the validity of a supposedly unproblematic "progressive left" has been brought to question. This can be somewhat determined with an initial response of shock (of whatever degree) that is to be expressed at the slightest encounter of sexist behavior from any faction that to some extent can be determined as the left in popular political vocabulary. In an article talking about the toxic masculinity of the left, Tiffany Diane Tso describes the barrage of sexist hypermasculine behaviour and online harassment that the supporters of Bernie Sanders had unleashed upon women (especially women from the marginalized communities), and how that attack was considered especially unprecedented because "with conservative bigotry, you know what you're going to get, you expect it. With Bernie Bros, you would think some wouldn't be so ugly toward other progressives." This widely prevailing idea that the left will somehow be intrinsically less prone to sexism that emanates from some realm of truth that the larger schema of ethics and commitment to a certain degree of equality that the left claims to propagate. What the novel by Kandasamy tries to come to grips with is the structural fragility of this very "truth". Her novel emphasizes in many ways that the character of the abusive husband can by no means be disregarded as a mere exception to the norms of leftist politics, but points at the possibility of a very structural specificity of how historically the left has tried to shape and influence masculinity which has resulted in a mere by-product in the character of the husband.

While institutional leftist politics, in recent times, has been criticized for its failure to distance itself completely from pervasive patriarchy, if one tries to unpack any populist figure of a communist idol, it would still be that of someone who is necessarily aggressive, militant and somewhat ethically masculine. The awareness of toxic masculinity in leftist politics seems to exist as a necessary mode to enhance political credibility and revolutionary potential. Judith Butler have pointed out that leftist politics often dismisses any kind of social movements critiquing gender hierarchies as "factionalizing, identitarian and particularistic" ('Merely Cultural', pg.1) because certain strands of leftist politics have a tendency to perceive issues pertaining to gender as a result of a populist, relatively unimportant politics of the elite. This also possibly leads to the oftentimes obliteration of all other kinds intersectionality and oppression other than that of class, which further dissolves any possibility of self-reflection and accountability if a leftist man is to be questioned on

his patriarchal actions. In the novel we find that the husband pulls up antics like slut-shaming the protagonist or questioning the alleged inappropriateness of a lipstick colour that the protagonist was wearing or pressurize her for child birth, while being vocal about the militant need to do good for the society is also indicative of the non-importance accorded to destroying patriarchy in the left. As Tiffany Dianne Tso states:

> Though the left is the party of reproductive freedom, immigrants' rights, marriage equality and other social justice issues, many within will vocalize their disdain for those who focus on confronting racism, misogyny and other identity-related issues rather than widespread economic restructuring or pursuing rural white swing voters. Many of these same people blame "identity politics" for Trump's election and the Democratic Party's failures. (Tso, p.1)

III. THE AMBIGUOUS HISTORY OF MASCULINITY IN THE LEFT

George L. Mosse in his book *The Image Man: The Creation of Modern Masculinity* points out that despite attempts to distance themselves from normative forms of masculinity, men in socialist and communist circles have at best, been able to re-fashion highly masculine tendencies or disguise them in an empathetic lingo, mostly because of their valourising of militant, masculine violence and fostering of a sense of brotherhood and solidarity, that consciously or unconsciously excludes women or berates any modes of femininity (p. 108). Sidsel Braaten in *Contested Masculinity* describes the ambiguity of masculinity amongst the leftist men in Turkey as being reminiscent in the ways where even though gender and sexuality norms have underwent certain changes with the ushering of leftist ideology in Turkey, an uncontested militant love for the state has manifested itself in conserving some of the traditional masculinistic ideals. According to Braaten,

> For leftist their political identity is their primary identity, the one they present themselves with and through which they identify themselves as different from other groups. Immanent in this political identity is the resistance against the state and the Kemalist ideology but this appears ambiguously linked to masculinity because of the force behind the male habitus embedded in historical context where leftist identity very much has reproduced instead of challenging an idealised version of masculinity. (Braaten, p.22)

When the archetype of the "The New Soviet Man" came into existence in the early twentieth century, it insisted on ideals about practicing selflessness. However this selflessness is also the pre-requisite to become transformed into the figure of the superior political fighter or as Trotsky says, "to create a higher social biologic type, or, if you please, a superman." (Maja Soboleva, "The Concept of the "New Soviet Man" and its Short History") Moss says that this new archetype, despite having the potentials of deviating from the masculinistic norms previously propagated by more feudalistic archetypes, ended up creating the image of a man who oftentimes goes to the extent of doing the act of valorizing and exotifying his acts of selflessness and sacrifice to forward the cause of being the superhuman savior:

> "..the manly ideal deserves to hold the center of the stage as well, for it not only
>
> played a determining role in fashioning ideas of nationhood, respectability, and war, but it was present and influenced almost every aspect of modern history. Examining the manly ideal means dealing not only with nationalism or fascism, usually regarded as "masculine," but also with socialism, communism and, above all, the ideals and functioning of normative society." (Moss,p.26)

IV.   THE 'TRUTH(S)" OF TOXIC MASCULINITY, ITS EFFECTS AND THE (POST) "TRUTHS" THAT SURROUND IT

The sustained presence of various normative ideals of masculinity in leftist politics, which has been conserved and reproduced and has remained thoroughly unexamined has had various aftereffects. The inherent problematic nature of normative masculinity in itself has led to the perpetuation of various exclusionary tropes and by virtue of being denied and excused for, these relied on various faulty ideals to preserve itself. It is the myriad of flawed defenses that the web of surreptitious toxic masculinity in the left has been sustaining on can be determined as a system of post-truths that renews itself to prevent any real possibility of a valid critique. Kandasamy's novel is a testament to these post-truths, the sinister ways they are propagated and the oftentimes violent repercussions that they can have.

In the novel we see the character of the husband inflicts trauma and abuse on his wife only to justify them as a reprimand because of the wife's failure to live up to his dictums of a communist revolutionary in the making. This exclusion of women and other marginal figures to go back to a more homogenous, effective notion of revolution also

ends up resulting in a disdain towards movements which are thought of as "factionalizing", "identitarian", and any kind of politics which does not address the division of labour in homogenizing and reductive terms and thereby does not indulge in the accepted modes of masculinistic protest and struggle, is immediately shunned as irrelevant. Clara Zetkin's *Lenin on the Women's Question* shows the discomfort that Lenin had with political discussions in the communist spheres being dedicated to the inequalities faced by women in sexual and marital relations which according to him holds no merit than mere distractions:

> "Your list of sins, Clara, is still longer. I was told that questions of sex and marriage are the main subjects dealt with in the reading and discussion evenings of women comrades. They are the chief subject of interest, of political instruction and education. I could scarcely believe my ears when I heard it. The first country of proletarian dictatorship surrounded by the counter-revolutionaries of the whole world, the situation in Germany itself requires the greatest possible concentration of all proletarian, revolutionary forces to defeat the ever-growing and ever-increasing counter-revolution. But working women comrades discuss sexual problems and the question of forms of marriage in the past, present and future. They think it their most important duty to enlighten proletarian women on these subjects. The most widely read brochure is, I believe, the pamphlet of a young Viennese woman comrade on the sexual problem. What a waste! What truth there is in it the workers have already read in Bebel, long ago. Only not so boringly, not so heavily written as in the pamphlet, but written strongly, bitterly, aggressively, against bourgeois society." (Zetkin, p. 3)

The husband in the novel, would frequently chastise his wife of being "a petty bourgeois writer who is nothing but just a Feminist" and hence intellectually and politically inferior to him. This urge to make her into having the political knowledge that he deems indispensable, renders him to be a highly patronizing and condescending man who derives ethical validation by imparting knowledge about communism to her. In one part of the novel, the husband takes pride in asking tokenistic questions to his wife about what is the full form of LPG or MLM. When she says that they mean Liquid Petroleum Gas or Multilevel Marketing, he sneers at her that she should know that these mean Liberalization-Privatization-Globalization and Marxism-Lenninism-Maoism. Kandasamy writes, "I was too caught up in a middle-class

lifestyle to know about issues that were affecting the people, he solemnly informed me. I had to leave all that behind if my writing was going to be for the sake of the people's betterment." (p.20) Gopakumaran Nair writes in his thesis[1],

When EMS Nambuthiripad (hereafter EMS), former general secretary of the Marxist Communist party and the first Chief Minister of Kerala, visit and interaction with the women communists of Kerala, this is how he prides over the _women comrades' who zealously accepted the tutelage and guidance of their male comrades. He shows a characteristic parental pride that these young women could excel even men in their spirited confidence in answering questions, which was totally unexpected of women having such educational background. EMS with casual innocence also remembers how Joshi reserved all the credit to the men for being excellent mentors."(Gopakumaran Nair, *Constructing a History of Masculinities Reading Prose Narratives of Modern Keralam 1880 1970,* p.202)

This urge to tutor the "ignorant", Moss states, comes from the urge to fashion oneself as the ethically enlightened fighter who accepts the tutelage of the previously enigmatic masculine idols who strives to achieve a mode of politics that believes in an immediacy of political efforts by relying on a conservative mode which tries to end class struggle but by preserving the other normative orders of the society. (p. 24) Butler says that this, in turn, is also done by believing in an "overarching universal good" which relies on a stagnant and stark binary between the material and cultural. Moss says that historically masculinity and the performance of such is presented as an indispensable mode to achieve the goal of the struggle by the creation of an indisputable common good which requires an uncritical indebtedness to some systems of knowledge that each and every person partaking of the politics needs to follow.

The husband in the novel is keen on presenting himself as a political and intellectual superior by preserving his dominance over his wife in a way he can also derive validation of being the ideal communist mentor. The foregrounding of the common good not only comes at the cost of him being subsequently turning a blind eye to (and himself being a perpetrator) of his wife's oppression but also genuinely believing in the ideal that the gradations of oppression that his wife might be facing is a necessary by-product that needs to be conserved for reaching the desired political end. This patronizing attitude which presumes the lack of political knowledge of the wife, emanates from a

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[1] The said thesis can be accessed from shodhganga.infibnet.ac.in

masculine superiority which presumes itself to be absolved of all valid critiques on account of being a politically enlightened individual. Instead, this tenet of masculinistic approach is possible because in the domain of such a neo-conservative leftist politics, any political unlearnings that pertain to identities of gender, sexuality or caste are perpetually shunned as being secondary (or even obstructions) of ending class oppression. Butler says, "The nostalgia for a false and exclusionary unity is linked to the disparagement of the cultural, and with a renewed sexual and social conservatism on the Left." (p.36)

Masculine political methods as such which sideline other questions of identity also end up forming reductive and tokenistic knowledge of the very politics that it represents. In this case, the husband equates knowing of certain full forms or random factoids to being lacking in potential to be a Communist.

The insistence on the generally accepted masculine modes of performing communist politics, with the negation of any feminist critique also leads to terribly misleading and misogynistic manipulations of the tenets of communism itself. The husband in the novel, having already harbouring manipulative traits of a serial abuser does the same by fraudulently citing political or philosophical knowledge to justify his abusive behavior. He was generally dismissive of his wife's career as a writer because he constantly felt that her profession is that of a sell out where she is constantly pandering to neoliberalization. After repeatedly preventing her from accepting any writing opportunities that might come her way, he would use his thoroughly manipulated and mis-informed ideas about materialism to even write for herself which she has no intention to publish. Whenever she would want to write about her sorrows of being constantly mistreated by her husband, he would coax her away from doing the same by saying,

> "You are missing the whole point about materialism…I believe that as long as a material basis exists to remind us of the fights and misunderstandings that we have had, we can never truly transcend these troubles…Do not make the temporary into something permanent. Do not make a passing emotion into an objective reality." (p.47)

At the same time, the husband would not refrain from doing the same when he is the one who is the poet. He would insist that in this case he wants his poetry to exist because that would be a constant reminder to him how he has failed Communism. One of the most jarring instances in the novel comprise of the opening lines of one such poem written by the husband which says, "When I hit you, Comrade Lenin cries." Even in his callous apologia, he

does not cease to reclaim his credentials as a radical communist.

Kandasamy's novel presents several instances of how a constant myth of the selfless and sacrificial warrior caring for the masses is invoked by men who are trying to follow such an archetype, especially in moments where they fail to be a good romantic partner. The narrator talks of one of her ex-lovers, who would refuse to acknowledge her presence in his life lest it jeopardizes his image of being a political leader who prioritizes the needs of the people. The narrator says that this idea of the "bachelor savior" who "flaunts the absence of the family" in Indian politics was first brought into the limelight by Gandhi but later on was also appropriated by politicians of all ideologies. Her lover, who also belonged to a Communist party, partly interpellated himself according to the masculine ideals of traditions such as "the new soviet man" and partly according to the pervasive notion of the bachelor politician. This led him to constantly disregard his relationship with the narrator in public and she subsequently became a victim of various unpleasant public insinuations and rumors. Kandasamy writes:

> A woman by your side meant that you were not masculine enough, not man enough to lead the people. So, when they had the chance, the men who could not stick with celibacy (unlike Gandhi) decided to hide the women they were with, so that they could continue to remain bachelor politicians. (Kandasamy, p.67)

The narrator's husband on the other hand, would recall his days of being a Maoist fighter who had once risked his life for the greater good in order to demand sacrifices from his wife which he deemed as a necessary reward for his political prowess. He would make the narrator delete her social media, sever all ties with her friends and family and renounce any kinds of social existence. The justification for such was also the constant reminder that agencies like the CIA or the police are after him and her leaving any trail of her identity would endanger his life. In both these cases, the manufactured truth about how leftist politics should be vis-à-vis the image of the male revolutionary fighter it perpetrates, has been successful in curtailing her freedom, agency and desire.

The narrator's husband's disapproval for his wife being a writer was frequently couched in the arguments that her job was in itself something which benefits from the capitalist media and is not inherently de-classing. This notion got conveniently intensified when the narrator was offered by *Outlook* magazine to write an article on female sexuality, where her husband ends up calling her "a slave of the corporate media" who is "indulging in elite prostitution". In order to prevent her from being a writer at all costs, (whilst harbouring misogynist notions against the open discussions of female sexuality) he suggests jobs to her which he deems as fairly de-classing and de-sexualized such as working as a salesgirl, working in a candle-making factory or packaging cashews. In doing the same, he says, "You'll learn the language of the people. You'll learn to live the life of working class women. You'll then write out of experience. That will teach you how fake your feminism is. You'll not capitalize on your cunt, you will be labouring with your hands." (p.45)

The figure of the male worker holds immense significance in the history of communism because, "He radiated manly strength that, though it was obviously related to manual labor, had some ties to the aesthetics of modern masculinity"(Moss, p.27) and while fostering the image of the male worker as the revolutionary idol, socialists and communists sometimes ended up preserving conventional roles for women which despite thought of being capable of granting them economic freedom, perceived their role as a worker that was largely derivative of the figure of the male worker and also conserved the allegedly nurturing roles for women. Nair suggests that the communist movement in India was developed adjacent to the movements of Nationalism and strived to foster some sort of relatability for the general Indian middle class which insisted on an accepted "ordinariness" of the Indian family which is not bereft of gender hierarchies. While talking about a love-note written by activist Krishna Pillai to his lover Thakamma, he writes,

> In drawing the picture of a wife he wanted, he demands a high degree of endurance, since to be the wife of a communist was a tough game altogether. His prospect of life for the wife of a communist is not ordinary'. He assigns her the part of a wife supporting the leader-husband and his party. Evidently whatever little stretching and transgression possible for her from the usual incarnation of a domesticated wife is only for the benefit of the party and the cause her husband stands for. It might be a case of how for a non-communist woman, her identity and choices get determined by her fiancé and the controlling schemes of matrimony and communist masculinity. (p.205)

Our narrator's husband presumes that the freedom of his wife as a writer is perhaps a threat to his identity as a communist fighter which requires him to preserve his status as the superior man who is insecure of any possibility of his wife's success. The narrator hence wryly remarks,

He is not sincere about any of these suggestions, of course. He is the type of anxious husband who stands outside the door of a toilet in a train carriage afraid that I might seize that opportunity to give him the slip, disappear into another faraway compartment, get down at a random station and vanish without a trace. He is not going to let me go to a workplace unsupervised and risk losing me. These 'declassing jobs' are just thrown in the air to catch me out. Tomorrow, he will bring up my reluctance to pack cashews as evidence of my middle-class life, as proof that I do not want to live by manual labour. Communist ideas are a cover for his own sadism. (p. 47)

The husband not only masks his toxicity and abusive traits in a communist rationale but gives credence to the idea that a lot of such traits exist because of certain accepted truths that have structurally been a part of the history of communist politics. As Nair suggested, there exists the possibility of a peculiar and (not yet completely unsurprising) kind of communist masculinity which needs to be unpacked in the necessary criticism of how leftist politics is performed. Kandasamy's novel paints the picture of a wife who gets continually trapped in the "post-truth" of "toxic masculinity" of her abusive husband who ironically discards her ideas and agencies as the "post-truth of the privileged bourgeoisie writer who is a bad wife." The narrator while thinking of her husband and thereby introspecting about Communist politics at large asks,

Was respect and love something that the radical only reserved for women who were gun-toting rebels, women who attended and applauded at every party meeting, women who distributed pamphlets and designed placards? How did these women survive these violent, aggressive men in their ranks? Did they walk out? Did they fight? Did they leave their sexuality behind or did they barter it to make life in the organization easier? (p.55)

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Literary Onomastics and Identity in Haruki Murakami's and Easterine Kire's Selected Novels

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Abstract— This paper attempts to study the significance of naming in the literary context of two selected works of Haruki Murakami and Easterine Kire respectively. Along with this, the study of the process of self-introspection that is revealed through the protagonists will also be undertaken. The blurring of the surreal and the real by Murakami, much like the magical realist novels, play a pivotal role in the formation of the protagonists' selves. In Kire's Son of the Thundercloud, the lack that the main protagonist feels is initiated by stories narrated to him during his childhood. This lack is subsequently intensified in the later years, when the protagonist's family is wiped out when a drought affects their village. Like the Murakamian world, the world that Kire creates in her novel is a concoction of the surreal and the real. In the works of these authors, the fragmentation inherent in the characters is dealt with, often through the exodus of the main protagonists. This 'reaching out', more often than not, entails a re- telling of the past both literally and metaphorically. Reconciliation with the past is crucial for the future. In the course of this ordeal, the main protagonists' search for meaning behind their names and the name of their acquaintances becomes a prerequisite for the formation of identity. This initially entails a process of disintegration of the 'self', or broadly, the 'subject'. The paper will also lay emphasis on the study of how the protagonists try to attain integration from disintegration.

Keywords— literary onomastics, self, subject, integration, disintegration/fragmentation, reconciliation.

The relevance of onomastics as the study of personal names and places has been established in the study of varied disciplines, and at the same time, its redundancy has also been argued upon. Particularly in relation to naming places, onomastics comes in as an inevitable means to direct one's knowledge about a certain place. This derivation of meaning from onomastics also entails historical, geographical, social, cultural, political, ethnic and even psychological understanding of a physiological landscape. Pertaining to personal names, it is a tacit fact acknowledged by many that personal attributes and aptitude are linked to the source of any given name. Along these bases, literary onomastics leans towards the study of the names of literary characters and settings, fictional and non-fictional. It can be an attempt to explore meanings behind literary appellation, few instances would be: 1) Do the name of places have any bearing upon the characters' temperament, other than the characteristic milieu attributed

due to its name? 2) Are the characters driven to self-identification by exploring the significance of their given name? 3) Does naming affect the way an individual identifies with others? Though these instances, among many others, may not always spell out to be inherently imperative in the study of every available literary text, they do play a crucial role in determining the meaning that can be derived from many literary texts. Usually, "literary name-giving" is "reserved for when the core of the study is the literary text and its proper names." (Nicolaisen 1986:6) However, it may be cautiously insisted upon that interpretation and analysis of a literary text rest heavily upon the reader. Thus, certain autonomy can be vested upon the readers and critics who may see or work beyond the task that a particular literary text offers.

Since literary onomastics deals with the personal, it is intrinsically betrothed with identity. Even in general

observation, naming is one of the foremost indicator of an individual's identity. A child's initial identification of her/himself takes place with the recognition of her/his name, this also shapes the cognitive development of a child through the establishment of her/his difference from others. When the child encounters someone with the same name then aspects of bonding simultaneously emerge. These innuendos are no less significant than the purpose or reason behind name- giving. When the child comes of age, then interrogation or derivation of meaning behind her/his name takes shape. In literature, Wamitila argues, "Characters' names…can be used artistically to achieve a number of goals like encoding a central trait in particular characters' signification, embracing crucial thematic motifs, ideological toning as well as even showing the particular writer's point of view." (1994:35) It becomes implicit that literary onomastics mirrors an individual's (or character) sense of self and also the relationship that the individual forges for her/his "namesake".

The two contemporary writers selected for the study, Haruki Murakami and Easterine Kire, though culturally and topographically set apart share a common ground in terms of surreal and sometimes fantastic settings in their works. Murakami is an international best selling Japanese writer, whose works are manifestations of the human psyche. Insights into the characters' psyche along with the disclosure of the characters' peculiar traits make Murakami's works strangely popular. Kire, on the other hand, has been acknowledged as the first Naga writer to publish writings in the English language. She currently lives in Norway where she continues to write mainly about the cultural, political, and ethnic heritage and scenarios of Nagaland. Murakami has often been accused of being "westernized" because of the individualistic postmodern strain in his novels, and mostly because his writings are strewn with western innuendoes. However, it may be argued upon that certain innuendoes have become universal, and the portrayal of the plight of an individual has become universal too. One may fervently add that an individual writer does not become less historically or culturally inclined because s/he chooses to write about universal concerns, or is physically located outside the said premises.

The texts that have been specifically selected for study are: *Colorless Tsukuru Tazaki and His Years of Pilgrimage[1]* by Murakami, and *Son of the Thundercloud* by Kire. *Colorless Tsukuru Tazaki* is a narrative about the protagonist and his search for self- integration. It can be discerned that right from the outset there is something lacking in Tsukuru, the narrative goes, "something about him that wasn't exactly normal, something that set him

apart." (11) For one thing, the first evidence that sets him apart is initiated by the names of his four friends: "their last names all contained a color", (6) while his name, Tsukuru simply means "to make or build". (44) His friends are nicknamed, taking the root of their last names thus, Aka (red), Ao (blue), Shiro (white), and Kuro (black). Tsukuru often mused, "How great would it be…if I had a color in my name too. Then everything will be perfect." (6) Even though this may be the case, the bond that he shares with his friends is something extraordinarily special, so much so that they are more "like an extension" of his "own body." (30) Then, the discernible disintegration happens when during his sophomore year in college, his four best friends estrange him for no apparent reason. The "otherness" that Tsukuru has felt all the while because of his "colorless" name materializes through this inexplicable incident. When constant efforts of reconciliation with his friends fail, Tsukuru begins to "sleepwalk" through life, "as if he had already died but not yet noticed it." (2) He cannot think straight "as if the folds of his brain were a broken screw." (27) The intensity of meaning(s) attached to naming is felt, so far, in the novel's course of action. Nicolaisen is of the opinion that, "If one accepts [certain] premises, then onomastics, the study of names of any kind is, on its most profound level, to be understood as a discipline which engages in the exploration of the landscape of the human psyche…" (1986:140)

Tsukuru's sense of peculiarity and "otherness" is given a brief hiatus when he came across an article that says that "half the people in the world dislike their own name". (48) There seems to be a momentary relief to think that he is not alone in the battle with one's own name. It is also no exception that the reason behind Tsukuru's battle with his name has a lot to do with the relationship that he forges with his friends. It has been laid down that "Names, as products of the linguistic gesture of identifying reference, only make sense, only have meaning, if you will, in relation with other names." (Nicolaisen 1986:140) The "colored" friends surrounding him become faces reminding him of his own "colorless" name. This façade is internalized as a sense of fragmentation which is again intensified by his friends' action against him. During the next five months after his estrangement, Tsukuru drowns himself in a bottomless pit of self- aggravation. "Colors he'd once seen appeared completely different, as if they'd been covered by a special filter", everything around him appears colorless, "with no light to speak of. No sun, no moon or stars." (33)

Left alone and perplexed, the only alternative for Tsukuru is to fend for himself. He begins to muse upon the viable significance of his name. His father's name is Toshio

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[1] Referred to as *Colorless Tsukuru Tazaki* henceforth

Tazaki- "Toshio spelled out in characters that meant 'man who profits,' Tazaki literally meaning 'many peninsulas.'" (50), a fitting name for a man who is in the real estate business. It was his father who gave Tsukuru his name before his birth, struggling to decide how to write the character – the complex character meaning to "create" or the more simple one meaning "to make" or "build", and decided after a long haul to go with the simpler character. Tsukuru's mother tells him,

> "Your father felt that giving you the character for "create" would be a burden to you,… The simpler character was also read as Tsukuru, and he thought it was more easygoing, comfortable sort of name. You should know, at least, that your father thought long and hard about it. You were his first son, after all." (49)

The significance of naming itself is immediately brooded upon by Tsukuru, if he had not been given a name he would have been "nothing- dark, nameless chaos and nothing more." (49) With due appreciation for his father's initiation to name him, Tsukuru still labors about the "burden" that he has to carry for his name, given the circumstances that he is in. During the five months of internalizing the burden of being alone, Tsukuru feels the dying of his old self. The euphoric moment comes when he is visited by a woman in his dream, a woman who is willing to give away either her heart or her body. He burns with the desire of the "whole" of this woman and at the same time, angered at the thought of her giving away either "half" of her to someone else. When Tsukuru wakes up he realizes the gravity of his dream, he cannot give away 'half' of what he is to the mind wrecking rift that has separated him from his friends, either that, or his old self has to be buried to give birth to a new self. He chooses the latter, and from what remains of his new emerging self, Tsukuru begins to learn that it is "a sort of quiet resignation. A colorless, neutral, empty feeling." (40) Getting accustomed to this feeling, he also learns that "he grew used to this new self… It was like acquiring a new language, memorizing the grammar." (42)

A flicker of hope enters Tsukuru's life when he meets Haida, a freshman at his college. Haida means "gray field", "Another person with a color, Tsukuru mused. Mister Gray. Though gray, of course, was a fairly subdued color." (45) True to the color in his name, Haida turns out to be fairly mystifying, a gray shade whose nature one cannot totally grasp. The intervention of this shade in Tsukuru's life is nevertheless significant; Haida's re- telling of his father's story (which, of course, has to be interpreted between its "gray" ambiguous lines) becomes instrumental. In Haida's narrative, his father once met a man named Midorikawa, meaning, "green river", who told the latter that every individual exudes "an unique color, which shines faintly around the contours of their body. Like a halo. Or a backlight." (71) This peculiar man carried a bag with him all the time and he later told Haida's father that the bag contains a "death token" which was secured in his hands by another man, giving him only a month left before his imminent death. If he wished, he could pass on this token to Haida's father, who exuded an engaging and illuminating color, but he chose to keep it with himself so that the latter would have the chance to lead a fruitful life (given from what is disclosed at the conversation: making the best out of one's life, to find a "meaning" in life). For Tsukuru, the "green" in Midorikawa can represent regeneration, a life giving element. Even though Haida's act of leaving Tsukuru after six months of acquaintance has the latter baffled, a piece of puzzle has been placed in the right space in the fragmentary subject that is Tsukuru. With the minute details of Tsukuru's new self being patched up, he has yet another nerve wrecking proposition to undergo- confronting the past through the interrogation of his friends. He has still a long way to go to "make" or "build" his new identity.

Kire's *Son of the Thundercloud* is a surreal narrative about a man named Pelevotso, whom everyone calls Pele. The giver of his name, his grandmother insisted on calling him Pelevotso which means "faithful to the end". When she decided to name him so, the other family members were uncertain with it, but she sternly added, "we cannot continue to give our children safe and insignificant names. It is a way of stopping them from living powerful lives, and making sure they don't wander too far from the village." (12) Pelevotso, right from when he was christened with a name was steered towards a life of being a wanderer. His grandmother's wish for him comes true when his wife and children die due to a famine that coldly and unexpectedly struck their village. "He never once look[s] back" as he undertakes an uncompromising journey. (15) Perhaps, in order to make his name meaningful, he has to undertake this journey, which means leaving behind everything there is about his 'past' and being more or less 'reborn'. Even Tsukuru, in this instance, has delimited the boundary of his past- his old self, to help build himself a new self.

What seems to be a sudden exodus on the part of Pelevotso is initiated by one particular story that his grandmother related to him in his childhood. It is the story of a widow whose husband and sons were killed by a tiger; it so happened that on a sunny day while she was out drying paddy, a thunderstorm suddenly struck and one raindrop fell on her. Miraculously, she became pregnant, just from a single raindrop and gave birth to a son. Much like the Midorikawa story that is found in *Colorless Tsukuru Tazaki*, this core re- telling of the story of the tiger widow generates life. Pele's grandmother had concluded the story by adding

that this entire story will be played out again, she fervently hoped that it would be in Pelevotso's lifetime- because he would remain "faithful to the end". Though the cause and means of Pelevotso's faithfulness is yet to be put on ground, what is laid bare is the fact that he is on the run from death to a more fruitful life- he is headed towards the Village of Weavers, where there is, as he is told, plentiful food and water.

There is a mountain that Pele has to climb through before reaching the Village of Weavers which is inhabited by two sisters named Kethonuo meaning "truth" and Siedze meaning "future full of hope." (34) Pele spends the night at the desolate and dilapidated inhabitation shared by these women. They tell him about their fervent wait for rain which, as they relate would come after seven hundred years of drought, a harbinger of the coming of the son of the thundercloud. The duo has lived, solely dependent on their names for all these centuries, their flesh and bones barely hanging for the moment when the story they tell will materialize. Their "wait" seems to be just a story, but for them it is the "truth" and their only "hope". The same night, there comes a heavy downpour of rain, and the next morning, the three amazed characters wake up to find the earth replenished from centuries of drought. The two sisters accompany Pele to the Village of Weavers, where Pele meets their very own sister, the tiger widow, Mesanuo, meaning "the pure one". Mesanuo excitedly tells them the news of her pregnancy from a single drop of rain, to which Pele exclaims, "'You are the woman they speak of in my village! The one whose husband and seven sons were killed by a tiger!'" (37) Mesanuo gives birth to a son, the son of the thundercloud in fact, and names him Rhalietuo, "the redeemer." (51) After this miraculous birthing, the earth is replenished and the villagers constantly talk about the miracle that has been bestowed on them through the tiger widow and her son. The Village of Weavers symbolically and indiscernibly becomes a place where narratives are weaved for each individual's benefit.

Stories become reality in *Son of the Thundercloud*, as when in *Colorless Tsukuru Tazaki*, Tsukuru feels the boundary of Haida's story and reality overlapping. (65) As time passes in *Son of the Thundercloud*, and Rhalietuo comes of a certain age when he can participate in hunting, the story of his miracle birth has left the minds of the villagers. They no longer choose to belief what they had witnessed and experienced. The "dark ones", according to Mesanuo, are a group of people who sent famines and droughts, and they always "came after the storytellers, and they let their minds grow dark and began to oppose the storytellers and the work they did." (64) When the storytellers are no more, then "people slowly forgot what they had been told, or believed they were just myths, and

they allowed their minds to accept the darkness." (64) Even so, after the Village of Weavers chooses to obstruct their storytelling strand by choosing to believe in the "plausible rather than what is miraculous", (116) the legendary life of Rhalietuo has to end. He is killed by his so-called friends during a tiger hunting spree. The living legends, Rhalietuo, along with his mother and aunts all pass when people give up the narrating of stories. Pelevetso, however, remains "faithful to the end" by choosing to believe that he has re-lived the past, and will continue to be the bearer of stories that have been weaved. He remarks, "'I actually feel…reborn- if I may use such term. Things that I learned as I was growing up no longer fit or belong, and this is the only reality I want to hold on to'" (94-5)

Tsukuru in Murakami's *Colorless Tsukuru Tazaki* also takes a plunge into the world outside his familiar zone by confronting each of his friends about their past action. He, in more ways than one, has to re-live the past too. Along this journey, he finds out that Shiro was the reason of his estrangement from his friends. She had accused him of rape and Kuro had initiated their action against Tsukuru. He also finds out that Shiro died an unnatural death and this haunts Tsukuru, who used to have a dream of explicit content involving both Shiro and Kuro, the two girls in their group of friends. The dream ultimately went away when Haida told him the story about his father and Midorikawa, but its exit happened with the same dream, ultimately involving Haida himself. With all these perplexing workings of what Tsukuru calls the "unconscious", the ultimate resolution for him happens when he meets Kuro at Finland ; true to his last name- Tazaki "many peninsulas", Tsukuru crosses many peninsulas to find an inner peace, much like Pelevetsuo. He ultimately chooses to reconcile with the trace of reality that inhabits his "unconscious"; that he actually had a desire for Shiro and he somehow killed her unconsciously. Kuro also confesses about the feeling she used to have for Tsukuru and hypothetically sums up that she must have something to do with Shiro's death, mainly due to jealousy. For Tsukuru, Kuro's assessment of him somehow propels him to a site of positivism:

> "Let's say you *are* an empty vessel. So what? What's wrong with that?... You're still a wonderful, attractive vessel. And really, does *anybody* know who they are? So why not be completely beautiful vessel? The kind people feel good about, the kind people want to entrust with precious belongings." (260)

In the texts that have been analyzed, the protagonists, Tsukuru and Pelevotso become guardians of the stories that are weaved through the narrative. They choose to believe in the stories that people narrate, and they also acknowledge

the gravity of reality being weaved in others' stories. In this case, their "identities are orienting, they provide a meaning-making lens." (Leary and Price 2012:69) The meanings that are derived from their identities are drawn from other individuals as well as the workings of their own psyche- which may at times draw materials from the past. Along the same lines, "a feeling of stability can emerge whether [individuals] have a motivation to perceive the self as stable or not." (Leary and Price 2012:74) The fluidity of identity is spelled out through the protagonists. Tsukuru gains momentary stability as he confronts his past, but after his return to Tokyo, he sees his girlfriend Sarah who has been the driving force in his confrontation of the past, being happy and complete as never seen before in the arms of another man. Pelevotsu is about to wander again, closing the chapter of living in the past, nevertheless hopeful that another narrative will come to be lived, or re- lived. The future that is in stake for the protagonists is filled with many possibilities, which may propel the protagonists or hamper their development as identifying subjects.

In the analysis of the significance of proper names, it can be observed from what have been discussed, that personal names are given more significance than names of places as "place- names tend to be resolutely practical and personal names tend to be conventional or aspirational." (Cavill 2016:3) In any case, the protagonists' drive towards a deeper understanding of their names, in relation to others and their own psyche prove to be motivational and even self- reconciliatory.

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Transcending the Age of Androcentric Representations in African Women's Writing

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Abstract— *African Literature has been the field of male writers and has lacked the feminine lens for a long time. These male writers have depicted the African woman as obedient who obeys man without discussion. However, this unrealistic presentation has been rectified only after the rise of women writers. As more and more African women got educated and started to participate in social and political fields, the women writers started portraying and reporting the changes they have been experiencing in their contemporary societies. As they have been suffering in their patriarchal communities, they could feel the agonies of these women who have been living in subjugation to men since old times. Using Buchi Emecheta's Second Class Citizen and Mariama Bâ's So Long a Letter, the article analyses how African female writers have cleverly and surreptitiously carved out for themselves advantages and immunities which ordinary women and even ordinary men could never imagine. Such statuses were like personal identity cards which neither outlived them nor were reveled by other women during and after their existence.*

Keywords— *African Literature; discrimination; female writers; gender; stereotypes.*

The world of African literature, until the recent times has been a masculine field. After the Second World War, as the process of decolonization started, writers from the newly independent African countries began to rule the literary scene. The majority of the African literary works, in all genres have been created by male authors who by and large, reduced women to a secondary place writing through their own lens. Adeleke describes the male domination of African literature as: "African literature is a male-created, male-oriented, chauvinistic art"[1](Adeleke, 1996). If some of them mythologized women as 'Mother' or 'Earth', others depicted a marred and stereotyped image of women. They presented them as passive people, brightly tolerating the second position assigned to them by men in a male chauvinistic society. As Kolawole notes: "by omission or commission, most male writers in the early phase of African literature encouraged the marginalisation of women. In this context, female characters are made marginal to the plot of the fiction, while only a few emerge as powerful and credible protagonists"[2] (Kolawole, 1997). Chukukere affirms that: "The ideal female character created by male writers often acts within the framework of her traditional roles as wife and mother. So strong are social values that the respect and love which a woman earns is relative to the degree of her adaptations to these roles"[3] (Chukukere, 1995).

This unfaithful portrayal of the African woman has been refined only after the coming of women writers. As more and more African women got educated and started to join social and political sectors, the women writers started registering and expounding the modulations they have been enduring in their contemporary societies. As they have been suffering in their patriarchal societies, they could feel the torments of these women who have

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been living in subjugation to men since a long time. Thus, the image of the satisfied and contended woman, portrayed by male writers, came to be displaced by an image of the abused woman who could assess her situation in a patriarchal society and want to live freely and delightedly which demonstrates the forthcoming vision and determination of the female gender to "enter the sphere of transcendence"[4] (Massey, 1998).

African female writers discuss the issues that concern the traditional African women. Education, marriage, motherhood, polygamy, economic independence, political discrimination of the women, domestic abuse, the women's resistance to persecution, etc are the major themes of their writings. Their works reflect their interest towards the position of women and their adherence to liberate women from all forms of perversion. According to Bond: "The woman writer has a special task. She has to present the condition of women in Africa in all its aspects. There is still so much injustice….In the family, in the street, in the institutions, in society, in political organizations discrimination reigns supreme…. "[5] (Harrell-Bond, 2003).

African women writers like Buchi Emecheta and Mariama Bâ are the most recognized contemporary writers whose writings speak clearly and freely for the empowerment of women. Their works are extremely piercing perception of their culture in which traditional and the social framework serve to degrade women and the conventional feminine attributes; where the women are obliged to wind up bearing the burden of subjugation and enslavement. They focus on issues that really matter and adhere to portraying things realistically. Their novels are deeply rooted in humanitarian themes investigating subjects of gender bias, marriage, motherhood, barrenness, polygamy, social injustice and sexual exploitation. Through their novels, they express their great interest towards the miseries of women. While attempting to record their hate at male chauvinism and the harsh patriarchal framework, they inform the women that the social state of a society or a nation could be evaluated by the prosperous status of its women.

Second Class Citizen published in 1974 is written by Buchi Emecheta and has some autobiographical elements. The story is about Adah's strife to get access to schooling as Emecheta herself fought hardly to be educated. From the beginning, Emecheta has taken a serious stand against the discrimination of women. When

she wrote the novel, Nigerian people considered that it was better to send boys to schools since they were likely to support them in their old age. Girls were barred from it as they were destined to wed and live with another household. Education was very expensive, so people choose to invest money in sons rather than on daughters. As a girl, Adah, the main character, spends her days at home with her mother while her father is away at work. Adah's brother goes to school but she isn't permitted to because she is a girl, even though she is determined to. One day, she escapes the house while her mother is diverted and entered a classroom during an ongoing lecture. Even though she perturbs the class, the teacher, whom she had already met a couple of times, just looks at her and smiles and lets her sit in on the rest of the class. When she returns home, the police are there and her mother is punished for child neglect, yet Adah is allowed to continue attending school, but there were debates going on about sending her school. Adah's mother told her friends: "A year or two would do, as long as she can write her name and count. Then she will learn how to sew. "[6] (Emecheta, 1974).

A few months later, Adah's father goes to the hospital but does not come back. Her mother is inherited by her father's brother, her brother goes to live with one of her father's cousins, and Adah is sent to live with one of her mother's brothers. Simply because she could bring a higher bride price if educated, she is permitted to attend school. Suitors come; however, she is not keen on any of them. Rather, motivated with the possibility of gaining a scholarship to secondary school, Adah embezzles the money for the sitting expense, passes the examination, and obtains the scholarship. She goes to the Methodist Girls' School and finishes the four-year course.

Wanting to proceed with her education at the university, Adah realizes that she will not be permitted to live individually. Hence, she weds a student, Francis Obi, who is too poor to pay the bride price, with the hope of being able to attend school and study at her particular stride. Rather, she gives birth to a daughter and starts working for the American consulate library to feed her husband and children. Francis is due to travel to the United Kingdom. Initially, Adah wants to travel with him but plans do not go as she wants and so Francis takes the lead and she joins him later on with her children. Adah works so hard to pay for Francis's education and at the same time look after the children, she wishes to write but her dream is pitted against the coercions of a stubborn and swollen husband and largely indifferent white society. Being a female writer Emecheta consciously tends to speak out

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[4] Massey, D. (1998). *Blurring the binaries? High tech in Cambridge. In R. Ainley (Ed.), New frontiers of space, bodies, and gender*. London, UK: Routledge.
[5] Harrell-Bond, B. (2003). *An interview with Mariama Bâ*. Trenton: Africa World Press Inc.

[6] Emecheta, B. (1974). *Second-Class Citizen*. South Africa: Heinemann.

against the oppression of Igbo women. She quests for an ideal social change. Because she is a woman she belongs to nowhere as she is a frustration to her parents, her family in-laws and in general to the society. In this novel also, Emecheta associates the string of Second World War to demonstrate the devastation caused by it. "So, since she was such a disappointment to her parents, to her immediate family and to her clan, nobody thought of recording her birth. She was so irrelevant. One thing was sure, though: she was born during the Second World War" (Emecheta, 1974).

In Of Woman Born (1976), Adrienne Rich unwittingly describes the African traditional social setting when she portrays women as: "the power of the fathers: a familial, social, ideological, and political system in which, by direct pressure or through tradition, law and language, customs, etiquette, education, and division of labor men determine what parts women shall or shall not play, and the female is everywhere subsumed by the male"[7] (Rich, 1976). Traditionally a woman is regarded because of her housekeeping tasks but she is given a second status in a family.

In Second-class Citizen Adah is altogether a different woman. From her childhood she battles to achieve her goal. She wants to study. It was her unconscious desire to become successful by getting knowledge. Fonchingong states that "contemporary female writers have made great strides in an attempt to re-define and focalize on the one-sided presentation of the African women in African literature"[8] (Fonchingong, 2006). Adah destroys the image of the fragile woman. She does not like to be weak. She never wants to be appreciated because of her gender and her housekeeping performance. In spite of her knowledge and equivalent competences, she is considered second to her husband in her family. She attempts hard to have a control over her body. It has been always normally viewed that women are peace maker. They have to take care of their family, whether they are single or married. The same role is expected from Adah but she differs from the other women of community. Adah finds herself in hot water. She bravely confronts the odd situation; she struggles against the pressures of poverty, patriarchy, marriage and social traditions that batter her. Sotunsa notes that: "African female writers began to present female protagonists who are pitted against all odds,

yet emerge liberated and determined to exist with or without the man"[9] (Sotunsa, 2008).

Adah battles enthusiastically to save herself from the constraints and restrictions of discrimination that surround the girl child. She chooses to save some money from the management of the household to allow her register for her examinations. When her husband says that she should not practice birth prevention, she challenges his authority and gets a birth prevention device. When Francis advices her to get a job at a shirt factory, she gets a job at the library instead. Female assertion achieves its crest when Adah rejects having sex with Francis until he agrees to see the Nobles for their new home. Adah is aware of the odds against her, but battles on as an existentialist heroine. She resolved at a tender age "never in her life … to serve her husband's food on bended knee" (Emecheta, 1974). Maggie Humm observed that: "Women become feminist by becoming conscious and criticizing the power of symbols and the ideology of culture"[10] (Humm, 1986). When Francis tries to disappoint her dream of becoming a writer by burning her book 'The brain child', Adah becomes nervous and abandons him. The act of abandonment reflects the African woman's desire for liberation. Though she endures violation and decimation of property, the court settles and restores her rights. Adebayo urges female writers to start writing and depicting female characters as having a destiny of their own without men, and by so doing they will assert the right not only to name themselves but also to "define themselves from the point of view of what they have and do with their lives, rather than the point of view of what they lack or must not do"[11] (Adebayo, 1996). Adah's story is a portrayal of the modern African woman fighting against patriarchy, male chauvinism and social tradition. "Emecheta has filled the gaping gender gap between male and female characterization and shown the other side of the coin. The rural back-house, timid, subservient, lack-lustre woman has been replaced by her modern counterpart, a rounded human being, rotational, individualistic and assertive fighting for, claiming and keeping her own"[12] (Obiageli and Otokunefor, 1989).

Second-Class Citizen portrays many sides of Emecheta's life. Like Adah, Emecheta was not permitted to go to school; instead, her younger brother was favoured

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[7] Rich, A. (1976). *Of Woman Born: Motherhood as Experience and Institution*. New York: Norton.

[8] Fonchingong, C. C. (2006b). Unbending Gender Narratives in African Literature. *Journal of International Women's Studies*, 8(1), 135–147. https://vc.bridgew.edu/cgi/viewcontent.cgi?article=1354&context=jiws

[9] Sotunsa, M. (2008). *Feminism and gender discourse the african experience.* Sagamu: Asaba Publishers.

[10] Humm, M. (1986). *Feminist Criticism: Women as Contemporary Critics*. London, Harverster Wheatsheaf.

[11] Adebayo, A. (1996). *Introduction: Feminism and Black Women's Creative Writing: Theory, Practice and Criticism*. Ibadan: AMD Publishers

[12] Otokunefor, H,.& Obiageli, N. (1989). *Nigerian Female Writers. A Critical Perspective.* Oxford, England: Malt house Press Limited.

over her. However, she finally convinced her parents to allow her to go to school, after persuading them of the advantages of her education (the more educated a woman, the higher her bride price). Emecheta first attended an all-girl missionary school. But a year after her father's murder as a soldier in the British army in Burma, she was sent to a Methodist Girls' High School in Lagos with a full scholarship. In 1960, when she was 16, she married Sylvester Onwordi, by the time Emecheta was 22, she had given birth to 5 children and her marriage had turned worst, with Sylvester permanently oppressing her. Chika Unigwe states that: "An African woman writer is twice marginalized, that is perhaps why it is important to [her] that [she] write here and now. And why it is important to [her] that [she] tell [their] story, and not be intimidated into telling stories that 'people' want to hear"[13] (qtd. in Azuah, 008).

At that age of 22, Emecheta walked away from the abusive marriage and set out on her own, with her 5 children. In the years that followed, Buchi Emecheta earned a BSc degree in sociology from the University of London, published 19 novels, 2 plays, 1 autobiography and had several articles featured in reputable publications. In 2005, she was bestowed with the Most Excellent Order of the British Empire (OBE).

There are a lot of lessons Buchi Emecheta's life and achievements can teach us. One of such is that it is feasible for a woman to succeed without a husband close by. There are many other prosperous women whose lives can prove this reality. Marriage is not the criterion of the woman's achievements. No woman should be obliged to stay in a marriage that is progressively and permanently destroying her soul. She can be autonomous and not an inferior being to a man if she wants. A woman is not a second-class citizen that cannot survive without the support of a man.

This vision is shared by Mariama Bâ, a Senegalese Noma award winner, who encourages the women writers to write on the contemporary socio-political issues such as the male chauvinism and the discrimination of women; she believes that the only weapon which is valid and effective for a review of their gripes is literature. She states that:

> "As women, we must work for our own future, we must overthrow the status quo which harms us and we must no longer submit to it. Like men, we must use literature as a non-violent weapon. We no longer accept the nostalgic praise to the African mother whom, in his anxiety, man

confuses with Mother Africa. Within African literature, room must be made for women…room we will fight with all our might"[14] (De Leeuw, 1987).

Mariama Bâ's *So Long a Letter* is a cry from the heart of a Senegalese woman, because it discusses cleverly the issues of Senegalese women, in general and of Muslim woman in particular. The use of Western literary letter in this novel empowers the subaltern women like Mariama Bâ and the protagonist Ramatoulaye to make their voices clearly heard to the people in the central power. The writing of a letter thus suggests a spiritual journey of the doubly persecuted protagonist, Ramatoulaye to reach an emotional freedom. Ogundipe-Leslie notes that the woman writer has two tasks: "first, to tell about being a woman; secondly, to describe reality from a woman's view, a woman's perspective"[15] (Ogundipe-Leslie, 1987).

The novel is written as a series of letters between the main character Ramatoulaye and her best friend Aissatou after the unexpected death of Ramatoulaye's husband Modou from a heart attack. Through the letters Ramatoulaye portrays the feelings that immersed her during the first few days after her husband's passing and describes accurately how he lost his life. She then narrates the story that she led with her husband, leading up to when Modou disappointed her by wedding a second wife without her knowledge after 30 years of marriage. Though she is a teacher and has a professional life of her own, she is also a committed mother. Her tender and her patience are seen when her husband, Modou, chooses to take a young second wife; a woman the same age as one of his daughters (perfectly acceptable in Senegalese-Muslim culture) and renounces Ramatoulaye with her twelve children. Despite Modou's treachery, Ramatoulaye decides to remain married to him. She describes to Aissatou how she managed this disloyalty emotionally and how she grew throughout each event in her life.

The two friends have experienced delusion and treason from husbands to whom they were married for a long time. However, they behave differently toward their calamities. While Aissatou moves forward and begins a new life as a single mother, Ramatoulaye sets herself up to live in polygamy. Coulis observes that: "Aissatou has known the same betrayal as her friend. And yet, she, unlike Ramatoulaye who chose to stay and remain a co-wife,

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[13] Azuah, U. (2008). Of phases and faces: Unoma Azuah Engages Sefi Atta and Chika Unigwe. *Research in African Literatures,* 39, 108-116.

[14] De Leeuw, W. S. (1987b). Mother Africa on a Pedestal : The Male Heritage in African Literature and Criticism. *African Literature Today*, *15*, 35–54. https://scholarlypublications.universiteitleiden.nl/access /item%3A2882947/view.

[15] Ogundipe-Leslie, M. (1987). The female writer and her commitment. *African Literature Today*, *15*, 5–13. https://www.africabib.org/rec.php?RID=119525933

refuses to accept the situation and leaves. She will not accept the othering by her husband, or his attempt at colonizing her and their children"[16] (Coulis, 2003)

Aissatou takes Mawdo's treachery seriously and rejects to forgive or forget; she chooses divorce and assumes full responsibility of herself and her children. This choice is very daring and really uncommon in a society where polygamy forms the normal and not the exception. Ramatoulaye's choice to remain as Modou's wife originates from her beliefs in the holiness of the institution of marriage. She thinks that a woman needs a man in order to preserve balance in the society, she reflects: "I am one of those who can realize themselves fully and bloom only when they form part of a couple. Even though I understand your stand, even though I respect the choice of liberated women, I have never conceived of happiness outside marriage"[17] (Bâ, 1981).

Their different responses to polygamy only mirror their distinctive attitudes on women's issues; while Aissatou views polygamy as an enemy to battle, Ramatoulaye considers it as a curse that society puts on her with which she needs to adapt. However, their capacity to deal with this difference of point of view shows the solidity of their friendship. This situation demonstrates that differences do not always break down female solidarity; they can be cleared, and sometimes they are not even an issue. Ramatoulaye reflects: "Friendship has splendors that love knows not. It grows stronger when crossed, whereas obstacles kill love. Friendship resists time, which wearies and severs couples. It has heights unknown to love" (Bâ, 1981).

Bâ's novel encourages women to simulate these examples so as to win the challenging road of sisterhood. Aissatou and Ramatoulaye's relationship portrays a good example of female bond. The psychological help they offer each other is supplemented by concrete support, as the car Aissatou purchases for her friend reestablishes her pride and gives her new ways to express herself. The novel demonstrates that friends need to share not only delights and distresses but also plenitude and hardship. Aissatou's generosity in offering her friend a car protects Ramatoulaye from the shame of taking public transportation while her co-wife drives her own car. This gesture restores Ramatoulaye confidence as she learns to drive. This action not only gives her a means of transportation, it also cures her sorrow and restores her esteem and respect. *So Long a Letter*, thus, portrays a solid

form of female friendship that ultimately extends to female sisterhood as Aissatou and Ramatoulaye not only empower each other but also participate in nation building. The solidarity they build and maintain secures their survival against the constraints of male chauvinism, customs, polygamy, colonialism and any form of discrimination.

After that Ramatoulaye narrates the happenings before and after Modou's death. It is through 'Mirasse', the forty-day mourning period that the narrator Ramatoulaye describes in details the depiction and interpretation of the events which give nothing but sorrows and sufferings to the honorable soul of Ramatoulaye. She describes her loathing in a passionate way over the hypocrisy of the people. She mourns the fact that the real goal of such ceremonies is deceived due to the commercial intention of the people and their excessive significance to the issue of prestige. The accent becomes sarcastic when she comes across the total cruel behaviour of Tasmir, Modou's elder brother. His proposal disregards for religion agonies her clean soul. As in the middle of Ramatoulaye's period of mourning, Tasmir has the daring to conjure the conventional practice of spouse inheritance to ask Ramatoulaye's hand after she leaves mourning. Ramatoulaye becomes furious and she responds resentfully to Tasmir's request: " My house shall never be for you the coveted oasis: no extra burden: my "turn" every day: cleanliness and luxury, abundance and calm! No, Tasmir! " (Bâ, 1981). Through her anger Ramatoulye gets the power to refuse her suitors' proposals for marriage; she recognizes that Tamsir's goals in her are absolutely financial, however Daouda Dieng, who always sustains Ramatoulaye, is also unable to induce her to wed him. In a letter to Daouda, she explains the reason for her denial: "Abandoned yesterday because of a woman, I cannot lightly bring myself between you and your family" (Bâ, 1981) by taking this attitude Ramatoulaye deduces that a more noticeable solidarity among women is required to diminish the suffering women experience in polygamous conditions.

So Long a Letter is a realistic masterpiece. It is a fictionalized real-life experience partly of the writer herself and that of the people around. The novel proposes a solution or a way out for women in a polygamous environment through formal education. The tone is denying and deploring as the writer sympathizes with the victims of polygamy. She similarly tries to wake up the consciousness in women all over the world to protest against polygamous practices. It is a letter intended to caution, alert and convince young men and women against polygamous practice, it portrays how ladies are oppressed by means of masculine society. All the more terrible: "a woman gives up her personality, her identity, becoming a

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[16] Coulis, S. (2003). *The Impossibility of Choice: Gender and Genre in Mariama Bâ's So Long a Letter. Emerging Perspectives on Mariama Bâ: post colonialism, Feminism, and Postmodernism*. Ed. Ada Uzoamaka Azodo. Trenton: Africa World P.

[17] Bâ, M. (1981). *So Long A Letter*. Ibaden: New Horn Press.

thing in the service of the man who has married her" (Bâ, 1981). Ramatoulaye has needed to fulfill the duties of mothering and educating, while tolerating the discrimination of a male chauvinistic environment. The disgusting and hideous avocation provides Ramatoulye with the force to assert for women's robbed rights. She contends him that: "we have a right, just as you have, to education, which we ought to be able to pursue to the furthest limits of our intellectual capacities. We have a right to equal well-paid employment, to equal opportunities. The right to vote is an important weapon" (Bâ, 1981).Thusly, Bâ blends the still security in her society. In addition, she develops female solidarity and sisterhood. Then again, she likewise addresses the foundation of African feminism. Mariama Bâ, as a famous writer, has succeeded in portraying the merciless conditions of women in Africa. This adroit depiction raises her rapidly through women's activist progressive system of African authors.

CONCLUSION

Buche Emecheta and Mariama Bâ engraved renowned places for themselves in the African literary scene as modern thinkers and writers with striking clearness. The importance of their writings lies in the portrayal of the debased condition of women and the disintegrating social order viewed through the lens of gender sensibility. Their novels attempt to exhibit the presence of a female tradition in fiction which is both enhancing and empowering. Through their writings, they have redefined the definition of feminism. They are primarily interested in subjects like gender discrimination, polygamy, second class imposed on women in male chauvinistic societies and their ensuing battle against these abusive conventions. They demonstrate how women need to manage to set up themselves as independent individuals. Though it may appear to be not a simple mission for them to make it to the best, considering the harsh extremisms and intolerance in their cultures, they have performed their best to enter every field of human activity and pick out a social transformation. Their works attempt to emphasize the fact that gender bias, meaningless traditions, and subjugations of all sorts are to be completely denied from the society and they have to go many miles ahead to reach an age of real women empowerment. Through their refined stories which aim at 'Awakening' of the heroines of their novels, they stimulate not only the African women, but the women of the world to derive revelation from them, achieve their individualism and to bear in their minds that the ultimate solution of transcending the age of gender discrimination relies on women themselves. They encourage the women to develop ability for suffering and

sacrifice. In this regard their novels mark the beginning of a renaissance among all the women of the world, the beginning of their true all-round development. They display also their deeper interest in journey from 'traditional heritage' to "modernity"; it is a long journey which lays assertion on thinking, designing, arranging, managing, making choices and creating something creative. Their novels, thus, portray their serious adherence to the harsh reality that at all levels woman has been thrown at the grace of waves and winds by the selfish ends of men.

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[14] Ogundipe-Leslie, M. (1987). The female writer and her commitment. *African Literature Today*, *15*, 5–13. https://www.africabib.org/rec.php?RID=119525933

[15] Otokunefor, H,.& Obiageli, N. (1989). *Nigerian Female Writers. A Critical Perspective.* Oxford, England: Malt house Press Limited.

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A Psychoanalytic-Feminist Study of Gender Bias in Indian Cinema

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Abstract— Psychoanalytic feminism is a theory of oppression which asserts that men have an inherent psychological need to subjugate women. The root of men's compulsion to dominate women and women's minimal resistance to subjugation lies deep within the human psyche. Indian film industry has been phallocentric depicting mainly male dominated narrative structure whereas women are reduced to marginalized roles only to glamorize the hero-centric set up. These films rarely portray women and their isolated worlds because this subject would be a commercial set back preventing audiences from hitting the theatres. This stereotyped representation of women has been always criticized by feminist film critics. Laura Mulvey, one of the most influential feminist film critic in her 1975 seminal essay "Visual Pleasure And Narrative Cinema" criticizes this patriarchal control and for-profit nature of cinema using psychoanalytic theory. Considering Mulvey's psychoanalytic theory, this research paper attempts to explore that how social construction of patriarchy determines gender stereotyping & phallocentrism in Indian film industry and seeks to examine the various factors behind the misrepresentation of women in Indian cinema. The paper further intends to take into account why male centric films receive huge commercial success as compared to female ones.

Keywords— Psychoanalytic theory, Laura Mulvey, Patriarchy, Indian cinema and Women.

I. INTRODUCTION

Women's full and equal participation in all facets of society is a fundamental human right. Yet, around the world from politics to entertainment and to the workplace the status of women has been largely underrepresented. The Indian cinematic industry has been among the nation's most popular source of entertainment, and being a patriarchal society there exists a stern social structure in which the role of a woman is delineated and this specific role in the social scheme finds its way into the role of women in cinema as well (Habib, 2017, p.69).

Molly Haskell in her 1974 book "From Reverence To Rape" studied the portrayal of women in cinema and mentioned that, the social construction of women on the screen is very much similar to the what was found in society. The stereotyped representation of women in cinematic industry has been always criticized by feminist film critics. To bring gender equality by demonstrating the importance of women, feminist film critics came forward with their major film theories. The development of feminist film theory was influenced by second wave feminism & women's studies in the 1960s and 1970s initially in the United States. Feminist film theory was extremely instrumental and influential in providing an 'alternate feminist way to look' at films. Feminist film criticism is seen as an advocacy for gender equality by dismantling the patriarchal system that is often centred on male subjectivity and female objectification.

II. DISCUSSING LAURA MULVEY AND PSYCHOANALYTIC THEORY

The concept of psychoanalysis was first popularized by the famous psychologist, Sigmund Freud which is based on the belief that all humans have deep unconscious beliefs, desires, thoughts and memories that arise from their prior

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experiences or hidden conflicts in their thought process (McLeod, 2019).

One of the most notable feminist film critic Laura Mulvey is the first to analyze the objectification of women in films using psychoanalytic approach. In her 1975 seminal essay "Visual Pleasure And Narrative Cinema" she uses psychoanalytic theory to explain how patriarchy subconsciously affects the ways in which we produce and receive cinematic images. Mulvey's essay gives the most thoroughgoing and explicit introduction of neo-Freudian-psychoanalytic theory to feminist film studies, and is the single most inescapable reference work in this field. She proposed that films should not be seen as merely a form of entertainment, rather we should consider the various facts about how it was made and how it has been received in our society (Singh, 2021).

Mulvey draws on the works of both Sigmund Freud and Jacques Lacan throughout her essay, showing how unconscious fears and desires manifest in the way films are created and viewed. Freud's description of scopophilia (pleasure in looking) is the starting point of Mulvey's theory. Like Freud, Mulvey associates scopophilia with voyeurism, in which a viewer derives pleasure from looking at a subject and further said that, centred around the spectator's and the camera's look, cinema offers identificatory pleasure with one's on-screen likeness, ego ideal and libidinal gratification from the object of the gaze (White, 1998) . Other principles of psychoanalysis on which Mulvey relies are the concepts of Freud's Ego & Castration complex and the Lacanian mirror stage. In this regard she states that this ego, is what lures viewers into identifying themselves with the masculinized identity of the film and finds identification with the hero which in turn helps the viewer to transcend to a position of power, by observing himself as an active & dominant character while subjecting female characters to passive and powerless position. Similarly, Mulvey associates the Lacan's example of a child recognizing himself in the mirror as a separate identity from his parents, in the same way as of an audience recognizing himself with the male counterpart of the film which in turn promotes the concept of phallocentrism by portraying man characters as maker of meaning while females as the bearer of meaning in the narratives of cinema.

Another tenet of psychoanalysis is the concept of Castration complex, which according to Mulvey, denotes the anxiety produced in males by the fact that women are without a phallus and as such women come to represent, on an unconscious level the threat of castration; and as a result of which women are objectified by the camera and alienated by plot in order to mitigate the latent threat they pose to male protagonists and the male spectators.

III. ANALYZING THE PORTRAYAL OF MALE AND FEMALE CHARACTERS IN INDIAN CINEMA

Mulvey states that cinema deploys unconscious mechanisms in which the image of a woman functions as a signifier of sexual difference, confirming man as subject and maker of money while woman as the bearer of meaning (White, 1998). The cinema narratives and portrayals of women in cinema are constructed in an objectifying and limiting manner to satisfy the psychological desires of men, and more broadly, of this patriarchal society; which suggests that women are not placed in a role where they can take control of a scene instead, they became merely an object to be admired and fetishized rather than an active dynamic character.

In the context of cinema, it's mostly men who write the films we watch, mostly men who make those films and it's men who are basically the target audiences (Leonard, 2021). The film industry all over the world is male dominated from the directors to producers, to lead actors and even the viewers in theatres. According to a study carried out by a group of researchers from IBM Research-India, IIIT-Delhi and DTU-Delhi it is observed that, a male is mentioned around 30 times in a plot while a female is mentioned only around 15 times and in overall dialogue distribution the female characters have only 37% of the dialogues while male have 63% on an average. The study further says that the screen-on-time for females is only a meagre 31.5% compared to 68.5% of the time for male characters, adding, while 80% of the movie plots have more male mentions than females, surprisingly, more than 50% of posters of movies features actresses (Madaan et al., 2018). This clearly shows that films stimulate visual pleasure by integrating structures of voyeurism and narcissism into the story and the image. Both this voyeuristic gaze and narcissistic identification depend for their meaning upon the controlling power of the male character as well as on the objectified representation of the female character (Smelik, 2016).

Although there have been some women oriented movies that seems to be representing the female characters in dominant roles but, these films also resemble the old patriarchally determined identities in a new manner and aroused the question that, whether these kind of movies really offer feminine values to our society?

IV. PSYCHOANALYSIS BEHIND TOP GROSSING MOVIES

The movies that hit highest at the box office are those which are centred around male characters. In these movies, all the active roles, dialogues and on-screen time is dominated by

the hero of the film while the heroine is always portrayed secondary to the hero. Talking about the highest grossing movie at the Indian box office "Baahubali 2: The Conclusion" it can be clearly observed that it is the male character who is the controller of the narrative around whom the story runs. The heroine is devoid of any independent existence and her journey throughout the film is explored in relation to the male character. The prominent example of Mulvey's psychoanalytic concept can be seen in the narratives of the movies that are in a ranking of the highest grossing films of India; like the role of actress Alia bhatt in the movie RRR is not of any significance to the story; Similarly, the role played by the actress in the movie KGF 2 is only as a decorative object to glamorize the hero-centric set up. Both RRR and KGF2 are the highest grossing films of the year 2022 making more than 1000 crores of money worldwide. These movies are centred around male oriented narrative structure and females are reduced only to playing a role of love interest of the hero and to give audiences a break from the tedious scenes of violence and drama.

Of the 100 highest grossing movies, only few features women as their protagonists and the films led by female actors never really notch up the numbers that led by their male counterparts do. In fact, various actresses have mentioned that it is very difficult for women-centric films to make half as much money as the films with male superstars receive (Habib, 2017). For example, the movie "Gangubai Kathiawadi" which is considered as the box office hit movie led by a female character, has been confined within the collection of only 153.69 crore on the Indian box office.

The kind of success male oriented movies are receiving clearly depicts the male supremacy in our society, which reaffirms the power of the patriarchy to use women as props in service of the heterosexual male narrative. In this regard, Mulvey suggests that women signifies a lack which causes anxiety in the male, so the male seeks to overcome this anxiety by narcissism and objectification; so the implications of characters as active male and passive female illustrates them as being products of a society organized around phallic power. Men writing the films, men making the films, men being the protagonists and the target audiences all combine into shaping a unified heterosexual male perspective of female characters (Leonard, 2021).

V.   CONCLUSION

Many of the gender issues found in films originate from us living in a patriarchal society. In other words, we all have been conditioned to adopt this prevailing social structure because this is the way in which we were raised by our traditional cinema and society. Cinema has always been understood as being a mirror to society; hence, films should be responsive towards the context in which they locate a woman character. There should be a discussion about media's responsibility to the society and question should be asked that why cinema is engaged only in creating leisure for its audience and not making them think critically about the gender objectification. The patriarchal view of women has been so convenient over the years that these categories have became a common way of life to such an extent that now it is the foundational power structure of society and can not be easily broken; this power structure reinforces the stereotypes which in turn further strengthens the power structure. There is no one monitoring and no one challenging this pattern that is replicating itself; as a result the lack of equality both on and off-screen has raised questions on gender stereotyping, the quality of media being viewed by people and the misinterpretation of a balanced society. It is important to know why these kind of patriarchal settings are being liked by the people and further research is needed in this context.

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Almost An Ally, But Not Quite: Intersectionality and Postcolonial Insistence in E. M. Forster's A Passage To India

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Abstract— In this paper I seek to analyse the events in A Passage to India by E. M. Forster to argue that it is impossible for a coloniser to develop a genuine friendship with his/her colonised counterpart. Using postcolonial theory, and particularly Homi K. Bhabha's concept of 'mimicry,' this paper demonstrates why the desperate attempt by the colonised to become friends with the coloniser fails. This is an effort to discover an answer to the question that the author poses in his novel. The author poses the query in one of the first chapters of the book. In this paper, I analyse the hypothesis that colonised people frequently strive to imitate the values and customs of their oppressors in an attempt to be seen as their actual allies, but fail miserably. This will be analysed by looking into the various points of intersectionality that are present throughout Forster's novel.

Keywords— Alterity, Assertion, Mimicry, Other and Superiority.

I. INTRODUCTION

Theorists and writers of postcolonial literature explore what happens when two societies collide and one of them, aided by propaganda, empowers and considers itself superior to the other. As a disciplinary advancement, postcolonialism aims to examine the fabricated personalities of colonised cultures and to test their fundamental issues. A Passage to India gives a number of representatives of the behaviour of the British who have ruled India for a long time and points to the British idea of preference and abuse of colonisers. There are numerous examples of social differences and energetic partitions, and these distinctions hinder the formation of relationships between colonisers and colonised.

After two separate visits to India in 1912 and 1924, Forster published A Passage to India in 1924. Throughout the course of his travels in India, Forster met many Indians, including Syed Masood, who later became his close friend. The relationship between Dr Aziz and Mr Fielding, the English schoolmaster, is used by Forster to depict their

relationship. As a result, Forster gained a small understanding of both sides while maintaining a multifaceted relationship and gaining entirely new knowledge and feelings. In light of this story, the reader quickly empathises with the oppressed race, treated impolitely and inhumanely by the English rulers. The reader of this novel attempts to find an answer to whether an Englishman (coloniser) and an Indian can be friends. This question appears in one of the book's first chapters, but the reader is left to figure out the answer.

II. ANALYSIS

The colonised people are divided into two groups in Forster's *A Passage to India* - Indians who have been 'westernised' and Indians from the lower society. From the lower strata, there are some unknown natives. The presentation of these Indians is from the perspective of the English colonists in the novel. Their colonising counterparts are neglected and suppressed. They think this is their 'destiny'. This viewpoint of colonialism held by E.

M. Forster is quite comparable to Frantz Fanon's analysis of the psychological effects of colonialism. Fanon was absolutely mesmerised by the psychological toll that colonialism had, not just on those who conducted the colonising but also on those who were colonised. He asserted that the oppressed and afflicted natives' souls had been harmed by colonialism, which was the fundamental cause of the issue. The continual portrayal of the native by the colonial master as a non-human, animalized "thing" is what obliterates the native's identity as a distinct people group.

To summarise Fanon's knowledge of the psychological impacts of colonialism, the following might be said: When colonial powers portray the native people of a region as backward, barbaric, and unsophisticated, the natives of that region eventually come to accept the veracity of the colonial powers' racialized and prejudiced view of their people as fact. As a direct result of this, the native will eventually come to view himself as being sinful, barbaric, and fundamentalist in nature. According to Fanon, the indigenous person does not perceive themselves to be a man at all, which leads them to equate the word "man" with "white man." When it comes to issues of culture, the native person takes this commonly held belief to the point where they believe that the only values that matter are those held by white people (Fanon 157).

In *A Passage to India*, we have natives such as Dr Aziz, a standard westernised Indian. He cannot be easily identified as an Indian from the description of the novel. Dr Aziz is very much an epitome of a product as envisioned by Macaulay in his Minutes – "a class of interpreters between us and the millions whom we govern – a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect" (Macaulay 49). His demeanour and attitude reflects Homi K. Bhabha's idea of 'mimicry'. According to Bhabha, the indigenous person is "Anglicized" as a result of the interaction between the coloniser and the colonised: 'He is a mimic who can now insinuate himself into the colonial structure, respond in English and adopt the structure of logic and reasoning in argument which western education has taught him.' (Bhabha, quoted in 'Of Mimicry and Man').

However, this semi-English native will never be entirely white – 'almost the same, but not quite', to define him (Aziz in the novel) in Bhabha's words. Aziz, an Indian Muslim doctor working at the Government Hospital, is reaching out to Mrs. Moore, Adela Quested, and Cyril Fielding in an effort to form friendships with them. After some time has passed, Adela makes a slanderous accusation against Aziz, stating that he attempted to rape her while they were exploring the Marabar Caves.

Nevertheless, the accusations are dropped following Adela's evidence at the trial.

Dr Aziz and Professor Godbole are discovered two years later in Mau, a town several hundred miles west of the Marabar Hills that is currently commemorating Lord Krishna's birth. Dr Aziz discovers Fielding and his wife are coming to Mau for company. Fielding had given him a letter describing all the aspects of his wedding to Stella Moore, the daughter of Mrs Moor. Fielding had given him a letter describing all the aspects of his wedding to Stella Moore, the daughter of Mrs Moor. Aziz, on the other hand, never read it.

When they meet, all misunderstandings are cleared up, but Aziz doesn't care who Fielding marries; his heart is now with his own people, and he doesn't want any Englishman or Englishwoman to be his friends. Fielding and his wife borrowed a boat later that day to witness the religious procession. Aziz assists them, thus repeating the gesture of hospitality he intended to render during his two-year visit to the Marabar Caves. The two vessels clash in the middle of the ceremony, and everyone is thrown into the sea. The accident puts an end to any animosity between Fielding and Aziz. A few days later, they're going on a trip in the jungles, and Aziz gives Fielding a letter from Miss Quested in which he thanked her for her 'fine conduct' two years ago. They discuss politics, and Aziz predicts that India will be free of British rule one day and that they will be friends in the true sense of the word. Now, he is completely disillusioned. Despite his best attempts, Dr Aziz failed to be recognised as a real friend of his colonising masters. In the words of Bhabha:

The menace of mimicry is its double vision which in disclosing the ambivalence of colonial discourse also disrupts its authority. And it is a double-vision that is a result of what I've described as the partial representation/recognition of the colonial object. (Bhabha 129)

The epiphany that Aziz had towards the end of the book serves as a portent for the development of a 'national culture.' According to Fanon, there are three levels that constitute the framework of a national culture. In the first place, the indigenous intellectual is subject to the dominance of the colonizer's culture, and he or she makes an effort to copy and assimilate the culture of the coloniser by forsaking their own. As a direct consequence of this, the native strives to attain the level of "whiteness" that is attainable. At the second stage, the indigenous person realises that he will never be truly white or "white" enough for the colonial master to view him on an equal footing with other subjects of the colony. The native intellectual has travelled back to his birthplace in order to conduct

research on his family's history; it's possible that he would even romanticise the traditions of his ancestors. In this stage, Fanon suggests, there is no significant engagement with the native cultures and that there is instead a celebratory tone. As the indigenous intellectual achieves the third stage of their development, they have reached the point where they are completely anti-colonial. He joins the ranks of his people and engages in the struggle against imperial control. This is then followed by an in-depth analysis of his own cultural traditions.

An examination of this kind seeks to do away with those facets of indigenous culture that appear antiquated or even repressive, with the end goal of paving the way for a new future following the end of colonialism. Aziz eventually hits this point at the end of the book. His enraged retort, as stated in the novel's final pages, makes it clear that a colonised person can never be friends with a colonial person until they are both fully decolonized. He direly feels the need for a 'Motherland' – "India shall be a nation! No foreigners of any sort! Hindu and Muslim and Sikh and all shall be one! Hurrah! Hurrah for India! Hurrah! Hurrah!" (Forster 312)

Mrs Moore and Adela should get to know India. They are totally oblivious to the existence of the 'old Eastern country'. Since the novel depicts Indian culture and colonisers' activities from the colonisers' perspective, it is not impartial and has a tendency for separation. There is clearly a rift between the imperial power and the subject races, as well as a lack of contact. The English colonisers are unable to continue their journey through Indian society. In many ways, The Bridge Party confirms Rudyard Kipling's "The Ballad of East and West" as a clever parody on the endeavour to bring East and West together and examine the possibilities of friendship between the coloniser and the colonised:

"Oh, East is East, and West is West, and never the twain shall meet

Till Earth and Sky stand presently at God's great judgement seat;" ('The Ballad of East and West,' 1-2)

Said captures the fundamental thinking behind colonialism and imperialism in Culture and Imperialism: "They are not like us, and for that reason deserve to be ruled". The colonised were transformed into the Other, the "Not me." Colonial governments allow colonisers and colonised natives to see their relationship as mutually beneficial. But once the colonisers obtain political influence, they will become exploiters. Aziz wonders aloud whether it is justifiable that an Englishman is a teacher when qualified Indians are readily available. There is no way for Fielding to give the right answer. His silence gives legitimacy to the racist and sexist act and lends credence to the colonial

ideology articulated in Rudyard Kipling's 1899 poem "The White Man's Burden":

"Take up the White man's burden --

Send forth the best ye breed --

Go bind your sons to exile

To serve your captives' need;

To wait in heavy harness

On fluttered folk and wild --

Your new-caught, sullen peoples,

Half devil and half child." ("The White Man's Burden," 1-8)

In the background of the novel, it seems that Fielding was taken up by the White Officers'

Responsibility to educate the 'savage' Indians. Also, as if he's asking a counter-question to

Aziz's query, "How may we put it down?"

Forster, in the entire novel, investigates the barriers to interracial friendship within the colonial context. He reveals the reason for this animosity between the two of them in the last few pages of the novel, and through the mouth of Aziz, he cunningly declares that this hostility can only be erased by the departure of the colonisers: "Down with the English anyhow. That's certain. Clear out, you fellows, double quick, I say. We may hate one another, but we hate you the most. If I don't make you go, Ahmed will, Karim will, if it is fifty-five hundred years, we shall get rid of you, yes, we shall drive every blasted Englishman into the sea, and then" (Forster 312). He ends this conversation with Fielding by saying, "and then… you and I shall be friends" (312).

III.   CONCLUSION

The writing in *A Passage to India* is of an exceptionally high calibre. The novel provides readers with an insightful look into the inner workings of the British Empire through its portrayal of the British Raj in India in a manner that is both emotive and consistent. The dilemma of whether colonised Indians and coloniser English can be allies is brought up at the beginning and again at the end of the story. The climax appears to provide an answer that is in the negative. Because of the abrasive demeanour of the latter, it is impossible for the two to have a warm and cordial connection with one another. Even a well-educated colonised person like Mr Aziz, who is an Indian in the story, is unable to create a cordial relationship with his British counterpart. This is due to the fact that he is never, ever successful in his endeavours, both conscious and unconscious, to please them. Despite Dr Aziz's best

efforts, his so-called "friends" consistently disregard and dismiss him on the basis of a variety of intersecting identities.

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To be welcomed or not to be: Errors and correction feedback in the second language classrooms of Arabic colleges in Kerala

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Abstract— Starting with the traditional audio-lingual method of didactic instruction, teaching methods have changed over time by using different techniques and different teaching and learning tools. Since changes to the input and interactional activities are the core of any learning and teaching process in a classroom, input and output modifications have been the focus of serious experimental research in the field. Even though a lot of studies talk about the role of feedback and correcting mistakes in the teaching process, not many of them actually do an experiment to find out how much feedback and other similar inputs help boost motivation and confidence in the process of learning a second language. This paper is an attempt to discuss the theories and practices of giving feedback and fixing mistakes when teaching a second language (L2), especially in the context of English-language classrooms of Arabic colleges in Kerala, India, which have been growing recently. The study mostly looks at the Hudawi and Wafy courses, which were designed and implemented in the district of Malappuram in Kerala and have a long course duration of 8–12 years at a stretch. These two curricula focus on teaching and preparing students in four or five languages, including their native language, Malayalam. These languages are English, Arabic, Hindi, and Urdu.

Keyword— Error Correction, Correction Feedback, Constructive Feedback

I. INTRODUCTION

Even though the process of teaching and learning a second language has been institutionalized and methodized into a number of different pedagogies, from audio-lingual methodologies to teacher-learner-subject-centered pedagogies to recently codified post-methods to virtual ambiences of teaching and learning, there is still a gap that has not been experimentally filled in terms of error correction and feedback techniques in the teaching process. Errors and error correction feedback play a vital role in designing and shaping a doable, friendly atmosphere in the second language classrooms. Different viewpoints have arisen regarding the role of the teacher or tutor in the classroom, whether it is to deal with facilitating a learning ambience in the classroom or to manage everything from the tutor's end, from preparation to delivery to learning.

The significance of feedback and committing errors

When learning a new skill, especially a language, no one can offer the expertise of a professional without making mistakes and committing flaws. Mistakes and errors are common in the process of teaching and learning, and the success of the process depends on how educators deal with these mistakes. Learning a second language as an adult is more or less like learning our native language as a child, when our whole family is there to correct us when we say something wrong. We need a lot of support and encouragement from the people around us.

During the early stages of teaching method development, errors were counted as equal to sins, as Nelson Brooks wrote in his famous text "Language and Language Learning": "Like sin, error is to be avoided and

its influence overcome, but its presence is to be expected" (Hendrickson "Error Correction" 387). James M. Hendrickson has said that, according to a book for elementary school students, one of the teacher's goals should be to keep mistakes from happening. It should be able to accomplish this goal in the early phases, when the students are completely dependent on the teacher for their education ("Error Correction" 388). Again, he highlights a suggestion given for teachers that considers error correction as a responsibility of the teachers: "Whenever a mistake is made, the teacher should correct it at once and then repeat the correct pattern or question for the 'benefit of the entire class" ("Error Correction" 388).

In this case, we should take into account the two schools of thought that S.P. Corder described in his article, "The significance of learner's errors." That is, first, the school that believes that if we could perfect our teaching methods, mistakes would never be made in the first place and that their appearance is only an indication of how inadequate our methods are at the moment. The second school of thought holds that mistakes will always happen since our environment is imperfect and, despite our greatest efforts, mistakes will still happen. Our creativity should be focused on methods for handling mistakes after they have happened (Corder 163). From this point, we should start brooding over a critical question asked by James Hendrickson and try to find out more constructive ways to address the question: "Can error correction benefit language learners?" ("The Treatment" 216).

The concept of giving corrections and feedback itself is contested in the research conducted in the field, as John Truscott has denied the necessity of correction feedback in the learning process, and he reiterated that the correction feedback hinders the learning process and that it demotivates the students to see the red ink spread across the write-up they prepared (354). However, recent researches shows that effective implementation of the right technique for corrections and feedback would definitely help the learning process, and the personal indirect constructive feedback methods would be more effective in the classroom.

Unlike the perspective the teachers and educators had towards error as a 'sin or forbidden mistake', recent research has found out that the errors can be treated as a tool for scaling up the efficacy of the teaching method and as fundamental components of the learning processes, and they also help to measure the intelligence and to what extent the child or L2 learner has adapted to the learning processes. Hanna Y. Touchie has quoted Selinker stating the significance of errors in the language learning process in three aspects as it can indicate the learner's progress in their

understandings, it can also give insightful suggestions on the specific effective ways to learn that particular language, and it ensures the involvement of the students through hypothesis testing (76).

The errors can be seen as important evidence of language acquisition in the child, as S.P. Corder has observed them as "inevitable by-products of the process of learning a language about which the teacher should make as little fuss as possible" (162). That is what Kumaravadivelu has emphasized, as making mistakes during the language learning process is not to be frowned upon (126). And S.P. Corder brought up the idea that even if a child is able to repeat what we said in the last class, that is not proof that he has learned the rules. Instead, it can be seen as "language-like behavior," a term that was made up by Spolsky (168).

Primarily, there are lots of influences from the mother tongue that cause syntactical, grammatical, and accentual errors when dealing with a second language. Errors can be categorized into two categories in relation to competence and performance. S.P. Corder distinguished these as errors that can only be referred to as performance faults, whereas competence faults can only be referred to as mistakes (166–167). Hanna Y. Touchie has described and differentiated between these two in more detail, saying that "performance errors are those errors made by learners when they are tired or hurried. Competence errors, on the other hand, are more serious than performance errors since competence errors reflect inadequate learning" (76).

One can only improve his or her language skills and reach perfection when speaking in a certain language by correcting mistakes and getting feedback. 'Correcting a learner's mistakes helps them figure out how the syntactical and lexical forms of the target language work and what their limits are. Adult second language learners benefit most from error correction because it teaches them the precise context in which to apply rules and the precise semantic range of lexical items' (Hendrickson 389). Several researchers in the field have looked closely at the different ways to correct mistakes. Some of them prefer the direct method, while others prefer the indirect method. Still others say that a combination of the direct and indirect methods is the best way to deal with the mistakes of L2 learners. In a similar way, Wingfield said that teachers "should choose corrective techniques that are most appropriate and most effective for each student" when he listed the pedagogies of error correction by teachers. He then summed up five ways to fix written mistakes: "1. the teacher gives sufficient clues to enable self-correction to be made; 2. the teacher corrects the script; 3. the teacher deals with errors through marginal comments and footnotes; 4. the teacher explains orally to

individual students; and 5. the teacher uses the error as an illustration for a class explanation" (Hendrickson 395).

Recognizing the teachers' responsibilities towards helping the learners, B. Kumaravadivelu has pinpointed some specific areas where the teachers are intended to perfect their skills and expertise. While suggesting some effective ways to ensure meaningful communication in the classroom in order to achieve these responsibilities, he asserted that "tolerating errors as a natural outcome of language development is much more essential than any other methods" (120).

Other than becoming a one-way communicator or a 'ruler-lad' tutor, the L2 teacher has to embellish two roles that will help him transfer the thoughts through the minds before him and spark off a little flame in their wings, as directed by Breen and Candlin. 'The first responsibility is to encourage communication among all students in the classroom, as well as between them and the various activities and texts. The second responsibility is to participate in the learning-teaching group in an interconnected manner' (Kumaravadivelu 120). Here, it is evident that the teacher should adorn the role of an organizer along with the roles of a guide and a resource person for students. As a guide and facilitator, the teacher should be available to talk to students about their problems and confusions whenever they want to, and the teacher should give them useful and constructive feedback on their concerns.

II.   RESEARCH CONTEXT

There have been a lot of changes in how English is taught and learned over time, and the booming Arabic colleges in Kerala have made a name for themselves by ensuring that their students' language skills are fully developed by using a variety of methods and techniques. Sometimes, theoretical practices do not go hand in hand with real-time classroom environments, and teachers will be compelled to improvise their own methods and steps to improve the teaching and learning experience. By the 1980s, innovations on par with technological growth happened in the curriculum of madrasas and other traditional centers of religious learning. Though Arabic was taught as a primary subject and the medium of instruction in the higher levels of education, these curricula ensured to include English language education in the syllabi along with other languages like Hindi, Urdu, and Malayalam. Teaching and learning languages in these institutions have gone through several modes of teaching pedagogies, and recently, these syllabi could innovate effective ways of language teaching through conducting several teacher training programs and activities. Experimentally, there still remains a clear gap for research

on to what extent the methods currently being used in the classrooms of Arabic colleges are effective and what kinds of innovations are needed in order to ensure effective language teaching and learning processes in these institutions.

Two Curricula: Hudawi and Wafy

Though both of these Arabic education curricula primarily focus on the expertise in the performance of Arabic, they also prepare the students in a couple of other languages like English, Hindi, Urdu, and Malayalam. Hudawi curriculum centered at Darul Huda Islamic University started in 1986, while the Arabic colleges in the Wafy stream reorganized and affiliated with a governing body, namely the Coordination of Islamic Colleges (CIC), in 2000.

More than 15,000 students are currently following these two curricula from the primary level to the postgraduate level in more than 120 institutions all over the country. This takes them 8 to 12 years to complete the course. The English language follows Arabic in the curriculum, and it also gains greater importance during instruction. Both of these systematically and scientifically structured syllabi are well known for equipping the students with linguistic and technological skills as well. Its visionaries have planned a curriculum that will definitely meet the needs of the time and, moreover, the needs of society.

English language education is also one of the thrust areas of these two syllabi, and its teaching has been given the highest priority in the curriculum, with 3-6 hours a week set aside from the primary level itself. It also helps students improve their listening, speaking, writing, and reading skills. There are a lot of extracurricular activities and programs, like debate championships, spelling bees, group discussions, etc., that are meant to help students get the most out of their language skills.

Research Questions

How much does the feedback on mistakes change the motivation of students from Arabic colleges in Kerala to learn a second language?

Does the use of the right error correction techniques create a friendly and doable atmosphere in the classrooms?

What kinds of error correction techniques and feedback styles are most effective in second language classrooms?

III.   RESEARCH METHODOLOGY

Primarily, a quantitative method was used to analyze the data collected in this study through the questionnaires prepared and distributed by the researcher

among the students in the Arabic colleges in Kerala. Various tools have been used for conducting this research, including questionnaire surveys, interviews, and personal experiences. Student feedback was collected through the survey. The survey was divided into two sections: the first section comprises questions for demographic analysis of the participants, whereas the second section includes four questions regarding error correction feedback they received from their colleagues and teachers. The random sampling method was used in the study, and the questionnaires were distributed online through emails and WhatsApp messages. 317 students from various institutions participated in the survey and completed the questionnaires. The students were diverse in terms of age, gender, and educational background.

Sample of the Study

More than 300 students, of both genders, who are either still in one of the Arabic colleges or have just graduated from one of them, took part in the survey and answered the questions without being forced or manipulated. Out of the 317 students who took part, 144 are currently in their first year of college using these curriculums. 28.6% of the students, or 86 people, have either finished their post-graduation or are in the process of getting it. Similarly, 27.2% of the participants are currently going through their higher secondary education, and the researcher couldn't easily include the secondary-level students in the survey, probably due to the restrictions on using mobile phones in the colleges. 60% of the participants were boys, while 39% were girls, and almost 1.6% preferred not to disclose their gender identity. Also, it should be noted here that the number of colleges restricted to boys is a bit higher than those restricted to girls, as we can see a ratio of approximately 70:30 regarding its number gender-wise. Hence, boys are more fortunate to get admitted to such institutions than girls.

English is being taught as a language in all of these institutions, and it is vowed to prepare their graduates in almost four languages, English, Arabic, Urdu, and Malayalam. Going through strict assessments and examinations besides periodical term-end assessments, it ensures that each and every student is capable of easily interacting, writing, reading, and comprehending in all four languages. Arts festivals and other extracurricular activities being conducted under the auspices of the student organizations and staff councils also pave the way for gaining enough linguistic expertise from the students. Hence, it can be observed here that the higher education enrollment ratio in the institutes of academic excellence like IITs, IIMs, and central universities from among the students graduated from these Arabic colleges is higher due to this

linguistic excellence, which plays a vital role in easily cracking national level competitive exams.

English classrooms in these colleges usually follow traditional teacher-centered methods, and the students gradually get hold of language abilities, mostly through ways of translating the literary text word for word into their mother tongue. Though there were lots of training sessions for both teachers and students at the beginning of each academic year, more or less the teaching methods in the real classrooms behind the curtain still remained intact. We cannot deny, though, that ICT has had an effect on language classrooms through smart classroom missions in these institutions.

IV.   FINDINGS AND ANALYSIS

Motivation and confidence of the students play a vital role in acquiring enough knowledge while learning any second language. In dealing with the English language, especially in the traditional classrooms of Arabic colleges in Kerala, teaching and learning processes are going through diverse innovative techniques and methods. However, error correction and feedback methods are more or less the same, and traditional and new advanced methods are yet to be experimented with in this domain.

91.9 percent of the participants in the survey opined that they are motivated enough to learn a second language like English, Arabic, Urdu, or Hindi. Most of the students will find it interesting to learn a new language because it makes them curious about a different culture and way of life. In terms of error correction and feedback methods, the researcher mainly highlighted two modes of correction: teacher correction and peer correction. Most of the students in the survey are interested and motivated to learn any second language when the error correction and feedback happen from the teacher itself, rather than from peers or colleagues. They wish to get their errors corrected from the primary source of knowledge, i.e., the teacher. As a teacher at one of the Arabic colleges, Darul Hidaya Dawa College in Malappuram, I noticed that students are more motivated when praise or feedback comes directly from the teacher rather than from another student. However, it should be done personally when correcting a mistake, and the teacher should prefer to do it publicly when complimenting him or her because students want to get positive feedback right in front of their peers. Another language teacher from the same institution, Mr. Shuaib, also expressed the same suggestion when he was asked in the interview about the teacher feedback in the classrooms.

Taking the teacher correction method into account, only 4.5% of the students have opted for public correction, while the remaining part has preferred for the corrections to

be done personally and confidently. Even though it might reach more people through public feedback and corrections, it definitely hurt the students' motivation and confidence, which made them lose interest in the language they were learning. Hence, giving feedback and making corrections should be done very carefully without even causing a little harm to the pride, confidence, or motivation of the students. Most of the teachers are either correcting the mistakes in front of the class as they happen or making the students demonstrate the mistakes they committed and correct them. Though it may reach a larger audience within seconds, it cannot make a lasting impression, neither on the individual student who made the mistake nor on the audience at all. Instead, it may disrupt that particular student mentally and emotionally, and it may also lead to some kind of mocking torture from the classmates. Therefore, the teachers should be cautious about the consequences their approach may lead to, and they should be well equipped to treat the mistakes of the students personally and psychologically.

In the survey, while 98% of the students expressed that they feel motivated when the error correction feedback comes straight from the teacher itself, only 4.5% have opted for the corrections to be done publicly. It also alludes to the reality that, even if the public correction leads to the error being corrected for a wider audience, it also hurts the mindset of the student who committed the mistake and hence causes them to lose motivation to learn that specific subject or language. Mr. Anas worked as a language teacher in one of the Arabic colleges that followed the Wafy curriculum. He noticed that most of the students came up to him after the lecture and met him in the staff room or library to ask for help finding mistakes in the papers they had written. He has also shared his experience of indirect personal correction, in which the students are convinced of their mistakes and feel motivated when they identify their own mistakes from the written work with just a hint from the teacher. It enhances the viewpoint that indirect feedback is more beneficial for the students, and it draws long-term development in language acquisition (Lee 217).

It also pinpoints the issue that the errors are to be dealt with personally and in secrecy with the specific student, and that the correction feedback is not meant to be done in front of the whole class. Mrs. Mahira, who teaches in the female-only campus under the Wafiyya stream, has also noticed that the students were more or less scared and confused when their mistakes were pointed out in front of the whole class. Some of the students have even asked the teacher to hide their name and identity when she is supposed to point out the mistake in front of the whole class.

When it comes to peer correction, this mode of correction and feedback is meant to be more effective,

especially in second language classrooms. Peer involvement is superior in the learning process in the residential institutions where the students are supposed to stay in hostels after the daytime hours of schooling. Both the Wafy and Hudawi schemes that we discussed are designed and implemented in such a way that the students will be engaged in the curricular and extracurricular activities all the time. The curricula under these two schemes are sketched out, ensuring enough involvement from the students as well, and a language learning atmosphere is built on these campuses through linguistic programs and events conducted by the students' organizations periodically. Hence, it can be easily noticed that the teachers assure the involvement of the students in the extracurricular activities on the campuses, which helps them to a greater extent to learn and practice the second language.

When it comes to peer correction and feedback, even 24% of the participants in the survey disliked getting the feedback publicly, and the majority of the participants felt neutral or somewhat comfortable when it came from classmates. At the same time, only 5% of the students felt comfortable with the same public feedback from the teachers. Also, 83.5% of the participants opted for peer correction feedback as the best method for error correction and grammatical assessment in the second language classrooms, while only 66% of the students are getting motivated from the corrections and feedback happening from the teachers. Hence, the teacher's role as an instructor should be changed to that of a complete facilitator who makes the ambience in the classroom comfortable and easy to learn from peer exchanges and sharings. Mr. Raoof, who has been working as a language teacher in an Arabic college for the last six years, has opined that the results at the implication level show that the students grab and understand their mistakes and even try to figure out how to correct the sentences linguistically when the correction feedback happens from their colleagues themselves. Mrs. Fathima Afeefa, a language teacher at a campus for women, has also noticed that students feel more at ease when their peers comment on any writing they do. And also, she noted that many students have developed a peer relationship by themselves with anyone or a small group of their classmates, which helps them to correct their mistakes and improve their linguistic abilities. Also, this technique ensures a healthy academic atmosphere in the classroom, where the exchange and sharing of knowledge take place very effectively.

V.   CONCLUSION

Since correcting mistakes and getting feedback are so important to creating a good learning environment in second language classrooms, Arabic colleges in Kerala, especially those that follow the Wafy and Hudawi curricula, are going through major changes in both theory and practice. Even though these kinds of theoretical reforms are being put into practice, there is still a gap when it comes to error correction and feedback, which is a very important part of getting students motivated to learn. The researcher carried out this study using quantitative methods, distributing questionnaires and collecting opinions through interviews among the students who studied and graduated from these two educational schemes and also from the teachers who worked as language teachers for a good amount of time.

From the study, it's clear that people who are learning a second language would rather have their peers correct their mistakes and give them feedback than have their teachers do it. A great majority of the learners definitely hope for a peer-helping atmosphere in the classrooms, and they think that it would surely help them to increase their motivation and feedback. Teachers must act as facilitators in the classroom, providing enough support to unmute an exchanging atmosphere among the learners, and the success and efficacy of language learning are obviously dependent on how well the process of facilitating the study has worked out in the classrooms. When ICT technologies are used in modern classrooms, the teacher's role is less important, and the learner takes the lead. Teachers have to internalize this reality and be prepared to accept it.

When it came to how mistakes should be fixed, most of the participants chose personal corrections as the best and most effective way to boost their confidence and motivation. In this case, it's clear that correcting students in public not only hurts their confidence but also makes them lose interest in the language being taught. The teachers should have been aware of the consequences of their public reprimand, and it had no positive effect on the individual student or the entire audience sitting in front, but it did provide something for the classrooms to laugh about at times. A selective approach to error correction would be more beneficial, as the research shows that the comprehensive way of correcting each and every mistake in the written manuscripts of the students disrupts their morale and confidence to learn a second language, and they feel frustrated (Lee 218). And the students cannot learn as "they have developed a less favorable attitude toward learning" (Truscott 355).

So, it's important to stress that it's the teachers' responsibility to handle error corrections and feedback with a little more care and attention. As a result, this study can be summarized as follows: Errors are to be welcomed in the classrooms, and they should be dealt with cleverly and personally by the teachers in order to facilitate learning and develop a happy learning environment in second language classrooms. The future studies should focus on the experimental analysis of the error correction and its influence on the mindset of the learners and on the effectiveness of the pedagogies.

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Students' Onboard Experiences: Basis for Improved Shipboard Training Program Policy

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Abstract— The Philippines is a major provider of seafarers, with the majority of Filipino sailors serving on merchant ships all around the world. To stay competitive in the global market, most shipping companies recruit maritime students through a variety of processes and provide them with the necessary knowledge, expertise, and skills. The experience of maritime cadets/cadettes in the workplace aids them in realizing and grasping the employment needs onboard merchant vessels. This quantitative research study assessed the onboard experiences of PMMA cadets in order to improve the academy's shipboard training program and policy. A researcher-made survey questionnaire via Google form was used to gather data from the 162 First Class cadets/cadettes who were graduating midshipmen of S.Y. 2020-2021. The study found out that the cadet-trainees were exposed to technical tasks during their shipboard training. In terms of challenges onboard, they never at all experienced sexual and verbal harassment and abuse. Accordingly, they have very low experience related to civic disengagement. Inculcating high tolerance in shipboard training related to work stress and condition is one of the strengths of the PMMA Shipboard Training Program and the assignment and availability of training officers on board was noted as one of its weaknesses.

Keywords— Assessment, Shipboard Training, Shipping Companies

I. INTRODUCTION

The Philippine Merchant Marine Academy is a maritime education institution in the country that offers Bachelor of Science in Maritime Transportation (BSMT) and Bachelor of Science in Marine Engineering (BSMarE). It is the only maritime institution among the members of the State Universities and Colleges funded by the national government. It is also affiliated with different maritime regulating bodies such as Maritime Industry Authority (MARINA) and Commission on Higher Education (CHED). Because of its industry-based curriculum, PMMA produces many marine officers who man international seagoing vessels. The Academy aligned its curriculum according to the global demands and guided by

the Standards of Training, Certification, and Watchkeeping (STCW) '78, as amended).

Based on CHED Memorandum Order No. 67 s. 2017, BSMT and BSMarE programs require the cadets to go through one-year training onboard ocean-going vessels, which is placed on the third year of the course, making it a sandwich type program. The purpose of onboard training is to improve the knowledge and skills acquired during the first two years of theoretical period and to assure that every midshipman is fully equipped with the necessary knowledge and skills before he/she graduates, as also required by ship owners and principals. The shipboard training program also provides all cadets with the opportunity to use a ship as a sea-going laboratory wherein they are required to complete their Training Record Books.

This Record Book is evaluated, graded and served as a requirement for enrollment in the final stage of the course as Fourth Year cadets.

PMMA has been entering into a Memorandum of Agreement with various Shipping Companies for the Shipboard Training Program of PMMA cadets. These shipping firms assist cadets in obtaining a high-quality education and training and they instill in them a sense of loyalty and commitment to the company's tasks. The Academy also partnered with the Philippine Coast Guard and Philippine Navy for the Cadetship and Scholarship Program of respective agencies. Graduates of PMMA are automatically commissioned in the Philippine Navy and Philippine Coast Guard as Ensign (2LT) (PMMA Admission Process, n.d.). Presently, the PMMA has more than forty (40) shipping and manning partners and benefactors where the cadets/cadettes carry out their shipboard training. This partnership with international shipping companies gave an opportunity to the efficient provisions of practical training among PMMA cadets/cadettes.

Shipboard Training is a mandatory requirement and component of the BSMT and BSMarE programs of PMMA that pertain to the required sea-going service as provided under Regulations II/I and Regulations III/I of the STCW Convention according to CHED Memorandum Order No. 70 s. 2017. It is the PMMA Department of Shipboard Training's (DST) responsibility to ensure the embarkation of all 2CL cadets/cadettes with their respective shipping companies. Cadetship of shipping companies follows a series of steps in their selection that includes qualifying exam and interview.

Shipboard training is a planned and structured program of training aimed to help a prospective candidate in achieving the standard of competence in accordance with the table of competences of the STCW Code (STCW, 2017). This is to fulfill the enormous technological demand on the shipping industry, which requires significant knowledge, technique, and sea experience for safe and cost-effective shipping operations. Further, the International Convention on the Standards of Training, Certification, and Watchkeeping for Seafarers (STCW) prescribes that shipboard training is a condition to qualify as a seafarer.

Shipboard Training allows cadets to observe a ship and use it as a sea-going laboratory. Therefore, it is deemed vital to assess the cadets' shipboard training experiences to ensure that they receive the training needed to become globally competent seafarers.

This study aimed to assess the partner-shipping companies' shipboard training program implementation

services, programs, and policies and their provision of training tasks to acquire desired shipboard competency, based on the perceptions and experiences of the shipboard trainees. This also identified and analyzed the challenges encountered by the trainees. Moreover, through the findings, this study determined recommendations to improve the current Shipboard Training Policy of PMMA.

1.1. Integrated Related Literature and Studies

The availability of qualified seafarers is a fundamental element of shipping today which is of interest to all countries due to the unbalanced supply and demand situation (Erdogan & Demirel, 2017). The growing fleet means a growing recruitment problem. All maritime players in countries need to improve the situation and to solve the requirement for qualified seafarers which is directly related to maritime education and training system. The Maritime Education and Training (MET) is a dynamic field that needs to have a continuous review and update process supported with transfer of technology and innovation. According to them, the MET institutions must update their organization and management systems to support the requirements of the maritime industry. Although the concept of utilizing Virtual Reality, Augmented Reality, and Mixed Reality head-mounted display technologies for professional training and operations is not new, their recent developments and proliferation now allow for practical implementation and real-world application. The utilization of these technologies in the education, training, and operations of maritime industries provide new possibilities and paradigms to support operations both on land and at sea (Mallam, Nazir, & Renganayagalu, 2019).

MET qualifications and certifications would be more broadly recognized by other countries and that there would be consistency in the competency of officers from various parts of the world if there will be more practice-oriented and modern technology- enhanced simulators with competency to be assessed against the industry's standards. This would ensure safe, secure, clean, and efficient ship operations of life at sea, hence preventing maritime accidents. This would also promote the maritime profession, making the Filipino seafarers in demand by shipping companies to manage their business resulting in continuous work opportunities, promotion, better pay which will all be beneficial for the seafarers' family and the maritime industry in general (Baylon & Santos, 2011).

Shipboard training is necessary to meet the high technical demand of the maritime shipping industry of extensive knowledge, technique, and sea experience for the safe and economical shipping operation. Nam (2006) reiterated that the sea service requires responsibility, self-

confidence, a self-denying spirit, practical, and disciplined seafarers. In addition, Paraggua, et al., (2017) stressed the need for the utmost consideration and reflection of the maritime institutions towards shipboard training program, which is very relevant to maintain the country's status as the primary supplier and producer of highly qualified marine officers.

Nam (2006) also emphasized that shipboard training aims to cultivate both theory and practical experience with practical embarkation training as well as to train the cadets' ability and adaptation necessary in performing their tasks given a peculiar environment. Further, two types of shipboard training education were classified: (1) according to execution method (i.e., training in an exclusive ship and training by contract with a commercial shipping company); and (2) according to training time (i.e., multi-step completion type and continuous type). In the case of the PMMA, it implements shipboard training by contracting with a commercial shipping company as it does not have its own training vessel in a continuous manner during their third year of cadetship.

Sin and Im (2015) mentioned in their study that the one-year onboard training is a crucial part of cadets' training and education. Further, the choice of a training company is relevant. Based on their study on the cadets' satisfaction of on-board training, findings revealed that satisfaction from the environmental part is high, on the other hand, satisfaction on the conscious part and educational part are low. In terms of demographic characteristics, with generally high satisfaction are male in gender, apprentice officer in duty, others in kind of crew, container in kind of vessel, and 30,000 – 100,000 tons in size of vessel.

Besikci et al. (2019) noted that as far as the onboard training is concerned, the overall responsibility is always on the Master of the ship. The master must ensure that the training required by company procedures is conducted in an appropriate and timely manner. Should he/she consider so necessary, the master may make alterations to the pre-described path or conduct additional training. The Master must also make sure that drills required by international conventions and Flag state rules are performed and maintained as per the respective Drill program and that training records are kept appropriately.

In his research, Basco (2017) presumed that it is challenging to the cadets to take some training before they may be hired by shipping companies because of some obvious reasons like financial problems, lack of qualified instructors, substandard facilities for training and the high price of training fees. Furthermore, cadets have additional in-house training required by the shipping company

(Ching, 2017). It gives these cadets basic knowledge of their company policies and procedures and is specifically intended for the type of ship that cadets will embark for their one-year shipboard training from an international seagoing vessel. Hence, a Fourth-Class cadet/cadette must strive to qualify in the selection process. Aside from that, Paraggua, et al. (2014) recommended that the preparations provided to the cadets/cadettes prior shipboard training related to cargo operations such as inspections of cargo pumps and equipment and assistance with cargo maintenance work, should be improved.

Tang & Sampson (2018) identified potential factors that motivate or demotivate seafarers when undertaking training about new equipment. They reveal that seafarers' motivation is likely to be influenced by confidence that training is good for the job as well as for promotion. This shows that shipping companies can facilitate and encourage trainees to initiate learning activities but that they may equally adopt strategies which discourage learning. Enabling factors include: (1) establishing a positive learning environment; (2) adopting clear policies; (3) allowing seafarers to identify their own training needs and (4) allowing seafarers to request support for specific courses.

The study of Sevilla and Arceño (2017) revealed that personal qualities and the professional knowledge and skills that the deck cadets possess can greatly affect their task performance onboard. However, the profile in terms of the type of ship they were assigned to is not significantly related to their task performance. This means that their task performance did not depend on the type of ship. Furthermore, the study showed that personal qualities and professional knowledge and skills can affect the task performance of the cadets but not the type of ship they were assigned.

Further, for those who implement commission training by a contract shipping company, Nam (2006) mentioned that training conditions as well as insufficiency of accommodations in training ships pose challenges. Thus, it is important that the school makes an effort to cooperate with external companies especially for the training managers to teach the students effectively so that they would be able to grasp the training purpose completely.

The study of Lee, Dhesi, Phillips, Jeong, & Lee (2021) found out that many cadets are not ensured with enough rest time and supply of personal protective equipment during their shipboard training. Some shipping companies also consider cadets to be crew members or temporary workers. To improve the training environment, they further recommended to (1) evaluate the ship's environment to determine whether it is suitable for

training, (2) constantly monitor whether the onboard training guidelines are maintained in the field, (3) strengthen preventive education on human rights violations, and (4) expand efforts continuously not only to physically improve the onboard training environment but systematically manage cadets as students. Sevilla and Arceño (2017) also emphasized that apprenticeship must be given more seriousness and sincerity as it is the only form of training program that the school can offer which would help the cadets improve their knowledge and skills thus producing effective and productive seafarers.

As Magramo and Gellada (2013) find out the effects of the lived experiences on board of Deck Cadets to their behavior and perceptions, they recommended that Cadets should always bear in mind that being away from home is part of growing up leading to maturity and coupled with responsibility. Proper mind set, faith in God, and love for the family should be the guiding posts of cadets while on board.

These integrated articles contain various concepts that would shed light and help in formulating recommendations to improve the Shipboard Training Policy of PMMA. These literatures provide facts and other pertinent information concerning the issues involved in shipboard training programs which would support the findings of this study. Areas like shipboard training services and policies, including the challenges of the trainees onboard, which are also mentioned in this review would back up the results of this research.

1.2. Theoretical Framework

Social Learning Theory, proposed by Albert Bandura, emphasizes the importance of observing, modeling, and imitating the behaviors, attitudes, and emotional reactions of others and considers how both environmental and cognitive factors interact to influence human learning and behavior. (Mcleod, 2016)

According to this theory, the academic activities or programs offered within an educational institution do not address all learning types as there are some social elements which cannot be taught. Those elements are learned by the students from his/her surroundings. Such type of learning is called observational learning. (Four Major Theories of Training and Development, 2018). In the case of PMMA, the cadets need the training offered by various partner shipping companies where they can have the opportunity to observe and use a ship as a sea-going laboratory wherein they are required to complete their Training Record Books and achieve the standard of competence in accordance with the table of competences of the STCW Code. The environment plays a very important role and the people should be very professional in such a way that the

cadets will learn from them and they will also be influenced to adapt the proper attitude of a competent seafarer.

This study is also anchored to the Constructivist Learning Theory by John Dewey, which stresses that learning is an active process in which the learner uses sensory input and constructs meaning out of it and needs to do something. Learning is not the passive acceptance of knowledge which exists "out there" but that learning involves the learner's engagement and participation with the world (Constructivist Learning Theory, 2019). According to constructivist learning theory, knowledge must be applied because it is an interpretation of reality. People are more active learners than passive. Meaning, they learn best when they experience or discover things on their own, rather than simply being lectured. The theory also argues that learning is a collaborative learning process and individuals are much more willing to take in new information or revise their existing knowledge from a meaningful and relevant interaction from another learner. (Avelino, 2022) The PMMA Shipboard Training would allow the cadets to apply the theories they have learned during their 1st and 2nd academic years inside the academy. They will experience or discover things on their own inside a real vessel supervised and monitored by skilled and professional officers.

1.3. Statement of the Problem

The purpose of this study is to assess the PMMA partner-shipping companies' shipboard training program implementation towards improved academy's shipboard training policy.

Specifically, the study sought to answer the following questions:

a. What is the demographic profile of the shipboard trainees in terms of the following

    a.1. Type of vessel;

    a.2. Crewing company;

    a.3. Principal

    a.4. Length of Shipboard Training

    a.5. Nature of crew

b. How do the shipboard trainees perceive the partner-shipping companies' shipboard training program implementation services, programs, and policies?

c. How do the shipboard trainees perceive the partner-shipping companies' provision of training tasks to acquire desired shipboard competency?

d. How do the shipboard trainees perceive the identified challenges onboard?

e. What is the Cadet-Respondents' rating on the Shipboard Training Program relative to the following:

    e.1. their Expectations

    e.2. confidence in their Ability; and

    e.3. overall Onboard Training Program?

f. Is there a significant relationship between the provision of tasks and the following demographic profile:

    f.1. Type of Vessel;

    f.2. Length of Shipboard Training;

    f.3. Nature of Crew?

g. What is the significant difference between the deck and engine responses in terms of:

    g.1. Shipboard Training Services, Programs, and Policies;

    g.2. Challenges onboard;

    g.3. Expectations of respondents on the shipboard training;

    g.4. Confidence in their abilities; and

    g.5. Over-all Training Program provided onboard?

h. Based on the results, what are recommended to improve the PMMA Shipboard Training Program Policy?

II. METHODOLOGY

2.1 The Research Design

This study used quantitative research design. This type of research design is used when an aggregate of individual observations is made through measurement (AFFIRM Center for Research and Professional Learning, Inc, 2019).

Specifically, this study used a descriptive research design which primarily aims to describe a population, situation or phenomenon accurately and systematically (scribrr.com). Further, this study is a descriptive evaluation study as it describes the process and impact of the development and implementation of the Shipboard Training Program. The findings of this type of study are often explored within the implementation environment, such as — for our purposes, the Philippine Merchant Marine Academy.

2.2 Respondents

The participants of the study were the First Class cadets/cadettes who were graduating midshipmen of S.Y. 2020 - 2021. There were 86 BSMT and 83 BSMarE midshipmen/women. One hundred sixty-two (95.86%) responded in the survey, 82 (50.62%) deck cadet/cadettes and 80 (49.38%) engine cadet/cadettes. These respondents

were selected through convenience sampling. This sampling technique involves utilizing respondents who are "convenient" to the researcher (Galloway, 2005). No pattern or whatsoever was followed in selecting the respondents, instead, in the case of this study, respondents were those who answered the questionnaire via Google Form.

2.3 Instrument

A researcher-made survey questionnaire via Google form was used to gather quantitative data regarding the research problem. Two sets of survey questionnaires were made for deck and engine cadets. The survey questionnaire has five (5) parts: demographic profile of shipboard trainee; partner-shipping companies' services, programs, and policies; provision of tasks, challenges onboard; and satisfaction on the training program received onboard.

2.4 Procedure

The following are the detailed steps in conducting the survey:

a. The survey instrument was created using a survey questionnaire via Google form.

b. The researchers sought approval of the concerned heads/departments regarding the distribution of survey instrument to the respondents.

c. The researchers administered the survey instrument to the respondents using google form and email address and printed questionnaire.

d. The researchers gathered, monitored and tallied the responses and;

e. Tabulated, Interpreted and Analyzed data in Microsoft Excel.

To determine the cadets' demographic profile, their perceptions on the partner-shipping companies' shipboard training program implementation services, programs, and policies, provision of training tasks to acquire desired shipboard competency, and challenges onboard, the frequency counts, percentages and means were used.

Table 1. Likert Scale Interpretation

		Agreement	Provision and Challenges
4.21 - 5.00	5	Strongly Agree	Very High
3.41 - 4.20	4	Agree	High
2.61 - 3.40	3	Moderately Agree	Low
1.81 - 2.60	2	Disagree	Very Low
1.00 - 1.80	1	Strongly Disagree	Never at All

III. RESULTS AND DISCUSSION

3.1 Profile of the Respondents

3.1.1 Type of Vessel

Cadets should undergo onboard training to meet the requirements set by the STCW Convention. Most of the respondents were onboard bulk carriers with 81 out of 162 or 50% followed by tankers with 37 or 22.84%. Twenty-three (23 or 14.20%) cadets were assigned to container ships.

Under the Safety of Life at Sea Convention (SOLAS), it defines bulk carriers as ships intended to carry cargoes in bulk (Ship types and their purpose, n.d.). The bulk carriers are often referred to as the workhorses of the maritime business; these ships are designed specifically to carry dry cargoes such as grain, iron ore and coal, in bulk (Maritime Industry Knowledge Center, n.d.). The first bulk carrier was built in 1852. Today, bulk carriers are designed to maximize capacity, safety and durability, and they make up 21% of the world's merchant fleet. The bulk carriers' sizes differ from single-hold mini-bulk carriers to mammoth ore ships that can carry 400,000 metric tons of deadweight (DWT). Valemax is the largest bulk carrier class in terms of DWT (World Largest Bulk Carriers, 2020).

Tankers carry liquid cargoes in bulk and are responsible for transporting most of the world's energy needs. The vessels are designed for a particular purpose of transporting liquified goods such as crude oil, petroleum, wine, etc., in bulk (Mohit, 2019).

Container ships carry most of the world's manufactured goods and products, usually on scheduled liner services. At about 90%, the international shipping industry accounts for most of the world's commodity trade. According to the International Chamber of Shipping, there are currently more than 50,000 merchant ships sailing in the world's oceans. A container ship is a cargo ship that carries cargo in a large marine container. Presently, there are seven major types of container ships in service. In ascending order, they are – Small Feeder, Feeder, Feedermax, Panamax, Post Panamax, New Panamax (or Neo Panamax), and Ultra Large Container Vessel (ULCV). The biggest container vessel now rivals crude oil tankers and bulk carriers as the largest commercial seaborne vessels. With a capacity of 23,992 TEUs, Ever ACE is currently the world's largest container ship. It set sail on her maiden voyage in July 2021 (MI News Network, 2019).

At present, the Academy has around forty (40) partner shipping companies and some of these companies are mostly bulk, tanker and container vessel operators such as Abacus Ship Management Ltd., Fair Shipping, Fleet Management Limited, and Crossworld. Thus, most of the cadets are aboard these types of vessel.

According to Vesselsvalue, as of November 2021, China, Japan and Greece are the Top 3 shipowning nations globally (Prevljak, 2021).

3.1.2 Crewing Company

The shipboard training of the cadets was facilitated by several crewing companies with the following having the highest number of cadets onboard: 1) Crossworld – 17 cadets; 2) Fleet Management Limited – 16 cadets; 3) Cargo Safeway, Inc. - 14 cadets; 4-5) Fairshipping Inc. And Manila Shipment and Manning Inc. - 12 cadets each; 6) Odjfell Philippines Inc. - 11 cadets; 7-8) Alphera Marine Services Inc. and Jebsen – 7 cadets each; 9-10) Epsilon Maritime Ltd and Kestrel Shipping Inc – 6 cadets each.

Crossworld Maritime Services Inc. is a world-class crew management company aimed at helping their clients optimize their performance by providing qualified and competent seafarers as well as provide continual sea training to the seafarers and establish a "team-working" environment for the land-based personnel. To date, Crossworld proudly manages and provides crew services to three hundred (300) vessels and more than twenty-five (25) ship management companies worldwide (History, n.d.).

Fleet Management Limited, accordingly, is one of the largest independent third-party ship management companies managing over 650 diverse types of vessels with over 24,000 seafarers and 1,000 onshore professionals (Fleet Management Limited, 2022).

On the other hand, Cargo Safeway are manning agencies with Taiwanese and Japanese principals with different types of vessels ranging from Container, Bulk, Logs. They are the sole manning agent of Evergreen (SeamanJobsite, 2013).

3.1.3 Principal

In terms of the cadets' principal during their training onboard, the top ten (10) principals are the following: 1) Cargo Safeway Inc. - 16 cadets; 2) Ionic Shipping Management Corporation – 11 cadets; 3) Fleet Management Ltd. - 10 cadets; 4 – 6) Golden Union Marine Services, Latsco Marine Management, and Odjfell Philippines Inc. - 9 cadets each; 7) Fairshipping FJL – 7 cadets; 8 – 9) Crossworld and UMMS – 5 cadets each; and 10) Zeaborn Ship Management – 4 cadets. A ship agent's principal pertains to the "party who appointed the agent and will be paying the agency fee" (Ship Inspection,

2015). For instance, if the shipowner will be the one paying the agency fee, he/she is the principal.

3.1.4 Length of Shipboard Training

The PMMA Shipboard Training Program adheres to the Revised Guidelines on the implementation of the Onboard Training requirement under the BSMT and BSMarE programs of Annex B, Joint CHED-MARINA Circular No.1, Series 2019. The shipboard training is a mandatory minimum requirement for every candidate for the conferment of the degree BSMT and BSMarE programs.

Table 2 shows the length of Shipboard Training of the respondents. A total of 91 or 56.17% had their sea training in less than 12 months. This is inadequate for the required seagoing service. As stated in CHED Memorandum Order no. 20 s. 2014, "Pursuant to the 1978 STCW Convention and Code, as amended, seagoing shall be categorized into either: (a) twelve (12) months structured seagoing service or (b) thirty-six (36) months unstructured seagoing service that shall be undertaken by the BSMT and BSMarE cadets/students in order to complete the requirements for the conferment of a Bachelor's degree in Marine Transportation or in Marine Engineering, respectively and to be qualified for certification as an Officer-in-Charge of a watch."

Table 2. Profile of Respondents in terms of Length of Shipboard Training

	DECK	ENGINE	TOTAL	%
Less than 12 months	42	49	91	56.17
12 months and above	38	33	71	43.83
TOTAL	**80**	**82**	**162**	**100.00**

Academy policy on structured shipboard training program states that if cadets were not able to complete their seagoing service, a guaranteed letter coming from their company stating it will shoulder the expenses he/she will incur to complete the 12 months sea service onboard domestic vessel must be submitted. On the other hand, those who walked-in to the shipping company, must submit a written waiver stating that he/she will shoulder all the expenses that will be incurred for the completion of his/her sea service of 12 months.

Based on the findings, there were 71 (43.83%) respondents who finished the 12 months of shipboard training and even exceeded. Based on verification with officers of the Department of Shipboard Training (DST), the duration of seagoing service contracts of cadets with their companies are usually 9 months instead of a full one year due to mental health issues of seafarers who go onboard for longer period of time as well as regulation from port authorities like the Australian Maritime Safety

Authority (AMSA), European Maritime Safety Agency (EMSA), and the Maritime Labor Convention (MLC). Thus, for the 91 cadets who were not able to complete the mandatory sea service, they must go onboard a second vessel or in domestic vessels to complete the 12 months. The DST officers, upon interview also said that in case the cadet-trainees would not be able to finish the 12-month training, then they would be completing the sea service with their company once they graduated so that they will be able to take the licensure examination.

Moreover, Lušić, Bakota, Čorić, & Skoko (2019) even recommended that educational and training institutions, together with the companies employing seafarers, must constantly invest into supplementary training of the crew members, and create long-term plans and strategies in order to ensure sufficient high-quality workforce on the seafarer market.

3.1.5 Nature of Crew

Table 3 shows the profile of the respondents in terms of nature of crew. The majority of the respondents were onboard a mixed nationality crew with 92 or 56.79%. The cadets were able to work with a diverse group of different nationalities such as Chinese, Korean, Greek, Indian, Croatian, Polish, Russian, Ukranian, Burmese, Ghanaian, Romanian, Taiwanese, Vietnamese, Norwegian, Malaysian, Japanese, and Turkish.

Table 3. Profile of Respondents in terms of Nature of Crew

NATURE OF CREW	DECK	ENGINE	TOTAL
Full Filipino Crew	36	34	70
Mixed Crew	44	48	92
TOTAL	**80**	**82**	**162**

Modern shipping is a highly international, multicultural, and technological industry with strong demands on economic efficiency and profitability. This is manifested in ship crews, which are often multinational. Ship crews nowadays invariably include seafarers serving onboard from different nationalities. Based on the study conducted by Seafarers International Research Center in 2003, about 60% of ships have multinational crews. A more recent study showed that 85% of vessels that call in ports in Finland have a multinational crew mix and that two and three nationalities are the most prevalent crewing pattern. Based on the study of Galešić & Coslovich, S. (2019), 95% of the respondents have worked with the Filipino crewmembers. Apart from the nationalities coming from the Philippines, Indonesia, China, India, there is also from Baltic states, Poland and the former Soviet Union countries.

3.2 Shipboard Trainees' Perception of Partner Shipping Companies' Shipboard Training

Program Implementation Services, Programs, and Policies

Presented in Table 4 are the responses of the cadets when asked about their perception on partner shipping companies' shipboard training program implementation services, programs, and policies. It can be gleaned that both the Deck and Engine cadets agree that they experienced the services with the accommodating nature of the crewing staff in the processing of documents got the highest rating of 4.51 and 4.17 respectively. This implies that the crewing staff are very accommodating to the cadets to ensure that the crew are well documented and properly briefed on their task onboard as a cadet.

Table 4. Deck and Engine Cadet-Respondents' Perception on Partner Shipping Companies' Shipboard Training Program Implementation Services, Programs, and Policies

	Shipboard Training Services, Programs, and Policies	DECK CADET			ENGINE CADET		
		Weighted Mean	Descriptive Rating	Rank	Weighted Mean	Descriptive Rating	Rank
1	Crewing Staff accommodating in documents processing	4.51	Strongly Agree	1	4.17	Agree	1
2	Company conducted several in-house trainings	4.39	Strongly Agree	2	4.06	Agree	2
3	Company has structured cadetship program	3.99	Agree	6	3.98	Agree	3
4	Company has strict policy in accomplishing training book	3.93	Agree	9	3.9	Agree	8.5
5	Trainees given time to adjust	4.11	Agree	3	3.94	Agree	6
6	Company has a dedicated shipboard training officer	3.96	Agree	7	3.87	Agree	13.5
7	Cadetship training is considered officer's training	3.91	Agree	10.5	3.9	Agree	8.5
8	Was given extra time to accomplish training book	3.73	Agree	14	3.88	Agree	11.5
9	There is an assigned training officer on board	3.83	Agree	12.5	3.87	Agree	13.5
10	Officers onboard are accommodating trainee queries	4.04	Agree	4	3.95	Agree	4.5
11	Training officer assists in accomplishing documentary requirements prior disembarkation	4	Agree	5	3.95	Agree	4.5
12	Acquisition of documents and certificates, submission of reports and accomplishments of clearance is simple	3.93	Agree	8	3.93	Agree	7
13	Post shipboard orientation guide for trainees disembarkation	3.83	Agree	12.5	3.89	Agree	10
14	Company extends assistance even after completion of shipboard training particularly in release of certificates and documents	3.91	Agree	10.5	3.88	Agree	11.5
	Overall Weighted Mean	**4**	**Agree**		**3.94**	**Agree**	

Legend: 1.00-1.80 Strongly Disagree, 1.81-2.60 Disagree, 2.61-3.40 Moderately Agree, 3.41-4.20 Agree, 4.21-5.00 Strongly Agree

The conduct of several in-house training garnered the second highest rating of 4.39 and 4.06, respectively. On the other hand, the deck respondents agreed to the rest of the services, programs, and policies relative to the shipboard training program with giving extra time to accomplish the training book having the lowest rating of 3.73 for Deck cadets.

According to the 71% of the respondents in the study of Faris Hodroj (2020), they alone are planning their training record book and maintaining it and no supervisors are ensuring that their time onboard is spent usefully regarding training. Some of the respondents commented that the tasks in the record book can't be completed properly since they are considered free deck workers in the current training system.

All indicators were rated agree (3.41-4.20) by the Engine cadets. Compared with the ratings from the Deck cadets, this implies that the Deck cadets experienced better services from Partner Shipping Companies during their shipboard training than the Engine Cadets. As presented in Table 4, it can be inferred that the crewing staff who oversee the document processing of the Deck cadets are more accommodating than the Engine cadets. Also, the company assigned to the Deck cadets conducted more in-house training than the Engine cadets. According to the interview conducted, deck officers need to undergo more training than engine officers. Further, most of the officers in the crewing companies are deck officers, thus, they tend to be more accommodating to their similar fields. In addition, ship managers in these companies are mostly Captains instead of Chief Engineers who were mostly assigned as marine superintendents, the DST officers added.

On the other hand, the lowest rating was on both statements, "Company has a dedicated shipboard training officer" and "There is an assigned training officer on board" with 3.87. This is due to the fact that shipping companies are trying to minimize the number of crew members onboard to minimize cost; thus, officers are focused on their assigned onboard tasks rather than training the cadets. The quality of shipboard training experienced by the cadets is characterized as a highly regulated and reinforced professionalization process intent on producing qualified officers (Abila, 2016).

The research of Kapoor and Maxwell (2020) mentioned that any training that is carried out on board, as a part of an approved training program must be recorded in the training record book. This book is required to be completed during their shipboard training and is approved by the administration granting the certificate. It is a vital part of the training program. The book not only gives a thorough record of shore-based training and onboard duty but also enables practical assessment of assignments. The book must be completely filled-out and signed by the Master or another duly authorized officer verifying that the various assignments and tasks are accomplished. Relatedly, the study of Sevilla and Arceno (2017) indicates that the shipboard training program should be treated seriously and with sincerity, since this is the only form of structured training program that the maritime institution conducts to enhance the cadets' knowledge and skills; thereby making them more effective and productive seafarers.

3.3 Shipboard Trainees' Perception on Partner Shipping Companies' Provision of Training Tasks to Acquire Desired Shipboard Competency

a. Deck Cadets

Table 5 shows the deck cadets' experiences related to their onboard provision of tasks. Out of 21, ten (10) training tasks got a very high rating with actual mooring operation having the highest rating of 4.60. The rest of the duties got a high rating with actual practice of trim and stability garnering the lowest rating of 3.36. Actual mooring operation, which ranked one (1), is very high because the cadets are involved in this actual mooring operation. Watch keeping duties during cargo operation got the second highest rating of 4.58. This can be explained since most of the respondents have undergone shipboard training in bulk carriers which carry cargoes and because cadets are of great help to the officers in monitoring cargo operation.

Table 5. Deck Cadets' Perception on Partner Shipping Companies' Provision of Training Tasks

Provision Of Tasks	Weighted Mean	Descriptive Rating	Rank
1. Actual Mooring operation	4.6	Very High	1
2. Watch keeping duties during cargo operation	4.58	Very High	2
3. Deck maintenance and repair	4.54	Very High	3
4. Anchoring operation	4.39	Very High	4
5. Life-saving equipment inspection and maintenance	4.33	Very High	5
6. Actual steering of the ship	4.3	Very High	6
7. Fire-fighting equipment inspection and maintenance	4.29	Very High	7
8. Cargo care during navigation	4.28	Very High	8
9. Immersion of deck security watch	4.25	Very High	9
10. Weather monitoring and observation	4.21	Very High	10
11. Bridge watch keeping	4.18	High	11
12. Use of RADAR/ARPA for collision avoidance	4.14	High	12.5
13. Tank cleaning	4.14	High	12.5
14. Ballasting and de-ballasting operation	4.08	High	14
15. Tank sounding	4.08	High	15
16. Use of ECDIS in passage planning	4.01	High	16
17. Use of echo sounder to monitor UKC	3.99	High	17
18. Actual survey of arrival and departure draft	3.94	High	18
19. Knowledge in preparation of noon reports	3.76	High	19
20. Chart plotting and navigation	3.75	High	20
21. Actual practice trim and stability	3.36	High	21
Average Weighted Mean	**4.15**	**High**	

Legend: 1.00-1.80 Never at All, 1.81-2.60 Very Low, 2.61-3.40 Low, 3.41-4.20 High, 4.21-5.00 Very High

Steering a ship is one of the basic skills that a deck cadet should acquire as a future navigating officer. The deck cadets were taught theoretically and able to experience it through the full bridge simulator of the Academy. A bridge simulator is a system of computers, screens, hardware and software that simulates various shipboard operations such as ship handling, channeling, anchoring, etc. The deck cadets' performances were consistent with the theoretical knowledge gained in school and with the acquired skills, competences, and actual work performance requirements onboard ship experiences; the required tasks gave them a high level of performance, (Ochavillo, 2015).

On the other hand, eleven (11) tasks were rated as high by the deck respondents. This is because these tasks are too technical in nature and cadets are not allowed to perform these without the supervision of deck officers. These include the use of ECDIS, RADAR/ARPA and echo sounder.

b. Engine Cadets

Table 6 shows the provision of tasks by the partner shipping companies to the cadets. Two (2) tasks got a very high rating: actual entry to logbook/noon report (4.29) and fuel transfer and bunkering operation (4.20). The rest got a high rating. This implies that the cadet-trainees were exposed to technical tasks during their shipboard training. In terms of the actual entry to logbook, it was rated very high because of the time the cadets are tasked/trained to accomplish the recording in the logbook to lessen the load of the engineer's work. Accordingly, most of the time, bunkering operations involve all the engine department crew; thus, engine cadets are well involved in the activity.

Table 6. Engine Cadets' Perception on Partner Shipping Companies' Provision of Training Tasks

Provision Of Tasks	Weighted Mean	Descriptive Rating	Rank
1. Actual entry to logbook/noon report	4.29	Very High	1
2. Fuel transfer and Bunkering operation	4.2	Very High	2
3. Engine repair and maintenance works	4.18	High	3
4. Engine watch keeping	4.11	High	4
5. Main engine operation during ships maneuvering	4.1	High	5
6. Fresh water generator operation and maintenance	4.06	High	6
7. Purifier operation, repair and maintenance works	4.02	High	7
8. Pumps operation, repair and maintenance works	4.02	High	8
9. Diesel generators operations, repair and maintenance works	4	High	9
10. Engine overhauling	3.96	High	10
11. Bilge operation and maintenance work	3.93	High	11
12. Conduct of engine performance	3.9	High	12
13. Emergency generator/ fire pump operation and maintenance	3.9	High	13
14. Sewage treatment plant operation	3.85	High	14
15. Air compressor operation, repair and maintenance works	3.83	High	15
16. Boiler water treatment	3.79	High	16
17. Oily-water separator operation and maintenance	3.78	High	17
18. Boiler repair and maintenance works	3.73	High	18
19. Air compressor repair and maintenance works	3.72	High	19
20. Refrigeration operation, repair and maintenance works	3.62	High	20
21. Electrical repair and maintenance works	3.59	High	21
22. Electrical, electronics and control engineering	3.48	High	22
Average Weighted Mean	**3.91**	**High**	

Legend: 1.00-1.80 Never at All, 1.81-2.60 Very Low, 2.61-3.40 Low, 3.41-4.20 High, 4.21-5.00 Very High

Contrary to the results of the task provision of deck cadet-respondents, engine cadet-respondents have only two (2) tasks with very high ratings while the rest have high ratings. This is because engine tasks are very technical. Thus, engine cadets are not allowed to directly operate the machines and must be assisted by engineers onboard when dealing with the machines.

During the pre-embarkation period, the cadets received the approved Training Record Book (TRB). The TRB is accredited by CHED and approved by the Administration for the purpose of providing structured training for job tasks required to be carried out onboard

until such a time that STO's onboard can attest that the cadet has acquired the proficiency to do the task with minimal supervision. The cadets are required to complete their TRB which shall be submitted to the DST upon disembarkation for their assessment and as a requirement for enrollment for the last part of their academic year.

In the study of Gerganov and Lipenkov (2021), organizational and pedagogical conditions for the formation of professional competence in future marine engineers are developed and implemented in the educational process, which contributes to the construction of an effective individual educational competence in a higher maritime institution.

3.4 Shipboard Trainees' Perception on the Identified Challenges Onboard

In terms of challenges onboard, the deck cadet-respondents revealed that they have never at all experienced sexual and verbal harassment and abuse with a rating of 1.65. Consequently, they have very low experiences related to poor relationship in the workplace, inadequate health and welfare activities, discrimination, security issues, health issues, negative cultural stereotypes, high social tension, and civic disengagement; while the following have low ratings: language barrier, homesickness, ship safety in unpredictable weather, fatigue, stressful working environment, and erratic sleeping schedules.

For the engine cadet-respondents, they have very low experiences on the following challenges onboard: discrimination, high social tension, civic disengagement, and sexual and verbal harassment and abuse. Accordingly, the following were rated low: language barriers, homesickness, ship safety in unpredictable weather, fatigue, poor relationship in workplace, stressful working environment, inadequate health and welfare activities, security issues, erratic sleeping schedules, health issues, and negative cultural stereotypes. Sexual and verbal harassment and abuse garnered the lowest rating especially that the International Labor Organization (ILO) approved the Violence and Harassment Convention. This convention was preceded by a report on ending violence and harassment against women and men in the world of work (ILO, 2018).

In the study of Manalo, et al. (2015), findings revealed that common challenges onboard are homesickness, fatigue, family issues, discrimination, bad communication, and poor work relationships. This is in consonance with the present study since although low, the challenges with the highest rating are fatigue, ship safety in unpredictable weather, erratic sleeping schedules,

stressful working environment, homesickness, and language barrier.

According to the marine faculty of Istanbul Technical University, as cited by Manalo et al (2015), in these days of global crews, a variety of languages may be used or alternatively one working language may be adopted. Whichever is used, ships trading internationally must manipulate a ship to shore using a language that can be understood. Navigational and safety communications must be correct and explicit to avoid confusion and error. And in the world of international shipping, the chosen international standard for achieving effective communication in working on board and between ship and shore is the English language. A capable standard of English is therefore not only an international requirement for certification of seafarers but also a key element in ensuring safe at work, efficient in skills and beneficial ship operations. The seafarers need communication onboard ships and since maritime professionals came from different countries, it is just right to speak in common language, and English is used for this purpose. Since the cadets/cadettes had their shipboard training internationally, they need to acquire the skills of effective communication. This is why the Office of the Assistant Superintendent for Academics, Training and Research enforced English as working language. The midshipmen are required to speak in English inside the Academy except in Filipino subjects (OAS-ATRE Memorandum Order No. 17 s. 2018). Because of the international character of shipping, maritime English has proved to be a very important part of future officer training.

3.5 Cadet-Trainees Rating of their Shipboard Training Experience

a. Cadet-Trainees Rating of their Shipboard Training Experience against their Expectations

Majority of the deck cadet-respondents rated their shipboard training as fairly met their expectations with 62.50% while 35% fairly met their expectations, and 2.50% never met their expectations.

In terms of the engine cadet-respondents' rating of the shipboard training against their expectations, the majority, 55 or 67.07% stated that the training program fairly met their expectations. This may be due to the fact that they have been given opportunities to work in the day and to work with officers, although limited.

At Korea Maritime University (KMU), onboard the KMU training ships, the cadets are attending classes, standing security watches, and conducting day work activities. Day work consists of performing minor repairs, maintenance, and cleaning. When cadets are engaged in

day work activities, they do not attend class unless an exam is being given (Desrosiers, 2000).

b. Cadet-Trainees Rating on their Confidence in their Ability

Cadets should acquire the knowledge and competency required by the STCW through onboard training to become maritime officers. Indeed, the Academy prepared the cadets on theory and practical works on seamanship during their First and Second Year in preparation for the shipboard training, but the practical experience gained as a cadet onboard ship is better than any of these.

Relatedly, the deck cadet-respondents are mostly confident, 65%, of their abilities after the shipboard training program. This is in connection with their experiences of the provision of tasks wherein they have stated that they have very high and high experiences, resulting in a high confidence level. The deck cadet respondents were 65% confident in their ability to perform their tasks in the shipboard training while 35% were slightly confident.

Despite the confidence of these cadet-respondents, Paraggua, et al. (2014) identified minimal issues in their study which assessed the PMMA shipboard training program, such as observance of proper reporting; practice of simpler communication onboard with multi-lingual crew; familiarization of flags and their messages; and knowledge on legislative requirements. It was recommended that subjects covering these must be reviewed and intensified. Their findings could still be true as 35% evaluated themselves as slightly confident despite undergoing shipboard training.

Conversely, in terms of the engine cadet-respondents' confidence in their abilities after the shipboard training program, the results are split – 50% each slightly confident and confident.

This implies that since many companies do not have a dedicated training officer to train and monitor them, they feel that they were not trained enough and there is no enough time to accomplish all tasks required under the Training Record Book (TRB). Accordingly, the study of Munir et.al. (2003) discussed that coaching variables are determining factors that affect job performance (self-confidence, motivation, job satisfaction, etc.). Thus, relatedly, if there was no dedicated training officer onboard who would serve as the cadets' coach, their self-confidence could also be low. Moreover, as stated by Sevilla and Arceno (2017), coach-coachee relationship can be likened to the onboard trainer officer-cadet relationship wherein the shipboard trainer officers supervise the theoretical, actual, and progress in the practical skills of the cadets onboard.

c. Cadet-Respondents' Overall Onboard Training Program Rating

c.1. Deck Cadets

The main objective of the shipboard training is to apply the knowledge learned inside the Academy. Most of the respondents perceive the training as very good while a good number see it as excellent. This implies that the practical application or the knowledge gained during their education at the PMMA is applied onboard. In addition, the cadet-trainees acquired practical skills and knowledge while working with professionals onboard.

It is also good to note that about 3.80% of the respondents rated the training program as Fair. Based on verification from the officers of the PMMA DST, this is because some companies do not have a structured training program for the cadets, thus, they end up doing work of ratings. In addition, some of the cadet-trainees were not allowed to go to the bridge for actual watchkeeping duties. Finally, some of the cadet-trainees were on day work and were not given extra time for the accomplishment of the Training Record Book (TRB).

c.2. Engine Cadets

In terms of the overall training onboard, 41.46% of the engine cadet-respondents rated the training program as very good because of the difficulties and expectations they encountered during their 12 months of shipboard training.

This is in consonance with the study of Paraggua, et.al. (2015) that the trainers perceived the performance of cadet-trainees as very satisfactory in terms of their knowledge and understanding of the tasks, as well as work competency. Kim and Kim (2013) revealed in their study that majority of their respondents who were training students were satisfied with the onboard training program according to the approved training records; however, there was dissatisfaction on the lack of training equipment and lack of training opportunities and time.

3.6 Significant Relationship between the Provision of Tasks and Demographic Profile of Respondents

a. Type of Vessel

There is no significant relationship between the provision of tasks and type of vessel that the deck cadets went aboard. This implies that the tasks given to the cadets are independent on the type of vessel they are boarded on. The cadets are intentionally trained to properly perform various tasks necessary in acquiring desired shipboard competencies involving different types of vessels.

Accordingly, the study of Sevilla and Arceño (2017) revealed that the profile in terms of the type of ship the cadets were assigned to is not significantly related to their

task performance. This means that their task performance did not depend on the type of ship. Furthermore, the study showed that the personal qualities and professional knowledge and skills can affect the task performance of the cadets but not the type of ship they were assigned.

For engine cadet-respondents, there is a significant negative relationship between the provision of tasks and the type of vessels of engine cadets, r(80) = -0.293, p = 0.008. This implies that there is an inverse relationship between the type of vessel and provision of task. Further, it indicates that the mean of provision of tasks increases according to the type of vessel, with tanker having the highest mean of 4.06, followed by car carrier with 4.02, bulk carrier with 3.99, container ship with 3.75, general cargo with 3.64, RORO/Passenger with 2.84, and lastly, specialized vessel with 2.73. This means that those who were aboard tanker ships were given more opportunities to perform shipboard training tasks as compared to other types of vessels.

b.   Length of Shipboard Training

For both engine and deck cadets, there is no significant relationship between the length of shipboard training and provision of task. This implies that the length of shipboard training does not affect the mean provision of task.

The length of shipboard training is not a basis for the tasks to be provided to the cadets. All cadets have the chance to work on various tasks no matter how long their training is. All the tasks are meant to develop the skills and competencies of the cadets in becoming efficient and world-class seafarers.

c.   Nature of Crew

c.1. Deck Cadets

The nature of the crew affects provision of tasks for deck cadets. This has been confirmed by the results of the Pearson correlation test which indicate that there is a significant negative relationship between the nature of crew and the deck cadets' experience on the provision of tasks onboard.

This implies that the mean of provision of tasks increases when the nature of crew is full Filipino (M = 4.29) as compared to a mixed crew (M = 4.04). This indicates that the deck cadet-respondents were given more opportunities to act and perform tasks when the crew is full Filipino as compared to a mixed crew ship. This may be attributed to possible miscommunications (Badawi and Halawa, 2013) and complexity of shipboard relationships (Gould, 2011) in multicultural crew ships. In addition, deck cadets are taught and trained more if the crew is all Filipino since if the ship is multinational crew, the other

nationalities could see Filipinos as a threat or competitor; thus, they do not provide learning opportunities to them.

c.2. Engine Cadets

Contrary to the results for deck cadet-respondents, correlation test revealed that there is no significant relationship between provision of tasks and nature of crew for engine cadet-respondents. This implies that the nature of the crew does not affect the level of provision of the indicated shipboard tasks during their training onboard.

3.7   Significant Difference between the Deck and Engine Cadet Responses

a.   *Shipboard Training Services, Programs, and Policies*

Based on independent samples t-test, there is no significant difference between the perception of the respondents on shipboard training services, programs, and policies when grouped according to their course. This indicates that their perception on shipboard training services, programs, and policies does not change regardless if the respondent is an engine or deck cadet.

Both deck and engine cadet respondents in the study of Dimailig and Kim (2018) clearly show that practical or actual approach to their training onboard is the best method in this stage of their education. It means that a high percentage of cadets from deck and engine departments prefer a more active approach in their training than the passive learning way through lecture-based delivery.

b.   *Challenges Onboard*

Both groups of trainees have common experiences and challenges during their onboard training. Some of the common experiences of both cadets from deck and engine during their onboard training are presented in the study of Desrosiers (2000), who compared the sea training programs of the three maritime universities- two from USA and one from Korea, and found out that in Massachusetts Maritime Academy, the cadets on the training ship of each department (deck & engine) are divided into three groups: Watchstanding, Training, and Maintenance/Utility. These groups consist of all cadets from all four grade levels. The groups are further divided into three watches: 00-04/12-16, 04-08/16-20, and 08-12/20-24. The day workers work in the different areas of the ship, such as galley and deck maintenance. The classroom group attends lectures and practice exercises to add to the knowledge and skills they are developing during the training cruise. Regardless of the rotation phase the students find themselves, they are still required to accomplish tasks that can only be performed on a ship, such as navigation.

c. *Expectation on Shipboard Training*

In terms of the significant difference on the cadets' rating on their shipboard training experience against their expectations, the independent samples t-test indicates that there is no significant difference on the respondents' experiences on expectations on shipboard training between deck and engine cadets, $t(160) = .552$, $p = .582$.

d. *Confidence in Cadets' Ability*

The PMMA Shipboard Training Program primarily aims to "ensure progress of a cadet onboard vessels which is designated as a laboratory for learning the appropriate skills, and other proficiencies required of an officer to perform tasks for ships operations at sea and in port that adheres to safety and good seamanship" (PMMA Shipboard Training Program Manual). Given this, the cadets' confidence in their abilities must be developed.

Based on independent samples t-test, there is no significant difference between the respondents' confidence in the deck and engine cadets' ability, $t(159.922) = -1.942$, $p = 0.054$.

e. *Over-all Training Program Provided Onboard*

The PMMA, through its shipping partners, strives hard to ensure that the onboard training experience of cadets is satisfactory and compliant with the basic requirements of the Administration as a requirement set by the STCW Convention.

In terms of the respondents' over-all training provided onboard, there is no significant difference between the deck and engine cadets' perception, $t(159) = 1.202$, $p = .231$. This implies that the respondents' course does not affect their over-all training perception. This is likely because both groups of respondents had common activities onboard, wherein they have developed soft skills as revealed in their performance report of their training record book. These soft skills are clustered in four areas of competences (self-awareness, self-management, social awareness and relationship management) (Cabas & Tancinco, 2016).

IV. CONCLUSION

The following are concluded based on the findings:

1. Most of the cadets did their onboard training on bulk carriers, tankers, and container vessels. These were facilitated by different crewing companies, i.e. Crossword, Fleet Management Limited, Cargo Safeway, Fair Shipping Inc., Manila Shipments and Manning Inc., Odjfell Philippines Inc., Alphera Marine Services Inc., among others. The top ten principals include Golden Union Marine Services, Latsco Marine Management, Odjfell Philippines Inc., Fairshipping, FJL, Crossworld, UMMS, and Zeaborn Ship Management. Most of the cadets went aboard two vessels to complete their 12-month onboard training and were in a mixed-nationality crew that includes Chinese, Korean, Greek, Indian, Croatian, Polish, Russian, Ukranian, Burmese, Ghanaian, Romanian, Taiwanese, Vietnamese, Norwegian, Malaysian, Japanese, and Turkish.

2. All cadet-respondents agree that the services, programs and policies on shipboard training program are well implemented by the shipping as their response ranges from agree to strongly agree.

3. Both sets of respondents have high to very high rating on the provision of training tasks, but the deck cadets perceived them to be higher than that of the engine cadets, which is credited to the technical nature of the engine tasks that require high supervision of officers.

4. The cadet-respondents have experienced from very low to low the pre-identified challenges, with sexual and verbal harassment and abuse as the lowest. This shows that they have positive onboard experience.

5. Most of the deck- and engine-cadet respondents have expectations that were fairly met. This shows that, although they were given high opportunities to work onboard, it was not enough in terms of time and having no dedicated training officer to train and monitor them. The result is in congruence with their self-rated confidence after the training. Over-all, however, they still rated their onboard training as good to excellent.

6. There is no significant relationship between the length of shipboard training and the provision of shipboard training tasks. On the other hand, there is a significant negative relationship between the type of vessel and nature of crew relative to the provision of tasks for engine and deck cadets, respectively.

7. There is no significant difference in the perceptions of the deck and engine cadets in terms of partner shipping companies' shipboard training services, programs, and policies; challenges onboard; expectations; confidence and over-all onboard training program provided. This means that being a deck or engine cadet did not affect their responses.

V. RECOMMENDATION

Based on the foregoing, the following are recommended:

1. Maintain cooperation and strong alliance with the international shipping companies to ensure continuous

partnership in the onboard training of the cadets and cadettes. It is, however, recommended to strengthen the monitoring in the completion of the 12-month shipboard training program. Moreover, it is important to provide multi-cultural sensitivity training for the cadets/cadettes as they are exposed to mixed crew.

2. Continue strengthening the GAD-related training of the cadets/cadettes as they are to become future officers. This will allow their subordinates and trainees to experience the same positive environment they had, with very minimal challenges.

3. The Department of Shipboard Training (DST) can negotiate through a policy regarding possible the time allotment per task to allow the trainees to experience all tasks. Further, the Colleges should ensure that the cadets/cadettes will have a thorough hands-on simulator training. This can increase their attainment of expectations and improve confidence.

4. The DST should also include in the Memorandum of Agreement that shipping companies assign a dedicated onboard training officer during the duration of the shipboard training in order to monitor the performance of the shipboard trainees. Further, DST could also create a training program activity which may be included in the MOA.

5. The DST must have close coordination with the shipping company's onboard training officer to find out if the needs of the cadets are being addressed in terms of shipboard training program implementation. Accordingly, an electronic-TRB (eTRB) may also be developed to monitor the progress and activities of the cadets onboard.

6. The DST must include a skill-based assessment of the cadets related to the desired shipboard competency.

7. The DST must review and revise, as necessary, the current shipboard training policy and procedures to include the recommended policies in this study.

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A Discourse on Diaspora: Exploring Identity and Alienation in Jhumpa Lahiri's *Unaccustomed Earth*

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Abstract— Jhumpa Lahiri's Unaccustomed Earth (2008) is a collection of short stories that explores the experiences of immigrants and their descendants in the United States, particularly those of Bengali origin. This research paper critically examines the diasporic discourse of identity and alienation in Lahiri's work. Through a close analysis of selected stories from Unaccustomed Earth, this paper delves into the themes of cultural displacement, the search for identity, and the feeling of alienation among the characters. It also explores how these themes are intricately connected with the characters' diasporic experiences and the challenges they face in navigating their dual identities as immigrants or children of immigrants in a foreign land. The paper argues that Lahiri's portrayal of diasporic experiences reflects the complexities and nuances of the immigrant identity, the sense of unbelonging, and the constant negotiation between the old and new worlds. Moreover, it highlights how Lahiri's work engages with the tensions and conflicts that arise from the clash of cultural norms, the longing for home, and the struggle to reconcile with one's past while embracing the present.

Keywords— Diaspora, Identity, Alienation, Assimilation, Bengali, Immigrant, Cultural Displacement, Unaccustomed Earth

INTRODUCTION

Jhumpa Lahiri, an acclaimed writer of Indian origin, has gained international recognition for her evocative portrayal of the immigrant experience in the United States. In her collection of short stories titled *Unaccustomed Earth*, Lahiri delves into the lives of Bengali immigrants and their descendants, exploring the complexities of their diasporic identities and the sense of alienation they experience in a foreign land. Through her vivid characters and poignant narratives, Lahiri illuminates the challenges faced by immigrants in navigating their dual identities, reconciling with their cultural heritage, and finding a sense of belonging in a new world.

The diasporic experience of identity and alienation is a central theme in Lahiri's work. Diaspora refers to the dispersion of a group of people from their homeland to other parts of the world, resulting in the formation of a community that maintains a connection with its place of origin. Lahiri's characters grapple with questions of identity, as they navigate between their Indian heritage and their American surroundings. They often find themselves caught in a web of cultural displacement, torn between the expectations of their parents' generation and the realities of their adopted country. This research paper aims to critically analyze the diasporic discourse of identity and alienation in *Unaccustomed Earth*.

INDIAN-AMERICAN IDENTITY

Indian-American identity is a prominent theme in *Unaccustomed Earth* as Lahiri delves into the struggles and conflicts faced by Indian immigrants and their descendants in America. One of the main aspects of Indian-American

identity explored in the book is the tension between the old world of Indian traditions and the new world of American culture. Lahiri depicts characters who are caught between two worlds, trying to reconcile their Indian roots with their American upbringing or the American society they now live in.

The characters in *Unaccustomed Earth* often grapple with issues such as assimilation, cultural adaptation, and the clash between different cultural values. They struggle to strike a balance between their Indian heritage and the American lifestyle, sometimes feeling like they do not fully belong to either culture. This identity conflict is particularly evident in the second generation, who may feel torn between their Indian heritage and the American culture they are immersed in.

The stories in *Unaccustomed Earth* also explore the generational gap that can arise between immigrant parents and their American-born children. Lahiri portrays the challenges of communication, understanding, and connection between parents who hold onto their traditional values and customs, and their children who are growing up in a different cultural context. This generation gap often results in misunderstandings, conflicts, and a sense of displacement for the characters.

Another important theme in *Unaccustomed Earth* is the sense of displacement and longing for home. Many of the characters in the stories feel a deep yearning for their home country of India, while also grappling with their sense of belonging in America. They may feel disconnected from their Indian heritage, while at the same time never fully fitting in with mainstream American society. This sense of displacement can create a complex emotional landscape for the characters as they navigate their dual identities.

At the same time, *Unaccustomed Earth* also depicts the strong family ties and cultural traditions that Indian-Americans often cherish. Lahiri portrays the importance of family, community, and cultural customs in the lives of her characters. Despite the challenges they face, the characters often find solace and connection through their Indian heritage, and it serves as an anchor in their journey of self-identity. *Unaccustomed Earth* offers a nuanced portrayal of Indian-American identity, exploring the complexities, challenges, and joys of living between two cultures. It depicts the struggles of immigrants and their descendants as they navigate issues of assimilation, generational gaps, and the search for belonging, while also showcasing the richness of Indian heritage and the significance of family and cultural traditions.

ASSIMILATION AND ALIENATION

Assimilation, in the context of *Unaccustomed Earth*, refers to the process of immigrants adopting the cultural norms, values, and behaviors of their new country. The characters in the stories often grapple with the tension between their cultural heritage and the desire to fit in with American society. They may struggle to balance their traditional values and practices with the expectations and pressures of the mainstream American culture. For example, in the story "Hell-Heaven," the protagonist, Pranab, is drawn to an American lifestyle, but eventually feels a sense of loss as he distances himself from his Bengali heritage.

On the other hand, alienation refers to the feeling of being disconnected or isolated from one's surroundings or from others. The characters in *Unaccustomed Earth* often experience a sense of alienation as they try to navigate a new culture that may be vastly different from their own. This can result in feelings of loneliness, isolation, and even a loss of identity. For instance, in the story "Only Goodness," the protagonist, Sudha, feels alienated as she struggles with the expectations placed on her by her Indian family and the challenges of her American life.

Lahiri's portrayal of assimilation and alienation in *Unaccustomed Earth* reflects the complexities and challenges faced by immigrants and their descendants as they try to find their place in a new cultural environment. The stories highlight the internal conflicts, dilemmas, and emotional struggles that arise from the clash of cultures and the longing for acceptance and belonging. Through her characters, Lahiri explores the nuanced experiences of immigrants and the tension between assimilation and the preservation of cultural identity, shedding light on the multifaceted nature of the immigrant experience.

CULTURAL DISPLACEMENT IN *UNACCUSTOMED EARTH*

One of the prominent themes in Lahiri's *Unaccustomed Earth* is the cultural displacement experienced by the characters as immigrants or children of immigrants. Lahiri portrays how the characters struggle with a sense of dislocation, feeling torn between their Indian heritage and their American surroundings. They are often caught in a state of in-betweenness, where they do not fully belong to either culture, and this leads to a search for their own identity.

One way in which cultural displacement is depicted in *Unaccustomed Earth* is through the portrayal of generational differences. Lahiri often presents the contrast between the experiences of immigrant parents and their American-born children. The older generation, represented

by characters like Ashima and Ashoke in the story The Namesake, may cling to their traditional customs, language, and values, while the younger generation, such as Gogol and Sonia, assimilates into American culture. This generational gap can create a sense of cultural displacement for the younger characters who are caught between their parents' expectations and the American way of life. Lahiri portrays the conflicts and struggles that arise from these generational differences, such as the tension between arranged marriages and individual choice, the clash of traditional gender roles with modern expectations, and the challenges of navigating dual cultural identities.

For instance, in the story "Hell-Heaven," the protagonist, Pranab, is a young Bengali immigrant who struggles to reconcile his Indian identity with his American lifestyle. Pranab is drawn to the American way of life and becomes infatuated with an American woman, Deborah, which creates a sense of discomfort and alienation within his Bengali community. Pranab's mother, Aparna, represents the older generation that holds on to traditional Bengali values and is critical of Pranab's choices. Pranab's desire to embrace American culture and his strained relationship with his mother highlight the conflict between his Indian heritage and his American aspirations, leading to a search for his identity.

GENERATION GAP AND TRANSNATIONAL IDENTITY IN *UNACCUSTOMED EARTH*

Jhumpa Lahiri depicts the tensions and misunderstandings that often arise between first-generation immigrants and their American-born children. The older generation, who are often deeply rooted in their native culture and traditions, struggle to understand the choices and lifestyles of their Americanized children, who may embrace different values, beliefs, and ways of life. The clash of values and expectations between generations leads to a sense of disorientation and estrangement, highlighting the challenges of reconciling cultural differences within a family context.

Another important theme in *Unaccustomed Earth* is transnational identity, which refers to the complex sense of self that emerges when individuals navigate multiple cultural and national identities. Many characters in Lahiri's stories struggle with questions of belonging, as they grapple with their dual identities as immigrants and Americans or as individuals with ties to both their home country and their adopted country. This is evident in stories like "Only Goodness," where Sudha, a first-generation Bengali immigrant, feels torn between her loyalty to her family in India and her desire for independence and self-determination in the United States. Lahiri portrays the

complexities of transnational identity as characters navigate the expectations and pressures from both their native culture and the American culture they now inhabit, often feeling like they do not fully belong in either.

Lahiri's *Unaccustomed Earth* also explores the concept of cultural assimilation and the tension between assimilation and preservation of cultural heritage. Lahiri presents characters who grapple with the desire to assimilate into American culture while also maintaining their cultural roots, often facing conflicts and dilemmas along the way. This struggle is depicted in stories like *The Namesake*, where Gogol, a second-generation Indian-American, tries to reconcile his Indian heritage with his American identity, and "Nobody's Business," where Sang, a Vietnamese immigrant, grapples with her American-born daughter's rejection of their native language. The tension between assimilation and cultural preservation highlights the complexities of navigating identity in a transnational context.

Unaccustomed Earth delves deeply into the themes of generation gap and transnational identity, portraying the challenges, conflicts, and complexities that arise when immigrants and their children grapple with their sense of self, cultural heritage, and belonging in a new cultural context. Through her poignant and empathetic storytelling, Lahiri sheds light on the struggles, dilemmas, and nuances of the immigrant experience, providing readers with a deeper understanding of the human condition and the complexities of identity formation in a transnational world.

CONCLUSION

In conclusion, Jhumpa Lahiri's *Unaccustomed Earth* is a compelling work of literature that delves into the complex themes of diasporic discourse, identity, and alienation. Through her rich storytelling and vivid characters, Lahiri portrays the challenges and struggles faced by immigrants and their descendants as they navigate the complexities of cultural displacement and the search for identity.

Lahiri's exploration of diasporic discourse in *Unaccustomed Earth* highlights the tension between assimilation and maintaining cultural heritage. The characters in the book are caught between two worlds, grappling with the expectations of their traditional upbringing and the realities of their new environment. They often face conflicts and dilemmas as they negotiate their dual identities, feeling a sense of belonging to neither their home country nor their adopted country.

The theme of identity is also central to the novel, as Lahiri portrays how the characters' sense of self is shaped by their cultural background and their experiences as immigrants. The characters struggle with questions of self-acceptance,

self-discovery, and self-determination, as they seek to define their place in the world and reconcile their multiple cultural influences.

Moreover, the concept of alienation is prevalent throughout the book, as Lahiri portrays the characters' sense of detachment and dislocation from their surroundings. They often feel like outsiders in their adopted country, as well as in their home country, experiencing a sense of estrangement and isolation. Lahiri depicts how this alienation affects their relationships, their interactions with others, and their perception of the world around them.

Overall, Lahiri's *Unaccustomed Earth* offers a profound exploration of diasporic discourse, identity, and alienation. Through her masterful storytelling, Lahiri sheds light on the challenges and complexities faced by immigrants and their descendants as they navigate the complexities of cultural displacement, and the search for self and belonging. Her work serves as a poignant reflection on the universal human experience of grappling with questions of identity, belonging, and alienation in a rapidly changing world.

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Search for Transpace: A Study of Mohsin Hamid's *Exit West*

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Abstract— The problem of refugees has spread at a large scale throughout the world in the twenty-first century. Refugees are the migrants worst-hit by their destinies as they are forced to leave their home and hearth due to some sort of political or religious conflicts, war or violence. They are completely unwanted in the country of their arrival due to fear and suspicion of the natives. At the same time refugees earnestly desire to be treated on humanitarian ground and regain the lost space in this world. Mohsin Hamid marvelously deals with this problem of refugees in his fourth novel Exit West (2017) from the transcultural lens with the hope to create a transpace for refugees. The paper examines how migrants are forced to leave their homeland as they are not considered as lawful citizen of the land and are devoid of basic human needs. The paper explores the struggle of refugees in the initial period before achieving their transcultural space in the foreign land. In addition to this, the paper also analyzes the effect of their movement, struggle and success in creating transpace on their identity.

Keywords— Identity, dislocation, migration, refugee, transpace.

I. INTRODUCTION

One of the biggest challenges in the 21st century is the issue of refugees. Many people are forced to flee their homes due to various reasons such as political conflicts, religious persecution, war and violence. As a result, they are often displaced from their homes and communities, leaving behind their livelihoods, possessions, loved ones, culture and identity. The current course of humanity appears to be moving towards increasing mobility, however the idea of transcultural identity and gaining transpace is still a hardcore task especially for refugees. Refugees without having any voice or legal status are entirely dependent on the mercy of people and government of the arrival country. Those who have moved out of their country of origin due to violence are truly caught in between the culture. They are neither in a situation to go back to their country due to danger to their life nor allowed to enter into the new one because they are considered strangers and non-entity. Amidst this confusion, a refugee attempts to move himself/herself towards the country of arrival with the hope that one day he/she would be able to create a space there.

II. TRANSCPACE

Arianna Dagnino explains this concept giving it an optimistic outlook with offbeat results in her seminal book *Transcultural Writers and Novels in the Age of Global Modernity*,

> "Transpace/transplace is the transcultural dimension that lies beyond the divides, often commercially or ideologically emphasized, of cultures. It represents a nonoppositional point of confluence or

overlapping of cultures that in many ways expands Bhabha's notion of the third space, the in-between space where hybridization occurs. It may be conceived as an exo-space or a "potential zone" (Bartoloni, "Translation" 9) not limited to the in-between but external to all cultures" (Dagnino 202).

Thus this aspect of transpace is quite significant in the ever widening world of mobility. However, contrary to this viewpoint of Dagnino, Hamid talks of struggle of dislocated people from the country of their origin who try to relocate themselves in the country of arrival and find their transpace. Hamid "humanizes a migration crisis that has become background noise to those not living it" (Clemens 91).

III.   EXIT WEST

The story starts in the unnamed city worn and torn by military violence where sounds of bombs and gunshots are common and amidst this bloodshed Saeed and Nadia fall in love with each other. The atrocities committed by the terrorists against common man prevail throughout the city that forced them to think of finding their safe and secure future in the first world country. This follows a detailed explanation of their life as refugees in a refugee camp in Mykonos, Greece; in a building in Britain with refugees of multiethnic background and later in a hillside camp in America where they hope to get their own home. However, their preconceived notions turn out to be an illusion and instead of having successful and comfortable life in a foreign strange land(s) they find themselves tackling with such status as refugees and outsiders there. After a long hard struggle they are able to get hold of their life only to find themselves on the different path from each other and no longer accepting one another. Nevertheless, the circle of their life gets fulfilled with their meeting in their birth land at the end of the novel and discussing their past and present. *Exit West*, a chilling love story of a young couple facing problems in their birth land and as refugees, addresses a current global issue at a large scale - rising refugee community and their problems.

Exit West depicts the fictional reality of socio-cultural and socio-political situations in which it is written. This novel came into light in 2017 when Donald Trump strengthened his anti-immigrant campaign banning migrants particularly Muslims in his country. The text particularly addresses this ban as Hamid remarks in his interview to Terry Gross, it

"is about trying to determine, you know, who belongs and who doesn't belong in a place, above all. Of course, it also has the effect of restricting certain people's movements and in some cases, like refugees, with potentially deadly effect. But above all, it's about who has the right to move and who doesn't have the right to move. And I think that when we take the long view, the notion that some people are deemed, you know, less worthy of being able to move, to not have the right to cross borders – over time, that's going to seem to us as outmoded and as unfair, really, as racial discrimination or other kinds of discrimination" (Gross).

Thus, the novel highlights the contemporary issues of belonging and unbelonging seen through the transcultural lens. He attempts to build a space for refugees in the world that is moving towards transculturalism where different cultures meet and mingle with each other.

Hamid's description of social, cultural, economic and political situation in their homeland and the prevailing violence provides a realistic contour to the text. Violent attack is one of the main reasons of increasing refugee population. They are always in ever hanging about threat of losing their lives in such an atmosphere. Consequently, people move in search of safe place and live a dignified life to some extent though there is no guarantee of fulfillment of such dreams.

IV.   HOME AND COMMUNITY

Undoubtedly, intensification of mobility affects the concept of home and the sense of safety and security offered by it. However, in a war ridden homeland, a sense of fear and distrust runs through everywhere without taking notice of caste, creed or colour, innocence or shrewdness, richness or poverty, male or female. Home as a building is not safe in the scenario of air bombing; no one is safe in such an atmosphere; even government is unable to grant security to its citizens. In addition, in this world of global mobility people are forced to be immobile by imposing restriction on freedom and movement. In this scenario, the absence of family members, relatives and friends increases a sense of anxiety and panic. Similar situations exist in the unnamed city and for Saeed and Nadia, it becomes difficult to survive in such a suffocating environment forcing them to flee from the country though reluctantly. Hamid's words "people vanished in those days, and for the most part one never knew, at least not for

a while, if they were alive or dead" (Hamid 66) highlight the intensity of (im)mobility and uncertainty that spring from clash of cultures.

Community is one aspect on which a migrant falls on for support in face of such situation as one feels a sense of belonging amidst people of own culture and land. Steph Lawler appropriately observes, "Kinship connects us to wider networks and embeds us in them, yet it is through kinship that we are produced as unique individuals" (Lawler 36). Saeed seeks for community to fall back upon even though he gets cheated by his acquaintance in the camp in Mykonos. Later, unable to mourn and not knowing how to express himself at the death of his father, Saeed yearns for the company of men from his own area, community or his own country so that he can feel belonging to his roots as, "forming a sense of commitment can be hard without a sense of community" (Iyer 24). This reflects the importance of community especially in a foreign land. Thus, a migrant, wherever s/he is, always longs for the same environment and surroundings that reminds her/him of the culture and traditions.

V.   MIGRANTS VS NATIVES

Hamid depicts the contemporary migrant and anti-migrant conflict where migrants' better future and natives' attitude of non-acceptance of migrants come in direct clash. Parallel comparison and contrast of natives with refugees form the core of the novel. The detailed narration of exploitation and victimization of refugees with a balanced view given to the fear of natives marks its beauty and sensitivity. Refugees have feeling of insecurity and uncertainty as they have left their home country for better prospects and natives are apprehensive as refugees are seen as danger and burden on their land and economic sources. In one of the incidents, refugees occupy an empty building in the sub-urban area of London and natives attack refugees violently with their iron bars or knives. It seems like an attempt to claim their own space in their own country deemed to be usurped by refugees. Thus, refugees were considered as a source of problem and violence. Hamid presents an impartial viewpoint as an outsider as well as an insider who knows what it is to be a refugee and a native and how their feelings are towards each other. He does not identify refugees belonging to particular religion, country or sect rather they are presented as a universal category of humiliated and degraded beings who demand their rights as human beings. Simultaneously, his unbiased narration of natives' attempt to secure their space in their own country reflects his keen sensitivity towards current issues.

VI.   SAEED AND NADIA: A STRANGE RELATION

Nadia's effort to create a transpace for herself in this vast world is due to her need to be away from the war-torn country to secure her future that transforms her identity to a great extent. Her independent and individual orientations are unfolded when Hamid told us "she was moving out on her own, an unmarried woman" and "she had a job at an insurance company and she was determined to survive, and so she did" before her love affair with Saeed (Hamid 18). She survives through the extremist activities of militants, bears gunshots in her rented room alone and moves to Saeed's home only when his mother dies as she feels Saeed needs her at this moment of crisis. She does not let go of this trait of her individuality even in the foreign land and decides to leave Saeed to live an independent life. But being a responsible person she understands her responsibility towards Saeed and remains with him "until Saeed was out of danger" (Hamid 93) as a promise given to Saeed's father. Her desire and achievement of her freedom before and after her movement reflects her love for independence and individuality at any cost.

Hamid creates a strange relationship between Saeed and Nadia that passes through many ups and downs. Being wavy it shifts from being lovers to estrangement to friendship to separation and meeting again in the country of their birth after fifty years. It would be interesting to understand the rise and fall in their relationship as Hamid represents the reality of a relationship rather than the fictional fantasy of a perfect couple compromising in spite of being in disharmony. They deal with the reality of life and that is why there is waviness in their relationship. Circumstances become the cause of transformation in their relationship. Their status as refugee, no source of earning due to lack of job, inadequate means of livelihood bring a sense of resentment and estrangement in them. But more than that perhaps their different perspectives towards life and lack of understanding each other's viewpoint are the main reason. Nadia does not like Saeed's affinity towards people of his own community and her bold and independent attitude is unacceptable to Saeed.

Their relationship reaches at a strange level where it is difficult to access what would happen. They are so attached to each other that it becomes hard to live with each other without talking. And sometimes, they could not talk without arguing evoking a sense of pain, remembering a time when they were not used to argue and therefore "they put their lack of conversation down to exhaustion" (Hamid 185). Thus, without any doubt, Saeed and Nadia are loyal to each other and do not want to "inflict a fear of abandonment, while also themselves quietly feeling the fear, the fear of the severing of their tie, the end of the

world they had built together" (Hamid 203). Their efforts to avoid the talk of moving away from each other but their desire to do so along with "each see the other find firmer footing before they let go" (Hamid 203) provide a beauty and deep sensibility to their relationship. But the rift between them widens more and more and they slip away from each other in spite of their best efforts and Nadia walks away from their shanty to live her independent life.

Their separation as a friend rather than as an estranged lover marks the beauty of their relation that turns out "to resemble that of siblings, in that friendship was its strongest element" (Hamid 203). The further beauty of their relationship lies in the fact that even after drifting apart, they miss each other and promise to meet at weekends. Weekends become once in a month and months years with busy life as life is to be as Hamid puts it, "they grew less worried each for the other, less worried that the other would need them to be happy, and eventually a month went by without any contact, and then a year, and then a lifetime" (Hamid 222). Hamid provides an extreme level of maturity and understanding to their relationship which is far beyond any obsession and jealousy.

As the beginning is, the end is also quite unexpected revealing that man needs to return home when Nadia returns to her birth land half a century later. Life comes to its full circle when she meets Saeed in the same old city and they remember their past. The city to them is familiar as well as unfamiliar, changed and unchanged after such a long time. The time they had spent in the city has become history to the present generation who are busy in their present times. Their sense of satisfaction from their life and hope for their better future keeps them working. But they are aware of the fact that mobility brings a kind of never fulfilled loss in their life as Nadia admits "when we migrate, we murder from our lives those we leave behind" (Hamid 94). Thus, those who migrate struggle in their life and achieve success but those who left behind are left with reminiscences only.

VII. MOBILITY AND IDENTITY

No doubt present century witnesses the strengthening of mobility, it has brought identity crisis along with it. Borders, according to Tim Cresswell, have become "one way of filtering acceptable mobilities and threatening ones – of deciding which travelers are trusted" (Cresswell 650). In addition to crossing the border, one has to cross one's culture too. The milieu in which one's faith and opinion are embedded, shattered or at least altered in a new kind of environment and one finds a sense of alienation, dislocation, loss and unbelonging. One is in a fix where he/she belongs to - to his home country or to the

adopted one. It is quite difficult for people in a foreign land to accept a person who does not belong to them and their culture particularly whose homeland is dealing with unrest and instability. In this context, Homi Bhabha rightly points out how "the borders between home and world become confused; and, uncannily, the private and the public become part of each other, forcing upon us a vision that is as divided as it is disorienting" (Bhabha 13). Thus, it creates a confusing situation of belonging and unbelonging especially during the beginning period. Saeed and Nadia could not adjust themselves in a camp where they put up in the very initial stage of their migration and are in the same quandary whether they will be able to get their own home and feel a kind of belonging to this foreign land.

Nevertheless, slowly and gradually circumstances change and one mingles with people and environment creating transpace. Saeed feels emotionally attached to another girl rather than Nadia and Nadia feels herself independent and belonged after leaving Saeed. Perhaps, they are able to find themselves and their identity away from each other. They start feeling themselves socially and culturally belonged after being dislocated from their homeland. According to Dagnino such sort of culturally dislocated people "appear to outgrow their own ethnic, racial, religious, territorial identity and transcend the domestic concerns and interests of just one nation and one culture in favor of a broader, more complex transcultural identity" (Dagnino 163). However, along with feeling this transcultural identity and creating transpace for oneself, love and pull of the homeland is not less than anything else. That is why Saeed and Nadia return to their homeland. Thus, Hamid takes up mobility from broken down society to the western one and from foreignness and strangeness of a new country to its adoption and assimilation in the cultural otherness to find the transcultural space.

VIII. CONCLUSION

To conclude, the text critically examines the exploitation of migrants and victimization of refugees in the west. It is observed that refugees step towards the West for their better future and struggle hard to achieve their transpace only to find themselves caught in the conflict with natives. The invisible borders and boundaries forced the migrants to bear the pain of alienation, unbelonging and loss of identity in the initial period. Their ordeal of extreme level and reluctant leaving of birth land and loved ones to find their imaginary home away from their original home bear fruit after fighting back. But the positive outlook of Hamid in giving individuality to both the

characters where they are able to gain their home, identity and belonging along with their transpace make the text a unique one. It brings a new dimension in the study of mobility and identity in transcultural context advocating global connectivity. The in-depth study of the novel shows the universality of human experience of mobility and international borders disturbing and curbing it. Nevertheless, the transcultural orientation in life creates a global mosaic of separate entities rooted in transpace forming a complex system of cultural flows to form a kaleidoscope of multiple identities.

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Gender Oppression and the Consequent Madness in Jean Rhys's *Wide Sargasso Sea*

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Abstract— Jean Rhys, through her ground breaking novel, Wide Sargasso Sea, portrays the journey of a French Creole woman Antoinette from a troubled childhood to her eventual culmination into madness. This novel is a prequel to Charlotte Bronte's novel Jane Eyre and was published in England in 1966. Jean Rhys's protagonist Antoinette is the representation of the character "Bertha" in the novel Jane Eyre. Through this novel, Jean has given Bronte's "Bertha" a chance to tell her side of the story of how she ended up in the attic alone and mad which finally ended up in her demise. Madness is an inherent theme which plays an important role and also acts as a consequence of gender oppression. This paper intends to study the inherent gender oppression that the protagonist Antoinette faces from her husband and the consequent madness that follows from this oppression in Jean Rhys' novel Wide Sargasso Sea. Through a detailed analysis this paper tries to investigate how Antoinette's husband Mr. Rochester, by his patriarchal male supremacy and domination, oppressed Antoinette to the point that she not only lost her identity but also slipped into madness. The main motive of this paper is to show how Antoinette's culmination into madness is not just a result of mental illness but also the result of long repressed scars of her traumatic upbringing which are exacerbated by her husband's rejection and cruel behaviour of her which completely erodes her self-esteem ultimately culminating into madness. This paper attempts to prove that Antoinette's abusive patriarchal husband drives her "mad" on purpose and his view of Antoinette as "mad" is the result of her not living up to his Victorian standards of restrained sexuality.

Keywords— gender oppression, , identity, madness, patriarchy, sexuality.

Gender oppression refers to the arbitrary or severe use of power or control, as well as mindsets, events, or actions that perpetuate gender stereotyping of social roles. Femininity is seen as being meek, submissive, courteous, emotional, and dependant, whereas masculinity is related with being physically powerful, aggressive, logical, and competitive. Females are confined to the home, where they are responsible for their family's needs. According to Susan Kent: "men possessed the capacity for reason, action, aggression, independence, and self-interest [thus belonging to the public sphere]." Women are assigned feminine attributes such as submissiveness, dependence on male family members, non-aggression, emotionality, and selflessness. They are supposed to be perfect women who never scream or act impatiently. Men, on the other hand, are

permitted to have several partners and are naturally considered as the family's head. There are multiple examples of gender oppression in the novel *Wide Sargasso Sea*. This is clear from the beginning of the narrative until the very end.

The condition of Antoinette's mother, Annette, exemplifies gender oppression in terms of economic disparity. After the death of her husband she became economically poor and had to remarry in order to feel safe both economically and physically. It shows marriage as a means of security which the women felt during the Victorian era. Maria Olaussen argues that "Annette signifies the gender-ideology in the patriarchal economic system, since she needs to be provided for by men. She uses her beauty as

her only means to compete with other women in search for English protection and economic support" (Olaussen 103). Even in the case of inheritance of property, the women were not allowed to inherit anything. Everything belonged to the male heir. In Antoinette's case also, Mr Mason's son Richard inherited the property. He also fixed Antoinette's marriage with Rochester. The rampant gender oppression can be witnessed here as the females were merely treated like objects which were the sole property of their male family members. The whole property of Antoinette which consisted of thirty thousand pounds was given to Rochester leaving Antoinette completely dependent on him. As a woman she had to ask his approval for spending her own money due to the stereotypical gender roles assigned by the society. Mr Rochester signified the typical Victorian male who wanted to subjugate Antoinette from her own identity. From the moment he started his narration, one can sense his patriarchal attitude towards Antoinette when he said that "And the woman is a stranger. Her pleading expression annoys me. I have not bought her, she has bought me, or so she thinks" (Rhys 42).

Antoinette and Rochester belong to two culturally different backgrounds. She was a French Creole and he was from England. There were differences of opinion between them. However, one can sense his disliking towards the place from the moment he arrived in Massacre. It is evident when he says that "Everything is too much, I felt as I rode wearily after her. Too much blue, too much purple, too much green. The flowers too red, the mountains too high, the hills to near" (Rhys 42). Mr Rochester has the sensation that not just this area, but also the black community and Antoinette, are terrifying and strange, and that there is something cryptic hidden that he is unaware of. He felt anxiety and uneasiness in the island and found his wife nothing more than a stranger. After receiving the letter from Daniel Cosway, he was sure of his mysterious feeling towards both Antoinette and the place. It was as if he got a license to an already made up opinion in his mind.

Rochester did not consider the place and Antoinette as a part of his life. He represented the typical Victorian male who did not like to be tutored by his female counterpart. She told him everything about her place and herself but it never impressed him nor made any difference in his perception. He considered both Antoinette and the place as savage. He ignored the beauty and charm of the place as well as his wife. When he used to tell her about England, Antoinette's admiration and preference for the West Indies as being more beautiful than the industrialised England irritated him. It can be witnessed when he says that:

If she was a child she was not a stupid child but an obstinate one. She often questioned me about

England and listened attentively to my answers, but I was certain that nothing I said made much difference. Her mind was already made up. . . . I could not change them [her fixed ideas] and probably nothing would. Reality might disconcert her, bewilder her, hurt her, but it would not be reality. It would be only a mistake, a misfortune, a wrong path taken, her fixed ideas would never change. Nothing that I told her influenced her at all. Die then. Sleep. It is all I can give you… (Rhys 58).

Rochester believes that his wife is wiser and more informed than he is. It bothers him, and he gets the impression that she is attempting to dominate him. Rochester, who was born in a male-dominated England, could not stand it. He felt as if he was losing control of his relationship. In this situation, Antoinette seemed to be the husband and he the meek wife. The marriage of Antoinette and Rochester is just a bargain for him. One can see it when he wrote a letter to his father saying that: "The thirty thousand pounds have been paid to me without any question or condition. I have sold my soul or you have sold it, and after all is it such a bad bargain?" (Rhys 42).

When he met Antoinette to persuade her for marriage even at that time he called it a bargain. "I'll trust you if you'll trust me. Is that a bargain?" (Rhys 48). His business like talks were noticeable before their marriage but Antoinette, completely oblivious of her disastrous future ignored it all. His calling of her name as Bertha is like a premonition to her dark future.

Antoinette is oppressed by Rochester on two levels. This is because firstly, he oppresses her as a Victorian male who tries to change her identity and wants her to act according to his ideas of a perfect Victorian woman and on the other hand as he is British, so he also symbolized British colonialism. Antoinette's Creole ancestry, along with her gender, makes her doubly oppressed by Mr Rochester. He saw her personality, her habits savage. He was troubled by the way she laughed and drank alcohol, as well as her free-spirited character. As a Victorian man, he anticipated his wife to be subservient, obedient to her home, less sociable, and devoid of rage or a loud voice, but Antoinette lacked all of these attributes. He began to regard her as the "other." It began to raise doubts in his mind, which were confirmed by Daniel's message.

Antoinette's quest to reclaim her husband's affection had reached the point where she needed Christophine's assistance. She spiked his drink with a love potion, making Rochester even more enraged with her. He couldn't stand the fact that Antoinette, as a woman could make him adore her without his consent.

He recognises that Antoinette, as someone who is more familiar with the island, may wield more power than he does, putting his relationship at jeopardy. "I feel very much a stranger here…I feel that this place is my enemy and on your side" (Rhys78). Mr. Rochester recognises that Antoinette's capacity to use Obeah is a strength that she possesses and that he will never be able to control or master. It offended his macho ego that she could rule him. Olaussen argues "Antoinette's hunger for sex, showing sexual emotions, and craving sex also becomes a crucial point in labelling Antoinette morally mad" (Olaussen 60). He decides to cheat on her with Amélie, their maid, to punish her act. He did it on purpose since he knew Amélie and Antoinette had a quarrel a few days before and that it would aggravate her wrath. Even though he was aware that Antoinette was present and listening to everything he was doing with Amélie, he continued to do so. "I had not one moment of remorse. Nor was I anxious to know what was happening behind the thin partition which divided us from my wife's bedroom" (Rhys 89). It reveals his stone-hearted angry personality, which had been hidden until now. As a guy in a patriarchal culture, he has the freedom to be disloyal and respond to his sexual desires, but he denies women the same liberty. Despite the fact that he is perfectly aware that his acts may hurt Antoinette, Mr. Rochester obviously leverages his colonial power for his sexual desires. Thomas Staley argues that this is why he takes revenge on Antoinette by sleeping with the black servant girl, Amélie. He believes this brings back his patriarchal manliness and his ability to dominate and destroy Antoinette. (114)

The term "madness" can be commonly defined as having a major mental condition, engaging in highly absurd behaviour, or being unable to behave in a sensible manner. These are the ideas that people generally have about madness. Michel Foucault, on the other hand, had a different take on it. Throughout *Madness and Civilization*, Foucault emphasises that madness is not a static, natural phenomenon, but rather a product of the culture in which it occurs. The way madness is understood and experienced in a particular culture is determined by a variety of cultural, intellectual, and economic systems. Society shapes its experience of lunacy in this way. Michel Foucault believes madness to be an invented disease and therefore a disease of our civilization (Foucault viii). Those individuals who do not act like the mainstream are often thought of as "mad". Women were not a part of the patriarchal power structure and so in a way they were also not the mainstream. In the case of Antoinette she was also a victim of this invented disease.

Mr Rochester dismisses Antoinette as "mad" based on their cultural differences rather than fact. He was an Englishman, and he was taken aback to witness her rage at him and her openly exhibiting her sexuality by wooing him in the case of the love potion. As she behaves outside of Victorian society's conventional bounds, he begins to label her "mad". Rochester's perception of Antoinette as "mad" stems from her failure to meet his Victorian norms of repressed sensuality, and by giving her a new name, he attempts to distance her from her own identity and culture. When Antoinette discovers her husband's adultery, she becomes inebriated and enraged. Mr Rochester feels sorry for himself as he considers his poor choice of wife: "Pity. Is there none for me? Tied to a lunatic for life- a drunken lying lunatic-gone her mother's way" (Rhys 106). Foucault's idea of madness as dependent on the society and being located in a certain cultural space is pretty evident here as Rochester labels her "mad" based on the cultural difference existing between them.

Phyllis Chesler has also researched and examined women and madness in patriarchal culture in the nineteenth century. In the book *Woman and Madness*, Chesler argues that in a patriarchal society, women who break from conditioned female behaviour are deemed "mad". Chesler concludes that defining women as mad is caused by male domination in a patriarchal society (Chesler 56).

Rochester has problem with her appearance and behaviour as well. He described her as: "Then she cursed me comprehensively, my eyes, my mouth, every member of my body, and it was like a dream in the large unfurnished room with the 19 candles flickering and this red-eyed wild-haired stranger who was my wife shouting obscenities at me" (Rhys 95). Rochester expected Antoinette to not react or question him for his infidelity as it was not accepted from a woman to scream or raise voice against any injustice perpetrated against them. He could not accept the fact that she expressed her inner anguish and sadness on his betrayal. He did not want his wife to be so vocal and "unfeminine." Symptoms of madness in Antoinette are seen as she did not confirm herself as a passive woman who he expected and wanted. The rage Antoinette shows in response to her husband's mistreatment is viewed by Rochester as a reaction of her "madness". Chesler maintains that in a patriarchal society, men assign features of madness to women when they do not act and behave according to "one's sex-role stereotype" (Chesler 57).

His unloving and unpleasant demeanour, as well as the sense of non-belonging, aggravates her alienation from him. Her "madness" stems from a patriarchal society that oppresses women. Patriarchal society tolerates and supports Mr Rochester's behaviour despite the fact that he rendered

her emotionally vulnerable. Cultural differences aided Antoinette's suffering since they allowed Rochester to regard his thoughts as superior to hers and label her "mad."

Mr Rochester makes an attempt to attribute animalistic characteristics to his wife. He attributes animal like qualities to her in order to justify her absurd behaviour. "Her hair hung uncombed and dull into her eyes which were inflamed and staring, her face was very flushed and looked swollen. Her feet were bare . . ." (Rhys 93). He did not try to understand the pain she was withholding after his infidelity rather he judged and mocked her emotions by attributing such qualities to her. Describing them with uncombed and dull hair, inflamed, staring zombie eyes and bare feet. These are not considered to be appropriate features of a human being; they are more animal like. "By turning "madmen" into animals, their human identities are removed and can only be re-established by discipline and brutality. Mr Rochester dehumanizes his wife in order to defend his own cruel behaviour towards her" (Tennholt 19).

In her life, Antoinette has always been rejected. Her first rejection as a youngster came from her own mother, who never gave her any compassion or love and always regarded her son as her own child. The residents of the island were the next ones to reject her. They couldn't accept her since she was a female Creole and the daughter of a former slave master. "Antoinette Cosway belongs to no place and, in the final analysis, to no one: she is powerless, in terms of her own self definition/ determination. Antoinette's destiny is locked within an imposed narrative of exile: racial, spiritual and cultural. She is labelled as "white nigger" by Tia; declared "mad", and to have "zombie" eyes" (Forrester 34). She couldn't handle her husband's final rejection. She became quite sensitive as a result of the numerous rejections she received. Her dream of living a happy life with her spouse was crushed as well. Rochester's ignorance and patriarchal behaviour exacerbated her sensitivity to the point that she was unable to recover. He not only emotionally tortured her, but he also attempted to erase a part of her individuality by giving her a new name. He did not give any proper reason for calling her "Bertha", rather he simply tells her "It is a name I'm particularly fond of. I think of you as Bertha" (Rhys 86).

He gives her the name "Bertha," which might indicate one of two things. First, by calling her "Bertha," he may have intended to force his colonising mindset on her because it was an English name, and by doing so, he felt that he was conversing with someone of his own calibre and group. Second, he intended to create a new woman in her that he could manage by giving her a new name. Antoinette did disapprove of her new name when she said that: "Bertha is not my name. You are trying to make me into someone else, calling me by another name. I know, that's obeah too" (Rhys 94).

In some ways, he wished to transform Antoinette from her Creole identity into a weak and submissive Victorian English woman. "Moreover, he causes a split of her identity by calling her 'Bertha' in order to reject her origins and ignore her family's supposed illness" (Rhys 86). She is deprived of both her identity as well as sense of place by Rochester. He gives her another identity and then attempts to separate her from her native place where she felt happy and secure. As a result she had nothing left. It definitely created scar in her adding to her mental instability. Rochester perhaps also wanted to break Antoinette's connection to her mother by imposing her with a new name and identity. In a way he tried to break their link and also suppress both of them. "Consequently, the name Bertha can be considered as suppressing both, mother and daughter" (Blais 98-118).

Teresa F. O'Connor argues that "the "mad" females in Wide Sargasso Sea turn their "madness" inwards" (197). Antoinette becomes quiet after all these incidents. She withdraws herself from everything and do not talk or share her feeling anymore. Earlier she used to share her feelings with Rochester but now she becomes too passive. She becomes inherently passive and it adds to her insanity.

Rochester never valued Antoinette or her place. Once his motive of acquiring her fortune got fulfilled, he started to ignore her and began to see her actions and habits as insane. When they were leaving for England, he felt regret for her for a little period, but as soon as he saw the hatred in her eyes, he reverted to his tyrannical and patriarchal posture.

> If I was bound for hell let it be hell. No more false heavens. No more damned magic. You hate me and I hate you. We'll see who hates best. But first, first I will destroy your hatred. Now. My hate is colder, stronger, and you'll have no hate to warm yourself. You will have nothing. I did it too. I saw the hate go out of her eyes. I forced it out. And with the hate her beauty. She was only a ghost. A ghost in the grey daylight. Nothing left but hopelessness. Say die and I will die. Say die and watch me die (Rhys 110).

This quote demonstrates Rochester's tyrannical and ruthless attitude, as well as his loathing for Antoinette after witnessing her disdain for him. He was enraged because he couldn't control her thinking like he controlled her identity. M.M Adjarian opines "[That is] part of the reason behind Rochester's intense wish to possess Antoinette even *after* he has gained her wealth. By controlling her, he controls what

Antoinette comes to represent for him the island, its inhabitants and the threat they pose to him and his self-perception as an all-powerful, all-knowing European" (206). Antoinette is not given the opportunity to clarify her position or convey her feelings. She was labelled insane simply because she did not conform to Rochester's expectations of a submissive, demure lady. He made no attempt to speak with her about the situation or to find a solution. He only took her to England and locked her up in the attic. He added to her inner anguish, which she was experiencing as a result of her husband's adultery and the rejections she had had throughout her life. Rochester, who only cared about her money, shattered her fantasy of sharing a happy and satisfying life with her spouse. He married Antoinette for her money which was visible to Christophine as well when she said to him that:

> Everybody know that you marry her for her money and you take it all. And then you want to break her up, because you jealous of her. She is more better than you, she have better blood in her and she don't care for money-it's nothing for her. Oh I see that first time I look at you. You young but already you hard. You fool the girl. You make her think you can't see the sun for looking at her . . . You make love to her till she drunk with it, no rum could make her drunk like that, till she can't do without it. It's she can't see the sun any more. Only you see. But all you want is to break her up. (Rhys 98).

Mr Rochester utilises his patriarchal influence to make Antoinette feel falsely safe by claiming to adore her at the start of their marriage. She felt estranged and his rejection perhaps led her into the verge of "madness". Antoinette does not know how to deal with her dilemma since she has never experienced genuine love, whether from family, friendship, or romantic connections with men. She "turns her hate for Rochester into hate for her beloved island and hence for herself" (O'Connor 154). It would have perhaps not affected her if Rochester committed the adultery in some other place, but the very fact that he did it all in her own place crumbled her sense of belongingness towards her place. She perhaps felt as if her own place rejected her as well as cheated on her.

Rochester treats her as if she were a toy, with little regard for her mental health. He didn't pay attention to her and didn't see her as a human being. As a result of his actions, Antoinette appeared to be on the edge of going mad. Rochester succeeds in breaking Antoinette's final link to reality and reason by imprisoning her in England, where she loses Christophine's support, her last support. Sisterhood, according to feminist scholars Carole Ruth McCann and Seung-Kyung Kim, is a resistance to patriarchal tyranny.

Sisterhood is a concept that men do not grasp. Sisterhood poses a challenge to men's status in patriarchal societies. "Women are not hierarchical but egalitarian…Men want to dominate and separate; women want to communicate and connect" (McCann, Kim 434).

Rochester did not like Christophine. He has always been sceptical about her behaviour and appearance. He did not like Antoinette's relationship with her and even warned Antoinette of the same: "Christophine is an evil woman and you know it as well as I do,…She won't stay here very much longer" (Rhys 94). In some ways, he saw their connection as a challenge to his strong position. He understood that Antoinette could defeat him if she teamed up with Christophine. The proposal of separation and divorce which she gave to Antoinette was alarming to Rochester since it may result in a major controversy which he never wished. As a result, he was continuously trying to separate them, and when he took Antoinette to England, he was eventually successful. Olinder comments that "many Europeans thought that putting away mad people is a civilized way of controlling and dealing with the Caribbean people who showed signs of madness" (Olinder 156).

Antoinette's final culmination into madness occurs when Rochester locks her up in his attic in England. She isn't allowed to come out nor does he come to her. She was left completely alone along with a caretaker Grace poole. Antoinette did not even get the chance to figure out what has just happened to her. She was in a vulnerable state of mind with all her childhood rejections, loss of identity and all these were brought up in her mind again with the final blow of rejection by her husband. All these emotional factors made her completely passive and vulnerable which made it easier for Rochester to slip her into madness. He keeps her locked up in the attic without any connection with the outside world which finally erodes her sanity. With nothing left by her side, Antoinette slips into insanity. When she was a child she used to look at the mirror and brush her hair and talk to her reflection as if it was a different person, but now Rochester did not even let her have a mirror turning her completely alone. She had no idea how she looked now which is evident when she says that:

> There is no looking-glass here and I don't know what I am like now. I remember watching myself brush my hair and how my eyes looked back at me. The girl I saw was myself yet not quite myself. Long ago when I was a child and very lonely I tried to kiss her. But the glass was between us – hard, cold and misted over with my breath. Now they have taken everything away. What am I doing in this place and who am I? (Rhys 117).

When she sees herself in the mirror, she could not recognise herself. She thought her to be the ghost everyone was talking in that house. "It was then that I saw her – the ghost" (Rhys 123). It portrays her mental condition which was finally culminating into madness. She was kept alienated from the outside world and without any interaction it was very likely that she would her lose her mental sanity as a person cannot live completely alone confined in a room for so long. Her already vulnerable state was exploited by Rochester which finally pushed her to the periphery of madness. She sees a dream of burning the mansion down and then she realizes what she has to do now. She remembers all the injustice perpetrated to her and realizes that it's time for her to break the shackles of injustice and free herself of all the pain and suffering. "Now at last I know why I was brought here and what I have to do" (Rhys 124).

As a result she burns down the Thornfield mansion. Even though this action serves as an act of rebellion and an escaping, it is also fatal, since Bertha sacrifices her own life as a result of wresting authority from her husband: "Then I turned around and saw the sky. It was red and all my life was in it... I saw the orchids and the stephanotis and the jasmine and the tree of life in flames" (Rhys 123).

Antoinette has visions of flames devouring the home and her liberation from the existence she has there, and she feels it is her purpose to bring the vision to fruition. She exits her room and lights a fire after waking up from her dream. She chooses death over a confined existence to leave the cruel world behind. It does, however, demonstrate Antoinette's desire not to be dominated and have someone else decide her fate; by committing suicide, she takes control of her own fate.

Thus, Jean Rhys through Antoinette, has portrayed how madness can be a result of not only mental illness but also a result of societal norms. She is driven to "madness" by her patriarchal husband Rochester and also the society. The rejection she faced from the people of her island as the daughter of an ex-slave owner and as a French Creole in her childhood along with the cold treatment from her mother made Antoinette very vulnerable. All she wanted was love and acceptance throughout her life. Her dream of having a happy marriage with Rochester was also shattered with the cruel way in which he behaved with her. Mr Rochester uses his patriarchal power to make Antoinette feel falsely protected at the outset of their marriage by appearing to cherish her. As a result of his rejection, she becomes increasingly enraged. Her sense of alienation was perhaps a major factor leading to her "madness". Her habits were seen as savage by Rochester. He was troubled by the way she laughed and drank alcohol, as well as her free-spirited character. As a Victorian man, he

anticipated his wife to be subservient, obedient to her home, less sociable, and devoid of rage or a loud voice, however, Antoinette lacked all of these attributes. He began to regard her as the "other." Rochester perhaps dismisses Antoinette as "mad" based on their cultural differences rather than fact. He was an Englishman, and he was taken aback to witness her rage at him, openly exhibiting her sexuality by wooing him in the case of the love potion. As she behaves outside of Victorian society's conventional bounds, he begins to label her "mad". Rochester's perception of Antoinette as "mad" stems from her failure to meet his Victorian norms of repressed sensuality, and by giving her a new name, he attempts to distance her from her own identity and culture. When Antoinette discovers her husband's adultery, she becomes inebriated and enraged. He took her to England and locked her up in the attic. He added to her inner anguish, which she was experiencing as a result of her husband's adultery and the rejections she had had throughout her life. Rochester, who only cared about her money, shattered her fantasy of sharing a happy and satisfying life with her spouse. He gives her another identity and then attempts to separate her from her native place where she felt happy and secure. As a result she had nothing left. All these incidents definitely created scars in her soul adding to her mental instability. Rochester perhaps also wanted to break Antoinette's connection to her mother by imposing her with a new name and identity. In a way he tried to break their link and also suppress both of them. Antoinette's final culmination into madness occurs when Rochester locks her up in his attic in England. She was in a vulnerable state of mind with all her childhood rejections, loss of identity and all these were brought up in her mind again with the final blow of rejection by her husband. All these emotional factors made her completely passive and vulnerable which made it easier for Rochester to slip her into madness. He keeps her locked up in the attic without any connection with the outside world which finally erodes her sanity. With nothing left by her side, Antoinette slips into insanity. At the end she remembers all the injustice perpetrated to her and realizes that it's time for her to break the shackles of injustice and free herself of all the pain and suffering. As a result she burns down the Thornfield Hall. She chooses death over a confined existence to leave the cruel world behind. It does, however, demonstrate Antoinette's desire not to be dominated and have someone else decide her fate; by committing suicide, she takes control of her own fate.

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Postcolonial Dilemma in Laila Halaby's *Once in a Promised Land*

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Abstract— *In this paper, the researcher shows how Laila Halaby presents mainstream Americans' perception of Arab Americans post 9/11 America in her novel Once in a Promised Land. Halaby narrates how the mainstream Americans provided the Western gaze upon the Arab-American citizens. Halaby symbolizes in the characters an America which is conspiratorial and submerged with religious passions. After 9/11, Halaby's mainstream American characters become increasingly fanatical and mistrustful of Arabs, specifically, and Islamic religion, in general. Halaby, then, portrays intolerant and xenophobic American characters overwrought with doubts and discloses a post 9/11 America that is prevalent with anti-Arab racism. Halaby also propounds that the widespread American perception of a world patently divided between East and West only arouses global crises such as drought, poverty and war. She also declares that the attacks that occurred on September 11, 2001, were a direct result of these epidemics. Moreover, Halaby offers a perspective of Americans who are ignorantly perceiving the United States as separated from crises affecting all nations. For this reason, Halaby's novel functions as a cautionary tale decreeing Americans to transcend a binary frame of reference to avoid further crises from escalating within or beyond American borders.*

Keywords— *Orientalism, Eastern and Western cultures, Racism, Arab Americans*

I. INTRODUCTION

Many Arab-American authors have published literary works since the attacks in New York on 11 September, 2011. Some of these authors' themes are how Arab Americans struggled to keep their identity in the midst of the anti-Arab hatred. This 11 September event spurred Arab Americans to get out of the invisible world into a "highly visible community that either directly or indirectly affects America's so-called culture wars, foreign policy, presidential elections, and legislative tradition" (Salaita, 2011, p.110). Arab-American authors portray characters trying to come to terms with the complicated nature of both their ambivalent identity and fraught position in the United States, finding themselves alienated from Arab and American cultures alike. The Arab-American characters who cannot blend in into either Eastern or Western cultures are common in many fictional accounts post 9/11 in America. This text, *Once in a Promised Land,* by Halaby (2007) is undoubtedly applicable to the central theme in the portrayal of Arab-American characters in the novel. Before the 9/11 attacks, Halaby's protagonists, Jassim and Salwa Haddad, are residents in a rich suburb just outside of Tucson, Arizona. After the attacks, Jassim becomes the focus of an unsubstantiated FBI investigation, and Salwa begins to experience longing for her homeland as she feels ostracized by the country in which she was born.

The post-9/11 finds Jassim and Salwa isolated from the lifestyle to which they were once accustomed. Eventually they become estranged from one another and their marriage begins to fall apart. Although the challenges faced by the central characters are pivotal to the plot, Laila Halaby's novel draws more attention to American individuals who react to her Arab-American protagonists rather than the ambivalent identity challenges facing the

protagonists themselves. In the aftermath of the 9/11 attacks Halaby's Arab-American characters realize that many Americans have adopted the hostile stance propagated by the discourse of American politicians at the beginning of the war on terror, which aggravated the American misunderstanding and mistrust of Arabic and Islamic immigrants already in America prior to the tumultuous event.

Once in a Promised Land is an especially compelling account of post 9/11 attack in America because Halaby projects the American stereotypical picture of Arab countries thus displaying Western extremism and an American society that is full of conspiracy hysteria and religious fundamentalism. Halaby also proposes that the pervasive American perception of a world starkly divided the East and West and only exacerbates global crises such as drought, poverty, and war. According to Halaby, the attacks that took place on September 11, 2001 were a direct result of these worldwide pestilences, which cannot, ultimately, be contained within the Third World. Halaby's novel, therefore, works as a cautionary tale, directing Americans to avoid the binary discourses to avert further crises from spiraling either within or beyond American border. Halaby emphasizes that the U.S. is as susceptible to crises as nations currently perceived as the Third World. She draws attention to class inequalities, environmental disasters, and a troubled population that exist within U.S and offers to the American public and mainstream media to not overlook and underestimate the epidemics taking place within U.S. own boundary.

Halaby's judgment of the 9/11 attacks as a significant worldwide concern is again proved in her application of techniques and imagery used by Leslie Marmon Silko in her groundbreaking 1977 work, *Ceremony*. Silko merges traditional Native American folklore with contemporary poetry to assert her theme of growing transnational conflict. Similarly, Halaby compares Arabic mythology and Western fairy stories to expose causes of the struggle between Eastern and Western countries that, according to Halaby, are imperceptible to many Americans and Arabs alike. Halaby focuses much of her novel on the growing universal water unavailability, concentrating on regions in the Middle East and the southwestern United States. Her implication that the potential for worldwide disasters unites all universal inhabitants in a common fate is a recollection of Silko's warning that the possibility of nuclear extermination affects all cultures irrespective of location.

II.   LITERATURE REVIEW

Many scholars influenced by Edward Said's seminal text, *Orientalism* have continued to probe and develop the study under the postcolonial theoretical approach. Orientalism as a discourse function as an example of the postcolonial predicament of Asians and Westerners alike. In Western scholarly work the West has been either implicitly or explicitly, but nevertheless often rather uncritically, accepted into a dichotomous relationship with "the Rest." The Western imagery of the Orient has been required to make the image of the Occident possible, and it has produced a discourse that has evolved into a kind of imagined binary ontology. This ontology has remained surprisingly strong, although at the same time it has become more obvious that the "two parts" are less distinguishable because of reasons such as globalization and its interconnecting phenomena of large labor movements, global markets, ethnic tensions, diseases, the mass media and so forth (James,1992).

As previously mentioned, there is also a direct connection between Laila Halaby's *Once in a Promised Land* and Leslie Marmon Silko's 1977 work, *Ceremony*. Both Halaby and Silko texture traditional stories with their own narratives. In addition, Halaby's conclusion that universal disasters unite all citizens worldwide in a common fate is reminiscent of Silko's cautionary tale that the likelihood of nuclear annihilation affects all cultures, regardless of position. Consequently, both authors encourage cooperation between the East and the West states and state that it is essential for all civilizations to transcend countrywide boundaries and cultural partitions in order to solve universal crises.

Abdallah (2016) conducted a comparative study on the portrayal of the Arab- Muslim character in Laila Halaby *Once in a Promised Land*. He claims that it clarifies and explains the issues being examined from varying perceptions, through numerous cultural perceptions, endeavoring to mark the "demarcation between the discourse which spreads stereotypical images of Arab Americans, and the alternative which illustrates the inherent human principles of the portrayed characters" (p.2). Consequently, the writer utilizes Orientalism as the lens in the analysis of the aforementioned novel analysed from the Arab and Western perspectives.

Laila Halaby's *Once in a Promised Land*, as a diverse of secession politics, is major to her work. In the novel, whereas some of her Arab-American character's practice Arab culture and conventions, Jassim and Salwa are infrequently portrayed as doing so. They are, in fact, enthusiastic contributors to the American consumer culture, and their home is representative of a prosperous American

couple having achieved the American dream, lacking almost any indication that they once exist in another part of the world as the description of the setting below indicates:

> That afternoon, driving up recently repaved asphalt to his nestled-in-the-hills home, Jassim pulled up his glinty Mercedes next to one of many identical expectant mailboxes, each painted a muted rusty brown … in the coolness of his house, Jassim removed a gleaming glass from a glossy maple cabinet and filled it with the purest spring water money could buy … [h]e pulled the trashcan out from under the right side of the sink (the spot where 92 percent of Americans keep their kitchen trashcans, he remembered hearing somewhere, though he doubted the statistic) so that he could reach the recycling basket, into which he deposited a handful of direct mail and ads (except for Salwa's overpriced-underwear-catalogue …) Salwa's two magazines (one … with a photograph of someone's pristine white living room) found themselves on top of the underwear catalogue. (Halaby, 2009: p.23-24)

Halaby places her novel on both sides of the critical discussion outlined by El Said and Aboul-Ela. She depicts some Arab-American characters exercising Arabic conventions and customs, yet in some segments of text, Halaby portrays Jassim and Salwa as culturally non-practicing compared to her other Arab-American characters. Halaby refers to this as their endeavoring to achieve the American dream and to be as American as possible. Halaby portrays Salwa's friend, Randa, for instance, as more satisfied with her existence in America than Salwa because of her devotion to Arabic culture and customs which Salwa does not practice. When Salwa's marriage starts to disintegrate, she feels homesick and endeavors to find solace in Randa's companionship. As Randa prepares Arabic coffee for the two women she feels that she is flying "across the continental United States, stretched her arm across the Atlantic until she found Beirut,

and … the coffee boiled away thousands of miles of homesickness. (pp. 283-4)

Banita (2012) infers that both characters, Jassim and Salwa, are faced by "citizens spurred by Bush's invitation to work as the spies of USA government" and emphasises that Halaby's intention is to cast Arab Americans as "one step behind other social outsiders" in the eyes of the Americans they encounter (p. 246). Tancke (2009) in his article "Uses and Abuses of Trauma in Post-9/11 Fiction a Contemporary Culture," suggests that Salwa and Jassim bear the shock of the 9/11 attacks. However, he fails to consider the American racism that directly resulted from the attacks and its impact on their lives. As Banita (2012) states:

> It is not the repercussions from 9/11 as such that causes Salwa and Jassim's life to disintegrate. … *Once in a Promised Land* critically and self-consciously explores the contemporary fascination with trauma: we tend to sweepingly apply ubiquitous and simplistic categories such as "9/11," while the traumatizing potential of violence and guilt inherent in human relationships are impossible to predict. (Banita, 2012)

Gikandi (2005) presents a didactic view to Halaby's work. In his essay "Globalization and the Claims of Post-coloniality," he refers to the tendency of colonized countries to come back to other time frames to re-formulate their history from an opinion which precedes the reach of the colonizers (p. 615). So, colonized countries create a few local histories that depict their community in a style that "the West would not discriminate them" (p. 615). Colonized countries can re-establish their true identity and refuse the identity that the colonizer has coerced upon them. (Simon, 2005)

Both aspects of the critical writing relating to Arab- American writers in a post 9/11 timeframe makes Gikandi's theory especially pertinent to Laila Halaby's novel which is situated between the two arguments. El Said (2008) proposes that Arab American authors almost always concentrate their interest on affairs of family life to keep their hybrid identities and Self (p. 201). Aboul-Ela (2008), however, refutes the view of El Said. This can also be considered as an application for Gikandi's theory to Arab-American writers, alternatively requiring Arab-American

writers to create "little histories" to regain their identity which is forced upon them by colonizing nations.

III.   CRITICAL DISCUSSIONS

Despite little published criticism of Halaby's novel to date of this day, an analysis of her novel *Once in a Promised Land* is especially germane to the critical writer surrounding post 9/11 Arab-American literature. Many scholars suggested that the events caused writers such as Evelyn Alsultany, Nadine Naber, and Steven Salaita (2007), to feel that those who were once perhaps the most invisible members of U.S. society, has fallen into the realm of "hypervisibility." Naber points out, nonetheless, that in the months following the attacks, in spite of the "hypervisibility" that Arab Americans encountered, the starting of state-sponsored attacks against Arab Americans, such as the "PATRIOT Act, special registration, and FBI investigations" received little attention (Naber, 2000, p. 23).

Instead, most mass media outlets concentrated their coverage on "individual hate crimes that took place in the public sphere while downplaying attacks against those targeted by state violence at detention centers, airports, immigration and naturalization service centers, and the workplace" (Arab Americans 3, 2). The traditional U.S. media overlooked the reality that Arab Americans who hadn't have any relationship with the attacks were under attack themselves. Halaby's novel pays specific consideration to the very examples of state-sponsored violence that Naber (2008) mentions. She opens her novel with a scene exposing the treatment of Arab Americans at U.S. airports, as one of her central characters, Jassim, becomes the suspect of an FBI investigation due to unconfirmed suspicion over his work as a hydrologist.

Most critics relate Arab American literature in a post- 9/11 milieu to the build off of Edward Said's seminal 1978 work, *Orientalism*. For example, Maha El Said, in her article "The Face of the Enemy: Arab-American Writing Post- 9/11," points to the fact that, since 9/11 "Arab-Americans, who are a mélange of Arab and American, become trapped in an attempt to redefine their identity, and reconstruct a hybridity that seems impossible in a world that is divided into 'we' and 'them' (El Said ,2008. p.201). While Maha El Said concentrates on Arab American poets attempting to represent their identity on their own terms, her description of Arab Americans can also be applied to Halaby's protagonists, Jassim and Salwa Haddad. Naber (2008) and Salaita (2011) rightly propose that Arab Americans were inseparable members of the American society before the attacks. So, the characters Jassim and Salwa are able to keep an identity that is both Arab and American through this timeframe with ease. By comparison

their less financially successful Arab Americans who are initially invisible to even Jassim and Salwa, are suggested by Halaby to be able to maintain cultural hybridity is directly related to class structures. On the one hand, they sometimes cook distinct foods from their homeland and establish friendships with other Arab American families. On the other hand, they eagerly adopt the American lifestyles by engaging in American consumer culture of surrounding themselves with luxuries such as expensive cars, silk pajamas and towels larger than sheets. Nevertheless, after the 9/11 attacks, Jassim and Salwa find it increasingly difficult to be assimilated into the American mainstream society. Their Arab-American identity becomes all the more tenuous as their interactions with other Americans become progressively more strained.

Whereas El Said emphasises on the issue of Arab American identity in post-9/11, Hosam Aboul-Ela calls for Arab American novelists to suggest an openly political response to anti-Arab discrimination. In his article "Edward Said's Out of Place: Criticism, Polemic, and Arab American Identity," Aboul-Ela notes, "The post-September 11 moment in Arab-American history has seen an acceleration of interest in [a] 'multicultural' view of Arabs in the United States" one that "treat[s] the Arab American experience as a set of specific anthropological details related to cuisine, courtship, religion, language, and various social practices" (Aboul-Ela, 2008, p.16). Aboul-Ela believes that this attitude is possibly hindering, and therefore argues that "a dissident relationship to United States foreign policy in the Middle East is foundational to the experience of many Arab Americans and to a potential sense of Arab American community" (p.15). Aboul-Ela (2008) maintains that Arab American literature since 9/11 is often written from a "multicultural" and sometimes counterproductive perspective.

Aboul-Ela's representation could be applied to Halaby's novel as a diversity of dissident politics is central to her work. Furthermore, while some of her Arab-American characters practice Arab traditions and cultures, Jassim and Salwa are seldom depicted as doing so. They are avid participants in American consumer culture, and their home is typical of a wealthy American couple, lacking almost any indication that they once resided in another part of the world. Although Salwa and Jassim are theist consumers, one still might expect them to preserve their dedication to Islam. However, they seldom practice their religious obligations. Jassim, in fact, is depicted as not mainly spiritual.

Laila Halaby portrays some Arab-American characters as being involved in Arabic traditions. However, she depicts Jassim and Salwa as nearly de-cultured

compared to other Arab-American characters. Laila Halaby indicates that the alienation Jassim and Salwa experience after the attacks is heightened because of their pursuance of an American way of life and the quest of the American dream. Halaby imagines Salwa's friend, Randa, for example, as more content with her life in America more than Salwa due to her devotion to Arabic customs which Salwa does not practice. When Salwa's marriage begins to untangle she becomes nostalgic of her homeland and seeks solace in Randa's company.

As well as offering a unique contiguity of Arab-American characters' commitment to habits with her protagonists who are less traditional, Laila Halaby also engages in the political oration that Aboul-Ela questions. For example, she portrays short-sighted American characters laying flags on their cars alternatively coming to a comprehending of the actual crisis at hand. One of Salwa's colleagues in the work even offers her an American flag marker in an effort to face the racism she is sure Salwa is bound to face. As she says, "You should put one on your car, on the back window. You never know what people are thinking, and having this will let them know where you stand"(p. 55):

Each time the president spoke about the War on Terror [Penny] was

outraged, sickened that there were people so sinister that they would want

to harm innocent Americans … As the president said, Americans were

bringing democracy to places that knew only tyranny and terror, that

didn't have freedom to choose. (Halaby, 2009, p. 280)

Whereas Halaby's Arab-American characters are not openly political Halaby's novel itself is acutely political. By depicting the recurrence of American characters' xenophobic and split oration put forward by U.S. media outlets and politicians, Halaby is practicing an objection to American foreign politics that Aboul-Ela calls for.

Although the George Bush administration and American mass media were not exclusively in charge of racializing the post-9/11 moment, Laila Halaby deliberates on these two particular channels of communication in her novel. In her article "Race, Risk, and Fiction in the War on Terror: Laila Halaby, Gayle Brandeis, and Michael Cunningham," Banita (2012) examines what she refers to as the "second wave" of post-9/11 literature where authors choose to concentrate on the implications of the war on terror rather than on the days directly following the attacks. As Banita (2012) explains:

The division of the world into good and evil as proposed by the Bush

administration in the days leading up to the invasion of Afghanistan and

the start of the war on terror culminated in what may be called moral

racialization, that is, the articulation of a racially suspicious enemy figure

propagated through the visual media and intended to imbibe and redirect

as much public resentment as possible. (p: 245)

Banita presumes that Jassim and Salwa are confronted by "citizens galvanized by Bush's call to act as the eyes and ears of the government" and emphases that Halaby's intent is to cast Arab Americans as "one step behind other social outsiders" in the eyes of the Americans they encounter (p. 246). In the article "Uses and Abuses of Trauma in Post-9/11 Fiction a Contemporary Culture," Ulrike Tancke suggests that the upheaval Salwa and Jassim afford has little to do with 9/11. Nevertheless, he neglects to consider the state-sponsored racism that directly resulted from the attacks and its effect on their lives. As Tancke (2010) states:

It is not the repercussions from 9/11 as such that causes Salwa and

Jassim's life to disintegrate. The traumatizing events in the novel are the

result of coincidence and only vaguely connected events, and of the

propensity of human beings to … inflict pain on each other. Hence, Once

in a Promised Land critically and self-consciously explores the

contemporary fascination with trauma: we tend to sweepingly apply

ubiquitous and simplistic categories such as "9/11," while the traumatizing

potential of violence and guilt inherent in human relationships areimpossible to   predict. (p: 85)

Whereas Tancke is right to point out that the 9/11 attacks should not be considered as the motivation for all of Salwa and Jassim's marital problems, there is much evidence in the novel to refer that the events following 9/11 contribute to their divided relationship. Tancke overlooks the suffering the two characters directly encounter resulting from the post 9/11 American impression of Arabic culture propagated by the government-sponsored racism. After all, Laila Halaby opens her novel with the observation that "Salwa and Jassim

are both Arabs. Both Muslims. But of course, they have nothing to do with what happened to the World Trade Center. Nothing and everything" (Tancke ,2010. p: viii). Banita would also argue with Tancke 's position, "Certainly the attacks have a powerful impact on the couple's lives" (Tancke ,2010. p:246).

Salwa and Jassim's meeting after the attacks become increasingly intolerant and distrustful. Even the American characters, which Laila Halaby portrays as initially accepting and open-minded earlier in the novel begin to either distrust Jassim and Salwa or engage in anti-Arab racism as a result of the actions of the American government. For instance, Jassim's boss, Marcus, who at first defends his friend of fifteen years at the onset of an FBI investigation, starts to question Jassim's innocence through a conversation with his wife:

> Something had been different in Jassim lately, something Jassim was not
>
> talking to him about. It could be anything, he had told himself over and
>
> over. It could be medical, or something in his marriage … Not for the first
>
> time, his wife had brought to the surface the very thing that was nagging at
>
> him, harvested that vague doubt that had been lodged way back in his
>
> brain, undercutting the faith he had in others. (Halaby, 2007.p.237)

Marcus's distrust of Jassim grows after he learns of the FBI investigation, and Jassim's otherness subsequently becomes all the clearer to him.

Moreover, after the attacks one of the employees at the mall named Amber, who is a sales clerk at the mall, follows Jassim and calls a security guard on him. Salwa appears angry at Amber and she said: "Excuse me, young lady … Why did you call that security guard on my husband?" (p. 29). Amber answers, "He just scared me … He just stood there and stared for a really long time, like he was high or something. And then I remembered all the stuff that's been going on" (p:30). When Mandy, Amber's manager, asks Amber about the actions and he said: "You told us to report anything suspicious, and I just thought he looked suspicious" (p.31). Amber's misplaced distrust is based simply on Jassim's non- Western appearance, and for the first time since the attacks, Salwa comes into contact with anti-Arab racism meted out in the form of suspicion.

Other American characters in the novel are only able to see Jassim and Salwa as non-Western others even before the events of 9/11. Jack Franks, for example, reveals his crushing ignorance of Islamic culture shortly before the attacks occur. Jack meets Jassim at the fitness center, and is distrustful of him instantly solely based upon his appearance. When Jack begins to probe into Jassim's background, Jassim discloses that he is from Jordan, to which Jack responds, "I went to Jordan once … followed my daughter there. She married a Jordanian. Not one like you, though. This one was from the sticks—or the sand, as the case was … [s]he's converted. She's an Arab now" (p.6).

Unlike Jack and Marcus, Penny has faith in Jassim, but Laila Halaby finds out that Penny does not extend the same sympathy to Arabic cultures as a whole. Through a conversation she has with her mate, Penny reveals the firm reaction to Arabs she forms after the attacks on the World Trade Center, "Jassim is a good guy, he's not like them, shouldn't be judged like them. But those people over there, they oppress women and kill each other. They're the ones who should be bombed" (Halaby, 2009. p:281). Laila Halaby narrates that Penny does not include Jassim in her sweeping classification of "them" because of his wealth. By depicting American characters using such racially charged language, Laila Halaby, instead of focusing wholly on the integration struggles of her Arab American characters, also chooses to portray Americans viewing the world from an 'us' versus 'them' mentality. This binary divides both the East from the West and rich from poor alike. Laila Halaby's point is that, unless Americans are able to consider themselves as universal citizens, Eastern and Western cultures will remain isolated and estranged, perpetuating the current crises of drought, poverty, and war occurring in all corners of the globe.

Given the attention Laila Halaby pays in pestilences all over the world as well as Edward Said's *Orientalism* and postcolonialism in general, it is particularly valuable to apply globalization theory to Halaby's novel. Simon Gikandi (2005) offers a perspective instructive in particular to Halaby's work. In his article "Globalization and the Claims of Post-coloniality," Gikandi points to the tendency of colonized countries to revert to other timeframes in order to refashion their history from a point of view that preceded the arrival of the occupation, so colonized countries create "little" or "local" histories that portray their society in a way that the West would not mark them (p:615). Colonized nations are then able to both re-establish their true identity and reject the identity that the colonizer has forced upon them.

Parties of both the critical debate on the role of Arab-American authors in a period after 9/11 adhere to Gikandi's position. This position causes Gikandi's theory particularly pertinent to *Once in a Promised Land*, a novel

of Halaby that is situated between the two arguments. El Said (2008), on the one hand, proposes that Arab-American writers often focus their attention on affairs of family and domesticity to maintain their ambivalent identities and sense of "Self" (p. 201). Aboul-Ela, while seeming to disagree with El Said, can also be viewed as applying Gikandi's theory to Arab-American authors. Instead of requesting Arab-American authors to create "little histories" to restore an accurate identity that has not been imposed upon them by colonizing nations, he asks them to engage in dissent in order to participate in and reconnect with a shared identity, thus separating themselves from an often-overwhelming Western culture (Aboul-Ela, 2008, p.15).

The opening scene of Halaby's novel lays the foundation to the theme of the novel. This scene is in a Washington airport when an Arab-American passenger is put under the questioned. The airport security guard asks the passenger to place personal possessions in a recycle bin. Instead of responding to the security guard's information and questions, the passenger takes on the role of a narrator, asking readers of the story that is about to follow to place preconceptions into a small box:

> And for good measure, why don't you throw in those
> hateful names as
>
> well, ones you might never even utter: Sand Nigger, Rag
> Head, and
>
> Camel Jockey. You don't need them for this story, and you
> might find
>
> they get in the way, like a small child who's just had a
> candy bar and a can
>
> soda and has to attend a funeral … I don't need to lock the
> box, for it
>
> has a power of its own and will stay closed for the duration
> of our story?
>
> Do you feel lighter now, relieved of your excess baggage?
> (Halaby, 2009)

The narrator is given the perspective of the novel's security guard and he asked the readers to apply any stereotypes into the box before their journey. During this detour, Halaby deploys yet another reflection and sets the tone for the rest of her narrative.

IV.   CONCLUSION

Halaby's novel *Once in a Promised Land* remains as relevant as it did when it was first published in 2007, eleven years after the events of September 11, 2001. The significance is due not only to Halaby's not shying away from broaching controversial subjects, but also to the cruelty of American bigotry and prejudice. Halaby's novel

is different from other literary works by Arab-American authors which follows 9/11 due to her ability to link the attacks to a theme of persistent global crises through the war on terror and discourses surrounding it. However, Halaby's accusation of American biasness seems to stand the test of time. For instance, the reaction to the "ground-zero mosque" stands as a witness to the fact that many Americans still see all Arabs and Muslims as "the enemy". Also, Pastor Terry Jones's intention to burn the Koran on the anniversary of 9/11 and the recent Koran burning carried out by U.S. troops in Afghanistan serve as further proof of American Islamophobia. All these tendencies of some Americans to fear all Middle Eastern peoples because of the acts of a few extremists proves that the American misplaced reaction to terrorism is not likely to change in the immediate future. And this will be further evidence of the lack of change in American sentiment toward Arab Americans.

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Strategies Used in Learner Autonomy Development in English as a Foreign Language Learning among 9th Grade Students

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Abstract— *Recently, teaching and learning languages has largely and directly focused on students' ability to study independently. Therefore, it is necessary for English as a Foreign Language (EFL) students to develop learner autonomy (LA) in learning. Conducting studies to explore the ability to study autonomously among secondary students is necessary. This study, hence, aimed to explore the 9th grade students' perceptions of their strategies in LA development in learning EFL at a state-owned secondary school (SOSS) in Ho Chi Minh City, Vietnam. The study involved 152 ninth graders. Both quantitative and qualitative data were obtained through the use of two instruments, namely the questionnaire and interviews. For analyzing the collected data, descriptive statistics and content analysis were employed. The findings of the study revealed that to develop LA, most students used strategies related to identifying learning needs and trying to achieve learning goals, and over half of them used such strategies as setting learning goals and making plans, applying learning strategies, and evaluating the learning process and outcomes. The study also made some recommendations for both teachers and students, as well as their families, with the aim of enhancing students' LA in learning EFL. This study is expected to shed light on methods for language teaching and autonomy-based learning orientation.*

Keywords— *LA development, EFL, secondary school students, strategies, Vietnamese context*

I. INTRODUCTION

The rapid global growth of international trade and cooperation has sharply increased the demand for learning foreign languages, including EFL (Teng, 2019). This contributed to the significant increase in the teaching and learning of foreign languages since linguistic skills are highly critical for employment and careers. Therefore, students have to develop learner autonomy (LA) and become autonomous learners in language learning. An autonomous learner is a person who has full capacity and is willing to take charge of their own learning (Gathercole, 1990). They adopt the attitude of an independent learning process in which they are able to choose their own goals, materials, resources, methods, and tasks to achieve their targeted language. They can also determine the objectives by defining the contents and progressions, selecting

methods and techniques to be used, monitoring the procedures of acquisition, and evaluating what has been acquired (Holec, 1981).

However, in most cases, English is taught using the traditional method. The teacher is the center of the classroom, and students become less active but more dependent on the teachers' guidance (Begum & Chowdhury, 2016). They become inactive as they cannot know what they should do in order to improve their language acquisition. In other words, they do not know thoroughly what strategies are used for LA development. Furthermore, although many studies have been conducted to discover strategies used by students in LA development, very few have been conducted to discover what strategies are used by secondary school students in both international and Vietnamese contexts. Therefore, this study aims to

explore the students' perceptions of strategies used in LA development for learning EFL at a secondary school. The study attempted to address the following research question:

To what extent are strategies used for LA development in learning EFL among 9th grade students?

II.   A BRIEF LITERATURE REVIEW

There have been a variety of definitions of LA development over the past thirty years. Holec (1981) defined LA development as determining the objectives, defining the contents and progressions, selecting methods and techniques to be used, monitoring the procedures of acquisition, and evaluating what has been acquired. Benson (2001) also stated there are three main components of LA development: students' ability to take charge of their learning, students' desire to be in control, and a learning environment that supports learner control. According to Rivers and Golonka (2009), LA development consists of the attitude of managing learning independently and actively. Students bend over backwards to set up their own learning program, which includes goals, curriculum, pedagogical methods, and content. Hence, LA development can be identified as self-management with the ability to make decisions, which must be acquired by students. In addition, Little, Dam, and Lengenhausen (2017) defined LA development as the ability to identify and direct one's own learning toward one's own needs.

LA development involves students using a number of learning strategies that they are capable of applying flexibly in different contexts (Cook, 2008). Specifically, students should know their purpose of learning, have insight into what they want in order to be able to decide learning objectives, identify strengths and weaknesses, find support from teachers and peers, and collaborate with others based on their own needs to achieve language acquisition. It is fundamental for autonomous students to identify goals, formulate their own objectives, and change goals to suit their own learning interests and needs. In addition, goals turn out to be a direction to address their needs, as what they want to achieve is in relation to specific goals (Benson, 2011). When students are able to set goals for the learning process, they demonstrate a positive attitude when deciding on learning materials and other resources (Blidi, 2017). Carrying out appropriate learning strategies in relation to specific goals is another aspect that an autonomous student should do to develop learner autonomy. Griffiths (2008). What is more, making and implementing learning strategies for LA development should come to an end with the evaluation of the learning process and the outcomes. Moore (2015) states that an autonomous learner is responsible for the conception of how to evaluate their learning, from which

they acknowledge all the strong and weak aspects of self-learning. Moreover, achievement of goals can enhance students' motivation, which can support LA development (Benson, 2011). Once they achieve set goals, they feel enthusiastic and confident, and they become more motivated as they experience their own value. This contributes to supporting LA's development. Considering all of the above strategies, to develop learner autonomy, a student is encouraged to be responsible for identifying his own learning needs, set learning goals to address those needs, identify resources and materials, apply appropriate learning strategies, and evaluate the learning process and outcomes to achieve learning goals.

III.   METHODOLOGY

3.1. Research site and participants

The research was conducted at a state-owned secondary school (SOSS) in Ho Chi Minh City, Vietnam. The school was founded in 2018, and it is training 6th grade to 9th grade students. The total number of students at the school is about 2.150, and the total number of English teachers is 10. Each teacher is in charge of 5–6 classes. Despite the limited facilities and its rural location, the school always puts students at the center of education in a dynamic environment. The sample for this study consisted of 152 ninth grade students from four classes at SOSS. All the students are mature enough to understand and take charge of answering the questionnaire because they are going to complete their secondary level. 81 of them (53.3%) are male, and 71 of them (46.7%) are female. Their ages range from 14 (75%) to 15 (25%). 33 of them (21.7%) have learned English for 3-5 years; 55 of them (36.2%) have spent 6–8 years learning English; and 64 of them (42.1%) have learned English for 9–11 years. All of them spend 3 hours per week studying English at school.

3.2. Research instrument

The current study employed two research instruments, including a questionnaire and an interview. The questionnaire has two main parts: Part A, with five items, is about participant demographic information. Students were required to give their personal information, including their gender, age, grade, number of years in learning EFL up to now, and number of hours spent learning English in classrooms per week. Part B includes 38 items that delve deeper into students' perceptions of their strategies for LA development in learning EFL. This part uses a five-point Likert scale ranging from 1 (not at all true for me), 2 (seldom true for me), 3 (sometimes true for me), 4 (often true for me), and 5 (always true for me). Cronbach's alpha of the questionnaire was.908, so the reliability of the questionnaire is high. Finally, the interview responses used

as qualitative data revealed students' deeper understanding of strategies in LA.

3.3. Procedures for data collection and analysis

Students were not involved in the study. It is necessary to ensure that students understand all questions and feel comfortable answering them. As a result, changes were made to make it more appropriate for and consistent with research criteria, as well as easier to understand for students. Second, 152 students participated in the survey and 10 students volunteered to join the semi-structured interview. It took the students around 15 minutes to complete the final version of the questionnaire and 10 minutes to answer the final interview questions. For questionnaire data analysis, "descriptive statistics" with the calculation of mean scores and standard deviation through the use of SPSS Statistics version 20.0 were employed. The mean scores for the students' level (extent) of using strategies for LA development were interpreted as follows: M = 1.00–1.80 (very low); M = 1.81–2.60 (low); M = 2.61–3.40 (moderate); M = 3.41–4.20 (high); M = 4.21–5.00 (very high). For interview data analysis, "content analysis" was employed. The students' responses were coded as S1, S2, S3, etc. to S10, and the interview questions were coded into IQ1, IQ2, IQ3, IQ12, etc.

IV. RESULTS AND DISCUSSION

4.1. Results

In this section, both qualitative and quantitative data collected to address the research question are presented. Quantitative data are presented first and are followed by qualitative data to obtain triangulation. It can be seen in Table 1 below that all six categories of strategies were employed by the students to develop their learner autonomy. However, among six categories, five of them were used at a moderate level, and one of them was used at a low level, with a range of mean scores from 2.49 to 3.34. More specifically, "identifying learning needs" and "achieving learning goals" were reported to be used by the majority of secondary students because these strategies came out with the highest mean score with M = 3.34 and 3.05 and SD =.662 and.635, respectively. The other 3 categories of strategies obtained a lower level of use, including "setting learning goals and making plans to address needs," "applying appropriate learning strategies," and "evaluating learning process and outcome," M = 2.8, 2.72, and 2.65, and SD =.684,.594, and.565 respectively. The only category of strategies that they seldom apply is "identifying resources (human and material) for help". It can be said that the students rarely used this category of strategies (M = 2.49 and SD =.648.

Table 1: *Descriptive statistics of 6 strategies used for LA development*

No.	Strategies	N = 152		
		Mean	St. D	Level (extent)
1	Identifying your own learning needs	3.34	.662	Moderate
2	Setting learning goals and making plans to address those needs	2.80	.684	Moderate
3	Identifying resources (human and materials) for help	2.49	.648	Low
4	Applying appropriate learning strategies	2.72	.594	Moderate
5	Evaluating the learning process and outcomes	2.65	.565	Moderate
6	Achieving learning goals	3.05	.635	Moderate
	Total	**2.84**	**.429**	**Moderate**

For more details, in term of the category of **"Identifying learning needs"**, the two strategies including "Learning 4 English skills (listening, speaking, reading, writing) to become good at communication" and "increasing grammar and vocabulary knowledge every day" were used at a high level with M = 3.56, SD = .882 and M = 3.60, .965 respectively. The other three strategies were used at a moderate level; i.e., students sometimes identified what needed doing inside and outside the classroom to enhance English knowledge, figured out what skill needed learning and practicing in each activity, and identified what

points of grammar and vocabulary needed to be learned and practiced in each activity and unit with M = 3.25, SD = .766 with M = 3.21, SD = .858 and 3.10 and St. D = .836 respectively. In addition, qualitative data from the interviews revealed students' similar opinions as follows*: "I determine to study 4 skills: speaking, listening, writing, reading and enhance grammar, pronunciation and vocabularies in order to make language acquisition." (S1); "I have to improve 4 skills (listening, reading, writing, speaking) as well as vocabularies so that I could use English in daily life efficiently." (S7) and "In class, I am*

excited about grammar lessons, I listen to my teacher's explanation of grammar carefully and take notes of grammar points, then at home, I try to do all homework from my teacher and learn by heart all vocabularies in textbook" (S9).

Regarding the category of **"Setting learning goals and making plans to address needs"**, all 5 strategies of this category were used at a moderate level, there is one strategy of "setting up learning goals for semester for gaining high study results" was employed the most in their learning with M = 3.09, SD = .986, followed by other three strategies with lower mean scores which were used at the same moderate level: "arranging and balancing time to study inside and outside classes", "Setting up objectives for each class session for learning English pronunciation, grammar, vocabulary and skills", and "designing clear study plans for learning each English skill" with M = 2. 82, SD = .950, M = 2.97, SD = .942 and M = 2.82, SD = .950 respectively. Only one strategy was used at the low level: "setting up time to learn and practice English pronunciation, grammar and vocabulary with the lowest M = 2.39, SD = .991. This means students rarely set up time for learning and practicing English pronunciation, grammar and vocabulary. The above quantitative data is also supported by the qualitative data from the interviews as expressed by several students as follows: *"In each semester, I have to learn at least 300 new words, make clear of all grammar points in textbook, and I sometimes check whether I achieve my learning goal or not" (S1) and "To me, each semester, I have to know what to learn, how many lessons do I have from my textbook. Then I list down topics, vocabularies and grammar points at the end of each semester" (S6).*

Concerning the category of **"Identifying resources (human and materials) for help"**, among 7 strategies, 4 strategies were reported to be used at a low level; i.e., "going to the school library to read other English books besides the textbook" with M = 2.11, SD = .987, "buying grammar and vocabulary books from bookstores for self-learning" with M = 2.35, SD = .800, and "asking teachers to help me when having problems in learning English through emails, Zalo or Google meetings outside the class" with M= 2.35, SD = .998. Obviously, the strategy of "making friends with foreigners to practice English speaking skills" is the least used strategy among those 4 mentioned ones. Qualitative data from interviews supported the quantitative data as follows: *"I rarely contact my English teacher as it is not my habit and she may be busy with her family" (S2) and "I don't contact anyone outside class. I study English by myself" (S4).* However, 3 out of 7 strategies were used at a moderate level such as: "asking friends to help when having problems with English learning inside and outside the class", "using internet and computers

to study and improve English", and "autonomously searching and preparing learning materials before and after class sessions for better class participation and understandings" with M = 3.01, SD = .917, M = 2.89, SD = .855 and M = 2.82, SD = 870, respectively. Qualitative data also support quantitative data: *"I send message via Zalo to my friend to ask about homework and how to do homework" (S2), "I study with my classmate twice a week to do homework, review lessons. Normally on Thursday and Friday, 1 hour each time" (S3) and "I listen to some English YouTube channels to practice listening, vocabularies and speaking." (S3)*

When it comes to category of **"Applying appropriate learning strategies"**, data indicated that students used all strategies at a moderate level except "participating in activities where I can work with other students in the English lesson" which was used at a low level with M = 2.55, SD = .996. Students in the interview shared the same opinion: *"In classes, I try to listen to teacher's lesson. In my opinion, grammar is very important but I don't enjoy working in group with others in classroom" (S5).* On the contrary, students tried to remember expressions used by teachers or friends that they found new and interesting, and they sometimes watched English video or movies to improve English skills are the items with highest mean score with M = 2.91, SD = .945 and M = 2.86, SD = .952 respectively. These are followed by "trying to use English dictionary to learn more new words", "listening to English dialogs on YouTube and repeat them many times to learn speaking skills", "doing assignments which are not compulsory to improve grammar and vocabulary knowledge", "actively doing the assignments independently inside and outside the class", and "looking for opportunities to use English as much as possible" with M = 2.78, SD = .976, M = 2.72, SD =.748, M = 2.70, SD = .941, M = 2.68, SD = .946, M =2.61, SD = .870 respectively. Regarding the qualitative data collected from interviews, most of them coincided with quantitative data. For example, several students expressed, *"In class, I follow my teacher's instruction. At home, I use app Mochi Mochi to improve vocabularies and study at an English center" (S2), "In class, I pay attention to grammar lessons, I listen to my teacher's explanation of grammar carefully and take notes of grammar points" (S6) and "In my opinion, grammar is very important. I spend at least 1 hour to do grammar exercises at home every day. I buy grammar books and practice grammar." (S5)*

For the category of **"Evaluating the learning process and outcomes"**, 3 out of 7 strategies were reported to be employed at a moderate level. Above all, in order to evaluate learning process and outcomes, over half of the students admitted that they all noted their strengths and

weaknesses in learning English and improve them with M= 2.91, SD = .992, followed by "thinking about which resources work best for English skills, grammar and vocabulary (e.g., YouTube, newspapers, grammar books, vocabulary books)", and "analyzing the reasons to make mistakes and correct them to improve English learning" with M = 2.89, SD = .711, M = 2.70, SD = .914, respectively. In terms of qualitative data, several students reported their opinions as follows*: "I use YouTube channel: Tex-ed (I listen to many topics about science), or watch cartoon movies (Madagasca, etc.)" (S1)* and *"I listen to some English YouTube channels to practice listening, vocabularies and speaking. Moreover, I buy some vocabulary and grammar books to enhance my vocabularies and grammars" (S3)*. The rest four strategies were seldom used by the students, such as: "knowing which strategies work and do not work in my English learning" with M = 2.60, SD =.978, "having ways of assessing how much has been learned and understood" with M = 2.43, SD = .981, "asking the teachers and peers to give feedback on learning" with M = 2.55, SD = .920 and "checking the tasks planned in advance in English learning outside the classroom" with M = 2.51, SD = .846. The students' opinions during the interviews revealed the same information as follows: *"I rarely contact my friend after class unless I have a final exam and need to review lesson, so I ask her for help upon some difficult grammar such as tenses" (S7)*.

Last but not least, with respect to the category of **"Achieving learning goals"**, the findings of the study revealed that to achieve learning goals the students applied all 6 strategies at a moderate level. For more details, they "sticked to their goals even some in-class and out-of-class tasks are difficult" with M = 2.88, SD = .923, "carefully considered whether my learning goals are realistic and doable" with M = 2.93, SD = .851), and enjoyed being challenged to achieve learning goals with M = 2.93, SD = .672. More interestingly, the rest 3 strategies below have higher mean scores. They are "going back to their goals and see if they had achieved their learning goals", "tending to be motivated when meeting deadlines for any goals", and "being aware that if they were more autonomous in learning, they would receive better grades in English subject" with mean scores ranging from 3.13, 3.22 & 3.22 and SD = .933, .837, .805 respectively. Regarding the data collected from the interviews, several students reported that: *"in each semester, I have to learn at least 300 new words, make clear of all grammar points in textbook, and I sometimes check whether I achieve my learning goal or not" (S1)* and *"I feel more discipline if I reach my learning goals." (S6)*

4.2. Discussion

Regarding the strategies used for LA development in learning EFL by the 9th grade students at SOSS, the findings of the study revealed that most of the students seemed to acknowledge the many strategies applied for LA development in their EFL learning, although these strategies were used at a moderate level. These findings are consistent with the theoretical foundation related to strategies in LA development that was written by Benson (2011) and Nguyen Thi Cam Le (2008), which revealed that being able to plan, monitor, and evaluate their own learning appeared to be the recipe for a successful autonomous learner.

For more details, in terms of identifying one's own learning needs, it was explored that the students often figured out their own learning needs in their process of learning autonomy. The findings confirmed the results discovered by Little, Dam, and Lengenhausen (2017) that LA development is the ability to identify and direct one's own learning toward one's own needs. It is also in line with Joshi's study (2011). One of the possible explanations for this result is that 9th graders might have to prepare for the graduation exam. The importance of this exam may make them better aware of their duties and needs for self-study.

With respect to setting learning goals and making plans to address those needs, it was moderately used by students. The findings are compatible with Yan (2007). It was concluded that students knew how to set goals for each semester to achieve high study results. They were also aware of balancing time to study both inside and outside of class. This might explain why students in grade 9 are mature enough to handle their own learning. However, they rarely set aside time to practice English pronunciation, grammar, and vocabulary. It was probably that the lack of support from teachers or any external source might make them ignore the importance of pronunciation, grammar, and vocabulary in learning EFL.

Regarding identifying resources for help, the findings indicated that students used these strategies at a low to moderate level. It can be seen that students rarely have contact with teachers outside of classrooms or go to the library to search for further learning resources. It is likely that teachers are so busy with their own lives after classes that the library lacks essential facilities, which may demotivate students in their LA development. Nevertheless, they have more contact with friends after classes to ask for learning support. This means they may have a stronger bond with peers outside of class, or the availability of the internet can make them more autonomous and active in self-learning. Hence, they can autonomously search for and prepare for new classes at home. The findings shared some similar results with those of Duong Minh Tuan's study (2012), which stated that students were very good at both

working with friends and without teacher aid outside classrooms.

In terms of applying appropriate learning strategies, students reported that they just employed these strategies at a moderate level. However, this proved that they all had awareness and knew how to apply strategies to their LA development. The finding is in line with the study by Nguyen Thuy Ngoc Han (2021). With the innovation of information technology, students can take advantage of many English channels on the Internet to learn by themselves. However, they may need more training to use appropriate strategies for gaining the best results in LA development.

For the category of evaluating the learning process and outcomes, it seems that students did not evaluate their learning process and outcomes, nor could they apply these strategies well or frequently. The result is consistent with that of the study conducted by Daflizar, Sulistiyob, and Kamil (2022). Students need to identify their strengths and weaknesses or figure out what resources work best for their EFL learning. They should be active learners both inside and outside of class. They also need more training in strategies to help them know how to assess learning results. Teachers should give initial guidance on what categories to use to evaluate learning outcomes and follow up with students during the learning process. Hence, they will be able to evaluate which strategies work or do not work in order to improve English learning.

Last but not least, among the six categories of strategies, "achieving learning goals" appeared to be the most used category. The finding is consistent with that of a study by Nguyen Thi Bich Phuong and Duong My Tham (2022). Students had reflections on their own learning processes and admitted that achieving learning goals can motivate them and enhance both their LA and their learning outcomes. However, they should practice these strategies more frequently. Teachers should encourage and remind students of their learning goals to see whether they achieve them or not. This helps them discover what they should do and what strategies should be applied to meet their goals and needs. In turn, they will be more motivated to improve their L.A.

V. CONCLUSION

The current study reveals the six categories of strategies that 9th grade students used in their LA development in EFL learning in SOSS in Ho Chi Minh City, Vietnam. Although these strategies were employed at a moderate level, it is evident that among the six categories, "identifying one's own learning needs" and "achieving learning goals" were used by the majority of the students,

while "setting learning goals and making plans to address those needs", "identifying resources for help", "applying appropriate learning strategies," and "evaluating the learning process and outcomes" were less frequently employed.

Based on the study's findings, several recommendations are made for both EFL teachers and secondary students. For teachers, it is recommended that they play an important role in shaping students' LA development. At the beginning of each semester, teachers should have a discussion with students about figuring out their learning needs and how and what to do to improve their English skills as well as their knowledge of grammar and vocabulary. In addition, teachers should encourage students to set aside permanent time for learning English every single day, so that their learning process can continuously bring out the best results. Teachers should introduce to students the strategies and resources to be used based on the students' abilities. For example, teachers can offer students English apps, YouTube channels, English-speaking groups, or any extra books of grammar or vocabulary to do at home. Lastly, teachers should give feedback at the end of each course so that students can see whether they apply appropriate strategies or not and how much they can learn, understand, and improve their LA. For secondary EFL students, they should spend more time learning EFL outside classrooms; being disciplined in their learning is also a must. To succeed in learning English, they have to apply more strategies and stick to their learning goals as much as possible.

The study was conducted at SOSS in Ho Chi Minh City, Vietnam, with the participation of 152 ninth graders. Hence, the study's scope is likely to be limited. Further studies in the future should emphasize the importance of LA development so that results can be extrapolated to other similar EFL settings. A larger sample from a wider range of academic levels and research sites should be made available.

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Oppression of the Subaltern: A Depiction by Mulkraj Anand in his Untouchable

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Abstract— Anand is largely remembered for his depictions of the oppressed class in India. He had got an international acclaim because of his perceptive insight into the lives of the oppressed class in India. Untouchable ,being his first novel that was published in 1935,is well known for his analysis of the exploitation and subservient, pathetic conditions of the lower class people that he depicts through a character like Bhaka .though the novel presents incidents that happened in a day in the protagonist's life,by large it speaks about the oppression of the lower castes by the upper castes that was very much visible in the colonial as well as the postcolonial India .the novel mainly focuses on the subaltern that was and also is the most burning issue in the Indian subcontinent. The novel displays the pretentions, snobbery and flamboyance gestures of the upper class against the lower classes

Keywords— Oppression, subaltern, under privilege, untouchable, Caste.

The novel Untouchable presents a remarkable opening for the Indian English writer to investigate new world of subalterns. It states a hope both for the untouchable Hindus and India, bringing the philosophy of Gandhi which efforts to raise consciousness with the purpose of removing the caste system as well as hierarchical system of the Indian culture. They are common victims and suppressive as they do not have the economic and political power to fight back the upper-class people's supremacy MulkRaj Anand is a prominent English writer of his era. He is belonged to the literal spectrum of the 'Big Three' of the Indo-Anglican fiction. He raised his pen against the class and caste systems of our country during the decade of 1930s. He was born on 12 December 1905 in Peshawar, the capital city of North West Frontier Province of India before the country's partition. He is considered extraordinary novelist for his effort to represent the deprived and the subjugated people who are struggling for their existence. Mulk Raj Anand published his first novel Untouchable in 1935, which concentrates on the miserable life of subalterns who attempt to change their existing state by entering the centre from the margin, but their endeavour falls apart when it comes to face reality. The depiction of the subalterns in this novel is the crucial subject to be analysed critically. Anand echoed the real situation of Subalterns, their mentality and reality. In the Indian cultural context, subalternity occurs on the basis of caste, class and gender. The caste system has played a great destruction to the people of our country. Under the British rule, the situation was not different. The caste system is deep-rooted in our country from the time immemorial. Untouchability, a social evil, is by- product of caste system.

The term 'subaltern' does not mean today what it meant in 1982. Recently the term Subaltern is used in broad perspective as synonym for minorities, subjugated women, refugees, colonial subjects, the illiterate, and children whose voices have been muted. The Postcolonial writers have been trying to bring consciousness to the oppressed, marginalized or so-called Subalterns. This consciousness shall help them to move from margins to the centre of the society. untouchability began with the religion of Hinduism and later it blows out into the origin of the Hindu societies in India. Mostly, the aristocratic people like Brahmins, use the religion to defend a strongly defined ordered structure of society to control the

economically lower-class people. They are common victims and they accept suppression as they do not have the economic and political power to fight back the upper-class people's supremacy. They are not able get the voice to speak out their condition and portray themselves before the world. The concept of subaltern covers not only the untouchables but also all the poor and marginalized groups of people. These subalterns have very few chances to change their fate in society which is measured by the upper class and closes the options like consciousness, education and equal rights to raise their status.

A nation, a country, a society or a community can never be prosperous where people treat each other on the basis of religion, caste or creed. Where certain people try to get hold of anything and everything and thus deprived the rest of the masses even of their basic commodities like food, shelter, water etc. That is what prompted Mulkh Raj Anand to write

Untouchable. One of the prime concern of the novelist is to highlight the course of marginalized. He is not a writer of imagination but of reality, which he had found and experience in India. He has seen India dividing into two conflicting forces- the people governing or caste Hindus and the people governed or marginalized. He wished to write about the folk whom he had known from very close. The novel peeps into the life of outcaste, Bakha who represents the misery and inhuman treatment of the marginalized and the have-nots before independence. The novelist narrates the incident occurred in the life of Bakha, which spans over a single day but in reality every day of Bakha's life is full of such incidents. He is not an individual but a type which is always underestimated and oppressed by the caste Hindus. Bakha feels like a caged bird that

flutters its wings for a free flight but he finds himself helpless to do so. Bakha is chained in such a suffocation partly due to the surroundings, uncongenial and unhygienic, where Bakha has to live and partly due to the treatment which he met at the hands of caste Hindus. We are given the detailed description of the surroundings: "The absence of drainage system had through the rain of various season, made of the quarter a marsh which gave out most offensive smell" (P. 11)

By portraying Bakha, as an outcaste, the novelist has hammered hard on the Hindu religion which is constituted on the basis of various castes. Though this caste conflict was on its summit before Independence, it is still seen much or less, almost in every sphere of life

Literature is a tool that draws the openness and fight for subjugated people. Like other literatures from different places of the world, Indian English writers have marked

those subaltern issues with special attention in their works Gandhi realized that the people of India should be freed not only from the British rule but also from the depravity of caste system. Gandhi had made tough efforts to travel all over the country to spread the message of love and brotherhood and had appealed to the people of

our country not to indulge in inhuman activities of caste system. Anand pictures this in the ending while Gandhi comes to bulandshah village and speaks to the people in golbagh.

The fight against the Injustice of caste ism is in fact not new to the Indian writers ,to date back Basavanna, a 12th-century Indian statesman, philosopher, poet, social reformer also had spread social awareness through his poetry, popularly known as *Vachanaas*. He rejected gender or social discrimination, superstitions and rituals to every person regardless of their birth, to be a constant reminder of one's bhakti (devotion) to Shiva.

Basava taught that every human being was equal, irrespective of caste, and that all forms of manual labour was equally important. Sharanas welcomed anyone, whatever occupation he or she might have been born in, to convert and be reborn into the larger family of Shiva devotees and then adopt any occupation he or she wanted. Basava insisted on ahimsa or non-violence and vehemently condemned all forms of sacrifices, human or animal

. This movement not only had all the general characteristics of the bhakti movements but also managed to grow beyond them. Everyone associated with the movement was a devotee whose aim was nothing but realization of god. This otherworldly outlook however did not prevent them from addressing the issues faced by the people in the real world. They thought and worked hard to improve the prevailing social conditions. The movement produced more than two hundred people who composed vachanas (couplets). Let us note the profession of a few of these poets – boat rowers, barbers, tailors, fishermen, wood-cutters and hunters to count a few. Many dalits like Maadara Chennayya too have composed vachanas. More than thirty women have composed vachanas. Women poets like Akka Mahadevi were also independent thinkers who posed many hard questions to the society. Urulilingappa and Kalavve were a dalit couple and they both composed vachanas. Sankavve a prostitute, is perhaps one of the earliest women writers of India compose vachanas still remains a mystery. Basavanna whom Allamma describes as a symbol of the "energy of the age", was the central personality of the movement and an inspiration.

The caste ism which prevailed from the chronicle and the rotten, evil practice of the Indian society, people used to see them from generation to generation. It steadily became a civic norm and custom to be followed by every upper class and lower class who are living in a society. This acceptance of the devastating caste ism is adopted and accepted by everyone who are doing this discrimination proudly, caustically or those who miserably, vulnerable suffering from this. Mulk Raj Anand illustrates this acceptance through his work and incidence where Sohini, his sister after getting molested and criticized by the society as blamed because of hypocritical or treachery by Kali Nath she accepted the humiliation. She said to her brother Bakha that it is ok to go to a home as we are of lower castes, no one listens to our voice. when Bakha came home and told all the incident to his father he ignored as he knew the ritual and evil humiliating custom which shows his fear and acceptance of this system prevailed in Indian society. Another incidence which demonstrates the acceptance and fear is when the long humiliating and ugly events happen in Bakha's life like being bitten by the upper cast, humiliated by a lady and many more. He went to his friend where he shared his day events a friend Chota in angered tone reply that we have to do against such inhumane and evil conduct done by the upper class.. .

 Mulk Raj Anand is a writer of social realism and a spokesman of the underprivileged and the poor. Most of the major issues that prevailed in colonial Indian society such as caste-class based discrimination, exploitation, poverty, child labour are presented through the child heroes. As a child, Anand himself was the witness of the bloodshed in Jallianwala Bagh in Amritsar. Once as a boy he was even apprehended by the British police for breaking the laws of curfew of which he hardly knew the meaning. All these incidents instilled a deep sense of protest against Britishers. Mulk Raj Anand's works chiefly deal with the sufferings and agonies of child protagonists. As a writer he experimented with child psyche. What makes his writings distinct is the fact that dealing with the adult psyche is an easy task, but the portrayal of a child's psyche is surely a daunting duty. Anand's depiction of child hero is vivid because he himself lived with them a lot during his childhood.

As far as the theme in the Anand's work is concerned, it is also a fine experimentation. As Anand is a writer who is the eyewitness of colonial, post-colonial period. He depicts issues like exploitation by Britishers, poverty, impoverishment etc., before him no Indian writer in English did dare to choose them in his work as subjects

Anand is thought to be a writer who instead of imitating the Western style and models invented his own styles and techniques with an Indian flavour. The fine use of Indian English, portrayal of the characters, child heroes and the themes makes Anand works distinct and prominent one. These strategies immediately capture reader's attention and leave the reader with imprinted picture in his head. Moreover, all these experimentations set up the platform for the coming writers in Indian English literature.

Mulk Raj Anand depicted the practice of untouchability, essentially a matter of pretentious religiosity and exploitation. By a very well worked out technique of dramatic irony, Mulk Raj Anand in Untouchable exposed the social realism in contemporary Hindu society. Mass society theory argues that social movements are made up of individuals in large societies who feel insignificant or socially detached. Here we take our protagonist Bakha who is an outcast in the society and he has an oppressed feeling of protest in himself this wrong approach of the society. Anand in 'Untouchable' apparently gives three solutions to wipe out the problem of untouchability. They are Christianity, Gandhian way and the last is the use of Mechanical Device (flush system) to clean latrines. The non-discriminatory attitude of the non-Hindus makes the untouchables realise and tends to draw them closer to the non-Hindus such as the Christian missionaries who exploit the caste differences and untouchability among the Hindus to draw the untouchables into their religious fold. It is over seventy years of independence but the problem of caste persists even today.Till now we are not able to wipe and clean the slate of social inequality. But we can proudly say that Mulkraj Anand's Untouchable ignited the voice of social protest against this evil practice.

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The Moor and the fair lady- An analysis of Othello, Shakespeare's play through the lens of marginalisation

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Abstract— *William Shakespeare's play Othello features the life of Othello, a black Moor, a Muslim, who although is the most trusted man of the King of Venice, struggles to fit in with the prominent White, Christian medieval framework of Venice. He indirectly subscribes to the prevailing morality and thinks himself inferior to the rich, white European Christians. He tries to be like them, imbibing their values and their codes, but still struggles with his different color and has an inferiority complex. This ultimately leads to his downfall and it results in him killing his beloved wife, Desdemona and it ultimately led to his suicide.*

Keywords— ***Othello, black Moor, King of Venice.***

INTRODUCTION

This article tries to view the Shakespearean play Othello through the lens of marginalisation and tries to ascertain the possible harmful psychological effects for marginalisation and how it destroys the marginalised people in their desperate bid to conform to societal expectations placed upon them and not be outsiders. Such an attempt on their part does not give them the access to society as a member which they crave, but rather destroy their entire notion of identity and brings great physical and mental after-effects.

The marginalised are a group of people who had been removed from the mass society either socially, politically or economically. (Literature- A medium allowing us to understand the notion of marginalised communities). William Shakespeare's play Othello speaks about Othello, a Moor, a black man, who is a Muslim (Othello) He is a trusted man of the King of Venice and holds immense power. But, he still has a feeling that he is somehow not equal to the White Europeans surrounding him, and in a way to be like them, concurs to the dominant philosophy of that time which forbade erotic love between a man and a wife and likened that to adultery. Desdemona's father could not make himself accept that Desdemona eloped with Othello out of her own free-will, and thinks that Othello used witchcraft upon her to make her fall in love with him. He cannot understand how her fair daughter could choose

Othello, a black Muslim. This shows the prejudice that was associated with Othello, who represents the unknown, and on whom is accused demonic and evil powers. This shows the typical colonial mentality which treats the outsiders, the black, the different, as something to be hated and avoided. The villain of this play is Iago, a European white man, who loathes being under the service of the Moor, Othello, whom Iago thinks is beneath him. He swears revenge when Othello appoints Cassio, another officer on a post which Iago believed would be his. He poisons Othello's ear about speculations of Desdemona's infidelity which was his method of revenge against the Moor.

After countless veiled "hints" by Iago about Desdemona's affair with Othello's trusted man, Cassio, Othello strikes Desdemona and had an epileptic fit due to jealousy. This shows his underlying insecurity about his color and his anxiety about how a fair lady like Desdemona chose a black man like him. These thoughts might have been in his head after the incident with Desdemona's father, a Venetian nobleman, who accused Othello of bewitching his daughter. This shows the European mindset which would never accept someone who is not White or Christian and deems it impossible for a Euro pean woman to love a colored man in lieu of his own worth and not by any supernatural assistance.

Othello gets swayed by Iago's "suggestions" purely because of his feeling of subordination to the dominant European society in which he lives and which unconsciously defines his actions to appear like everybody else. He sees Cassio as the embodiment of everything he is not - fair, white, European man of good origins, as compared to himself – a black Moor with thick lips. He feels himself not deserving of Desdemona and feels that he is less of a romantic partner for her.

Desdemona, too, is marginalised – before marriage, she is under the control of her father, after marriage it shifted to her husband Othello. She fell in love with Othello by hearing his stories of valour and for her that decision, she is disowned by her father. She is the archetypal fair European lady, who is under the grip of philosophy that dictates that love between a man and his beloved should be strictly for reproductive purposes and anything more steps on the close territory of prostitution. Her standing as an upper-class, white European woman is used as the trump card by Iago in his master pan to bring Othello down as that position is used by him to make Othello feel himself as undeserving of Desdemona's affections. She loves Othello and had to bear his beatings which were borne out of his jealousy and suspicions which had no solid proof, which was just a mind-game played on him by Iago.

She is a character burdened by the patriarchal expectations placed upon women regarding purity and chastity and this coupled with Iago's ploy, led to her getting killed by her own husband Othello.

CONCLUSION

Othello and Desdemona are two characters who are marginalised by the dominant European, white, Christian Venetian society. Othello by his religion as a Muslim and his black color, Desdemona as a noble woman, a Christian and a fair lady. Both of them tried to "be like" everyone they saw around them, one by conforming to societal standards and the other by trying his utmost to become a member of the society, even at a cost of great personal loss. Both of them show what disastrous consequences can marginalisation wreak and how such people fall victims of scheming people who use their feeling of not-belonging and a social position dictated by societal morality for their own selfish ends.

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The Crisis of Liberati in George Gissing's *New Grub Street*

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Abstract— George Gissing is a famous essayist and novelist in the late Victorian era. His masterpiece New Grub Street reveals the negative impact of literary marketization on literature and even culture by describing the different living conditions of literati. The novel depicts three different types of literati images, namely idealists who adhere to artistic standards, utilitarians who cater to the market, and female writers who are on the edge of literature, thus reflecting the writer's critical attitude towards the social reality that literature has become a commodity.

Keywords— George Gissing, literati, New Grub Street

INTRODUCTION

George Gissing (1857-1903) was one of the famous essayists and novelists in the late Victorian era and had the reputation of British Gorky. George Orwell mentioned Gissing at the beginning of an article as the best English novelist. His representative work *New Grub Street* reveals the negative impact of the marketization of literature on literature, academia and even culture and civilization by describing the different living conditions of literati. Q. D. Leavis once commented on the novel: "When Gissing took the life problems of the literati and the literary world as the theme of the novel, he made a permanent contribution to the English novel" [1] 266 . Gissing expert Robert Selig also pointed out that the novel is Gissing's classic and one of the best novels of the late Victorian era. Gissing's biographer Jacob Korg also commented that the novel is "an accurate description of the external reality that reflects the commodification of literature" [2] 365 , and Marcus Nissey also found that the novel has "an invaluable reference to contemporary literature". A sharp, faithful and reliable description of the world" [3] 1998 . One of the reasons is that

he restricted all the main characters to one social identity, the literati. The author originally planned to name this novel "The Literati", which shows that the life of the literati is an important theme of the novel. By describing the suffering and setbacks of professional writers, Gissing's goal is to criticize the social conditions that have reduced literature to a commodity. This paper argues that the novel depicts three different types of literati images, namely, idealists who adhere to artistic standards, utilitarians who cater to the market, and female writers who are on the edge of literature.

The English Dictionary compiled by Dr. Johnson, published in 1755, contained the entry "Grub Street", which was defined as: "Grub Street, a street in London, was a place where men of letters lived, who wrote mainly short stories. It also refers to any similar mediocre work." It Later changed to Milton Street (not named after the poet Milton), and now it has become a commercial center rather than a place for the literati. Grub Street is still used today and still refers to writers and journalists who have to make a living with a pen. Of course, New Grub Street took on a new look in the nineteenth century, reflecting the strong impact of

news, newspapers and periodicals on traditional literary concepts and creative and ideological literature and art in the commercialized market of literature. The literati fell to the bottom of the society; and the literati who regarded art as a business, as a profession, catered to the public's interest, engaged in the writing of news, newspapers and periodicals, and the literati who were morally depraved, talented and mediocre, became successful people with both fame and fortune. Through the characterization of three types of literati, Gissing believes that this phenomenon is a sign of civilization decline and criticizes it fiercely.

Two. Three Types of Literati Images

The novel depicts three different types of literati images, namely idealists who adhere to artistic standards, utilitarians who cater to the market, and female writers who are on the edge of literature, reflecting the writer's attitude towards the social reality that literature has become a commodity. criticism.

The first category of literati refers to idealists who cling to artistic standards, represented by Alfred Yule, Edwin Reardon, and Harold Biffen. They are either serious journal critics or serious writers, but they all maintain a relentless pursuit of art against the marketization of literature. From classical literary theory to nineteenth-century romantic literature to Matthew Arnold's cultural elitism, artists have embraced the notion that artists should rely on their own imagination to perceive and express "fundamental truth."

In this novel, Yule is one of the representatives of this kind of literati. Yule was the editor-in-chief of a literary review publication. He adhered to the literary values of Arnold and others, and tried to present readers with the best ideas and knowledge in the world. After the failure of this publication , he has always hoped to start a pure literature magazine. Originally, his daughter's inheritance brought him a glimmer of light, but his daughter's rejection and the shrinking of his inheritance made his biggest dream in life also vanish, and he could only write Some small articles barely make ends meet. Then his vision gradually blurred until he became blind, and his survival became a problem. In the end, he could only die in poverty and depression.

The tragic fate of the protagonist Reardon typically reflects the complete collapse of traditional literary views and cultural ideals. Born in the middle class, he received a good education in classical literature, and the classical world of ancient Greece and ancient Rome was his spiritual home. His ideal is to become a scholar and live an independent and quiet study life. But the magazine did not accept any anonymous articles, and his dream of being a scholar was soon dashed, so he turned to writing novels. However, his academic accomplishment, moral sentiments, and traditional literary views made him dislike anything that was mediocre, superficial, and ill-suited to readers' tastes . He despised newspapers and news literature, and despised advertising. As Milvain puts it, "He was an impractical old-fashioned artist who couldn't budge to meet the needs of the market.[4]4 However, the pressure of survival and the needs of the market, through his wife Amy, kept pressing him to give up his code to write for money, to let go of self-esteem and personality, to curry favor with the powerful, to rely on culture climb the ladder to the upper classes. In order to support his family, he began to consider market needs, but he lost his imagination and creativity, so he could only give up writing and become a hospital outpatient clerk, and his wife also left him. In the end, when he found a good career to get rid of poverty, his vain wife did not come back to him. Only when his son died of illness and he was dying did he reconcile with his wife, leaving the world with regret and pain. According to James, Yule's literary labor ended in sickness and death. [5]9

Another creative independent artist is Harold Biffen . Aesthetic criteria are the only criteria for Biffen to create this novel, although he knows that such a work is doomed to fail. The fact that he risked his life to save the manuscript of the novel from his humble attic despite the erosion of the fire is even more indicative of how much he cherishes the work of art and the fruits of his labor. At the same time, the fire also has symbolic significance. Biffen's suicide proves that in this dark background, even if the writers adhere to the principles of literature and art, they will still fight as if they were alone, falling into crisis repeatedly, and finally being swallowed up by the "fire". After more than half a year, Biffen finally completed his masterpiece after choosing his words and sentences and painstakingly. However, once his work was published, he was criticized in various ways. Numerous commentary articles have been vocal, accusing his work of not prioritizing entertainment. As a good friend of Reardon, he also found that classical

works were not commercialized, and was deeply attracted. From time to time they discussed Greek poetry for a little solace. Biffen's independence and strong self-esteem are also one of the reasons for his demise. Biffen has been living on the edge of poverty, and finally lost confidence in the world and had to end his life by suicide.

The second category of literati refers to utilitarians who cater to market demands, represented by Jasper Milvain and **Whelpdale**. Jasper Milvain is keeping up with the times. He came from a veterinary family and had two years of university education. He had been living under the protection of his mother and had no independent career. After his mother's death, he came to London and had to work on his own. He found that literati could also be successful businessmen, so he wrote various articles for newspapers and magazines, looked around for opportunities, courted celebrities, and got to know the editors-in-chief of various magazines, without any moral code. He said: "I only write to make money, never to write. My overall plan, my efforts: everything starts with money. I will not let anything hinder the improvement of my material conditions." [4] 141 His view of marriage can also reflect the utilitarian tendencies. His wife should be rich, beautiful and good-natured to help him achieve success in his career. His experience of finding a wife can be described as twists and turns. In the end, he succeeded in marrying the ideal wife, Reardon's widow, who was not only rich and noble to help him succeed, but more importantly, they shared the same values: hypocrisy, selfishness, contentment with material things, and both considered literature as a business. At the end of the novel, Amy plays the piano and sings while Milvain lies high in a dreamlike paradise.

Mr. Whelpdale is another utilitarian in the novel who caters to the market. In the first half of the novel, Mr. Whelpdale is still just a down-and-out literati, and his novels have repeatedly failed, and his three marriage proposals have been rejected. After suffering from hunger and cold, he finally gave up writing novels and made a living by teaching students to write and writing newspaper articles. Although he was not very successful in writing, he succeeded in teaching people how to write. He intends to make his newspaper for readers with little education, let them have something to read on the train or bus, "they want the lightest, most glaring tidbits—pieces of stories, pieces of descriptions, pieces of scandals, pieces of jokes, pieces of statistics, Fragments are stupid and miscellaneous. . . In my newspaper, each article should not take up more than two inches of space, and every inch must be divided into at least two paragraphs." [4] 419 He renamed the newspaper, achieved a new development in journalism and made a sensation in the UK. Eventually, he became editor-in-chief of the magazine, became a wealthy literati, and married Dora, making him one of the most famous and rich literati. It can be seen that the influence of utilitarianism lasted until the end of the 19th century, and further fermented in the literary world, leading to the survival crisis of traditional literati, and even those who made a living by writing could not compete with this value.

The third category of literati refers to female writers on the fringes of literature. Literary but not business-savvy, Marian Yule is arguably the most literary single woman in the novel, and her ethos and morals are the closest to artists like Reardon. She was her father's assistant at first, and used her father's fame to publish commentary articles. She often went to the British Museum to find information and became a "resident of the valley of the shadow of the book". Then she received a large inheritance and received Milvain's love, but suddenly learns that her estate has shrunk dramatically, Milvain abandoned her because of this, her father is in danger of going blind again, and she has to make a living by contributing to publications and take on the burden of supporting her family. Unable to appreciate the joy of literary creation. Bowing to the brutal pressures of survival, this talented romantic woman kept asking herself what was the point of making journal articles that were just commodities, and would rather throw away that pen if she hadn't had to support her family. She believes that literary and artistic work is like a malignant tumor. In the vast sea of books in the British Museum, it is like walking into a vast desert, which makes people lose their way and feel at a loss. Finally, when her father Yule died, Marianne left London to take up a job as a librarian in a small town, a subsistence job that distanced her from the sanctuary of true literature.

Dora and Maud, two well-educated daughters of the Milvain family, were also constantly tormented by life dilemmas. After the death of their mother, they had to move to London with Milvain to seek more opportunities, and tutoring and writing became their means of earning a living.

Both sisters have received good education, love to read and read newspapers, but they are half-literate people. For single women like Dora and Maud, marriage is a big problem. Their education gave them clear criteria for choosing a mate, would not marry a small proprietor or a tenant farmer, and lived too poor to be in contact with men of the upper class. Maud is a more realistic person. With her good cultural literacy as her capital, she married a vulgar and wealthy businessman and got rid of the embarrassment of life. For her, literature is not a lifelong pursuit and ideal, but a means of seeking life security. Dora is more romantic and idealistic than Maud. She is also Marian's best friend. She also uses her literary talent to write children's stories and has achieved success, but this kind of story is still not enough, and it is far from a real artist. big difference. To achieve a life of worry-free food and clothing, she still has to rely on marriage. In the end, she accepted Whelpdale 's proposal and became an editor's wife with a stable income, so that she could secure her future life. It can be said that the literary accomplishment of the two sisters not only made them barely make ends meet, but also became the biggest capital in their marriage market. As for the ideal of art, it is impossible for such women to realize it.

Three Gissing's Criticism of the Commercialization of the Literary Market

Since the 1820s, a huge middle-class readership has gradually emerged, the aristocratic subsidy system has gradually evolved into modern general commercial publishing, writers have become a profession, works have become commodities and entered the market, and art has succumbed to the laws of the market. And regarded as a specialized form of production, literature became a buying and selling transaction. Adam Smith wrote, "Thought or reasoning, like every other profession, becomes a peculiar commerce." [6] 64 By the time of Gissing's life, the commercialization of literature and the professionalization of writing had long been a generally recognized reality. The Education Act of 1870 only aimed at cultivating industrial workers. While it made most people literate, it also created a large number of readers with vulgar reading tastes and no ability to appreciate words. Milvain brilliantly describes the influence of the new journalism and the new market on literature at the beginning of the novel that literature is a kind of transaction today, and the literati who is smooth

sailing is the successful businessman. In the creative environment at that time, writing had been completely absorbed into the overall process of commodity production. Therefore, whether it was Yule who founded serious publications, or Reardon and Biffen who wrote seriously, they were all swallowed up in the wave of commercialization because of their adherence to the ideal of pure literature, and they paid the price of their lives for this. Failure was perhaps the most powerful indictment against society at the time. [6] Reardon's tragedy was caused by the conflict between ideal and reality, as Jacob Korg said, "Industrial civilization does not accept the art that Reardon offers, and since he cannot produce the products that meet the needs of the literary market, then He doesn't need to exist anymore." [2] 248 *New Grub Street* also deeply depicts the survival plight of middle-class women in the Victorian era. Although middle-class women in that era received a certain education and good culture, they could not be reduced to the plight of industrial workers, but their The choice is not very big, it is nothing more than the company of a tutor or a rich lady. In fact, it is not much different from being a servant, just a little more decent. In Gissing's time, literature became a means of supporting the family, and some women writers also participated in this trend, and even succeeded, such as Mrs. Gaskell, Trollope's mother Francis Trol lop. In "New Grub Street", readers can also see middle-class single women who make a living by writing. They are eager to make a living through writing, but they are still struggling on the edge of poverty, and they are unable to enter the mainstream of literature.

Four Epilogue

To sum up, by realistically portraying three types of literati images, Gissing wrote his real life in "New Grub Street". Gissing himself, like Reardon, Yule, and Biffen, is an artist who grew up in pain, struggled in poverty, failed in his career, and suffered setbacks in love and marriage. He is the poorest and most unfortunate literati in the novel. In this novel, Gissing writes into his works what he has heard, seen, and personally experienced about how poverty hinders the development of an artist's talent and how the commodified society of literature does harm to artists. The novel fully reflects the writer's profound criticism of the commercialized literary world, as well as his extreme anxiety about the writer's existential crisis, and even a

pessimistic attitude towards the late Victorian society.

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Can Meditation be a Remedy for Psychosomatic Disorder?

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Abstract— The practice of meditation has been associated with a wide range of positive physiological and psychological effects, such as reduced stress, improved emotional regulation, and increased overall well-being. In this research, the procedure of meditation that eliminates psychosomatic disorders is investigated. Psychosomatic disorders impact the mind and body. Mental disorders like stress and anxiety can lead to physical diseases like chronic pain and muscle dysfunction. This article investigates the possibility of meditation being used as a remedy for psychosomatic disorders. Examining existing literature on the topic reveals that meditation has been demonstrated to reduce stress and anxiety levels, enhance immune system functioning, and promote emotional regulation. The evidence suggests that meditation could be a possible alternative treatment for psychosomatic problems. This study discusses the mechanisms of Vipassanā and Yoga meditation techniques. The paper further highlights the necessity of seeking medical counsel and treatment and utilising meditation as an element of a comprehensive care approach instead of a stand-alone remedy. Overall, the paper indicates that meditation may be a helpful aid for controlling the symptoms of psychosomatic disorder, and it emphasises the need for additional research on the subject.

Keywords— Psychosomatic Disorder, Mind-body, Anxiety, Vipassanā, Mental Purification, Yoga

INTRODUCTION

Meditation has been around for generations, but the health benefits it may provide have only recently increased its popularity. Psychosomatic disorders are those in which mental states like worry or anxiousness directly cause or exacerbate physical symptoms. The potential of meditation as a treatment for psychological conditions is being increasingly recognised. Stress and worry, two common causes of psychological symptoms, can be alleviated through meditation. Pain and exhaustion, among other complaints, may be lessened due to possible immune system enhancement and inflammatory reduction. Studies have shown that practising meditation can help people develop to control their emotions, reducing their tension and boosting their well-being. In this paper, an attempt is made to investigate the mechanism of meditation responsible for eliminating psychosomatic disorders. The mind and body are affected when someone has a psychosomatic condition. The body suffers from mental dysfunctions such as anxiety and stress, which can contribute to some physical diseases

such as chronic pain and muscle dysfunction. An individual's mental state can influence their physical health to some degree. Concern with one's body, bodily sensations, and the effect that one's emotions have on one's internal systems are some of the many risk factors that can lead to psychosomatic disorders.

Meditation is a technique that can be used to move from the body to the mind, eliminate impurities, and purify the mind, all of which can help alleviate various somatic symptoms. When a person becomes angry, there is a strong possibility that their blood pressure will rise, along with their heartbeat and breathing rate. When the feeling of anger subsides, the usually elevated physiological processes typically return to normal. It demonstrates the reciprocal relationship between meditation and mental impurity and the direct association between the body and the mind. In any case, focusing on impure things can assist in achieving an equilibrium between the psyche and the soma. At the beginning of the meditation process, the meditator should focus on an "object of meditation," such as their respiration or a sensation

without responding to it. Because of this continuation, awareness is developed, concentration is evolved over extended periods, and the mind is helped to settle down, which helps the body relax.

At a higher state of awareness, consciousness develops so that the subject-object duality ceases to exist. Additionally, the mind becomes free of its impurities, and a clean mind, by its very nature, is once again full of love, compassion, sympathetic joy, and equanimity. There is a pathway in *Vipassanā* that can transform the habit pattern of the mind, and the mind can be made pure by washing away the negativities and defilements; then, one who follows it automatically emerges out of misery. In the yogic system, the *pañcakōṣa* (five sheaths) represents the psychological and spiritual levels of existence. The first four of these sheaths, known as *kōṣa*, range from the gross to the subtle at the transcendent dimension. A psychosomatic disorder is present at the gross level when the mind is distracted, impure, or otherwise out of equilibrium. When a practitioner moves from one level to another and reaches *ānandamayakoṣa*, they experience a purification of the mind, leading to a healthy collaboration between the mind and the body.

Psyche-soma and Psychosomatic Disorder

To begin, one must have a solid understanding of the components of psychosomatic disease. It is a disorder in the way the mind and body communicate with one another. Psychosomatic disorders may follow from stress to take into tension, including anxiety, headaches, hypertension, migraines, respiratory ailments, pelvic discomfort, gastrointestinal disturbances, impotence, frigidity, dermatitis, and ulcers. Psychosomatic disorders can also be caused by prolonged exposure to high-stress levels. When something occurs in mind, one can easily observe that its consequences manifest in the body. It is something that anyone can do. Let's look at the large structure of what it means to be human. When we talk about how the entire structure works, we are referring to how it appears to be a body to the extent that our senses can distinguish it. However, there is also a concealed component, which is the mind. It is not only the mind or the body in isolation; philosophy constantly challenges us to know what aspects of the mind-body problem still need to be acknowledged. According to psychophysiology, the mind and the body are not separate entities but are connected to and communicate. It is debatable whether psychosomatic illnesses are "pure medical diseases" or merely an irregularity that alters the function of a particular pattern of mind-body collaboration. Even though they are most commonly found in systems not subject to the person's voluntary control, psychosomatic illnesses can affect any part of the body.

The research conducted by Franz Alexander and his associates at the Chicago Institute of Psychoanalysis suggested that particular personality characteristics and specific conflicts may be the cause of particular psychosomatic illnesses. However, it is generally accepted that a condition's shape is due to an individual's predispositions and vulnerabilities. Emotional tension is thought to make pre-existing conditions worse, and there is some evidence that it may even cause illnesses that are not typically considered to be psychosomatic (such as diabetes or cancer) in people who are genetically susceptible to developing those conditions. We can make a few assumptions regarding the psychogenic origins of physical disorders. It is no longer thought that disorder results from an organ psychically communicating something; rather, it is now understood that disorder is a particular way of being inherent in the sick individual. From this angle, a sick individual is entirely different from a healthy person.

Human beings do exist and take on various positions and roles in the world, but the world and its roles are what they make of themselves. When considered in this light, psychosomatics is undeniably influenced by contemporary schools of thought in psychology, most notably the Dasein analysis developed by Heidegger and the existentialism developed by Sartre. Both of them point to the fact that they disagree with the Cartesian distinction, which is one way in which they are similar. Existence means human as they appear, body-mind, with its rational and irrational relationships, with their age, corporeality, affectivity, disposition, decision, sexuality, and with their being connected to everything essential in being human. The disease is not an accident; instead, it is a consequence of an interaction, a reaction to an "inclination," or a response to a demand that touches man as he stands in the world. Even though, if observed from a different perspective, this reaction would be considered a disease, We can't help but appreciate it. As a result, We cannot protect our patients from their illnesses and symptoms.

When conducting psychosomatic research, it is necessary to consider the interconnected nature of the psyche and body. This demonstrates that illness characterised by the psychosomatic trait is, in fact, a specific psychological condition. Being ill is not a casual event taking place in what's present, nor is it a troubled function or an altered structure; we are frequently struck by deviations from usual in structure and function without the subject being adverse, but being adverse restricts the progression of our lives, it requires a Psychological clarification, it is a datum that has been interlinked with the whole life. When a practitioner assists a patient, he is not helping the patient's body or mind; instead, he is attending to a human composed of both the body and the mind. Sometimes the doctor will use physical-

chemical methods, and other times they will help through psychotherapeutic means; however, they will not always do this because they believe that the cause of the patient's suffering is either psychological or physiological. We are unaware of the process by which the innermost life generates all of those somatic forms and reactions, nor can we determine how the determination works when we open or close a physical instrument such as a hand or a limb. Our way of thinking makes it inevitable that we will never fully comprehend the fundamental connection between the body and the psyche. We can only investigate its possibilities and breadth and the relationship's usefulness.

Still, the essential component of the connection between somatic and psychic processes will always remain a problem, no matter how much we learn about it. The so-called "mind–body problem" in philosophy, which is at the core of the psychosomatic challenge, is a fabrication. Since the beginning of time, when man first began to contemplate his unique being, the connection between the mental and the physical, sense and substance, has been a central topic of discussion in philosophy. Though, when the disorder was first hypothesised in terms of dysfunction in the body, the link between the mind and the body in terms of disorder became an issue. For instance, in ancient Greece and China, the concepts of health and disease were viewed holistically. In these cultures, maintaining healthy relationships with one's peers and the environment was regarded as being on par with maintaining a healthy diet and regular exercise. However, when the causes of sickness and health are narrowed down to a single aspect of the whole (such as the physical), our comprehension of illness and health becomes restricted to a reductionist framework. When viewed in this light, it is not difficult to understand how elevated glucose levels impact a person with diabetes or how a fractured bone can cause pain. We have a medical dilemma due to the emphasis placed on the somatic (the corporeal aspect of the body) as the origin of the disease. Not only is the primary focus of health care on the physical body, but a patient who suffers from a psychosomatic condition also has a pre-existing comprehension of health issues in somatic terms. We must not continue this way to find a solution to the age-old dilemma of the body and spirit. It is impossible to locate within the autonomic nervous system; the soul does not reside within the diencephalon any more than it resided within the cerebral cortex or the pineal region during the period of Descartes. When we investigate human behaviour in the context of illness, we are confronted with a typical challenge posed by Descartes's dualism of the body and the mind. Anatomical and physiological techniques broaden our perspective and are essential to clinical research. Such a rationalising work mode frequently accompanies significant advancement, and we benefit from both. Psychosomatics

can be seen as akin to the psycho-existential study of thinkers like Sartre and Heidegger. Even though it can't remove patients' symptoms and avoid being held accountable for actions, illness is not a random occurrence but rather a response to a pattern in life. Although we appreciate this pattern, we also recognize that our involvement allows us to influence it. The mode of existence in psychosomatics may be an attempt at rehabilitation or at least at establishing a possibility of releasing the self from its relationship and consolidation. According to psychosomatic theory, a person is the cause of their suffering and the pattern they follow throughout their lives.

A Meditative approach to Psychosomatic Disorder

Through meditation, one can move from a state of suffering to one of contentment, from a state of bondage to one of liberation, from impure to pure, and from distraction to concentration. Given that psychological disorders originate in the mind and manifest physically, it only makes sense to treat the mind to achieve a healthy body. The psyche is the place from which actions emerge. However, not every thought in one's head necessarily results in verbal or physical action. Mental volitions can give rise to very different physical actions, even when those physical actions look very identical. At the physical level, medical science has developed some treatments and cures. Still, at the mental level, an approach to meditation is essential because medicine fails to fix the imbalance or mental dysfunction. It directly connects to the emotional and passionate aspects of the psyche. *Vipassanā*, *Yoga*, and *Tantra* are some examples of meditation techniques that can help a person transcend restricted consciousness and rest the mind so that the body can become relaxed, tension and stress can be released, and the mind and body can be filled with joy.

Vipassanā Meditation deals with Psychosomatic Disorder

Making a conscious attempt to focus on a specific target is central to many meditation techniques. *Vipassanā* is a form of meditation first discovered and taught by the Buddha, also known as the "Great Physician" (*Bhaiṣajyaguru* in *Mahāyāna*). Seeing reality for what it is and remaining detached while doing so is at the heart of the *Vipassanā* meditation practice. In addition to being a method for increasing attentiveness, this is also an inquiry into the relationship between the mind and the material world. *Vipassanā* meditation is a scientific method for investigating the whole phenomenon of mind and matter. Psychiatrists can only study the human mind in a roundabout way, and even then, only to the degree that it can be deduced from a patient's outward verbal and physical behaviour as a reflection of their mental state. Direct investigation of the mind is at the core of the investigation

of meditation as an order. This kind of unmediated, individual observation has a long history in Asia and has been extensively practised there. The body, the sensations that occur within the body, and the influence that one's feelings have on one's internal organs are of interest to medical practitioners. Within the field of psychology, there are a few different treatments that work their way from the body up to the psyche. Jacobson's method of deep muscle relaxation, along with other modified muscle relaxation techniques and biofeedback treatment, are all instances of tried-and-true methods. Similarly, behaviour therapy addresses the body and its behaviours or reactions first and then addresses the client's feelings, either later or not. On the other hand,

Vipassanā has more in common with these other treatments than with psychotherapies. Although psychoanalysis focuses primarily on the mind and feelings at the outset rather than immediately on the body, it can still alleviate the physical symptoms being experienced. The Enlightened One, Gautama the Buddha, used the word *bhāvanā* to describe practices of mental development. Although meditation is a common meaning for this term, the word's precise meaning is "development" or "training." It is a term that alludes to particular mental activities and specific methods for concentrating and cleansing the mind. When we talk about "meditation" in this context, we refer to it in this specific way. Because India has a long history of various forms of spiritual practice, nearly all of the country's languages have their terms for the various meditation techniques practised there. Such terms as *dhyāna, japa, trāṭaka, sādhanā, vipassanā (vidarshanā), bhāvanā,* etc., allude to different types of mental practices. In the broadest sense, meditation is a practice that involves training one's mind to concentrate on various subjects. The ability to concentrate one's thoughts, which is required to complete any endeavour, is a significant component in investigating the mind-matter phenomenon. An extensive range of things can serve as focal points for concentration, including visual and auditory stimuli, as well as imaginations and verbalizations. According to the teachings of the Buddha, his primary mission was not to find a way to make everyone completely happy but rather to find a way for everyone to find a way to achieve a condition in which they are permanently free from the suffering that they have been experiencing. He asserted that alleviating suffering could not be achieved through conviction or rational reasoning alone. He suggested mindfulness as a "direct way" to confront suffering by transcending it, and he did this by focusing on the present moment. Interestingly, the Buddha

did not intend to establish a formalised structure for disseminating his insights, such as a religion or a group, and he did not do so. His dedication to the self-reliance and self-dependence of each individual exemplifies the very substance of mindfulness, as does the following quote from him: "Do not believe in anything just because it is claimed and spoken by many."[1] He argued that the only thing that should be considered valid is that which one has evaluated through instantaneous and direct experience. On this basis, awareness can be characterised by its two interconnected aspects, which are as follows: (1) the ability to perceive the current instant with objectivity and (2) an attitude that is non-judgmental and accepting of one's surroundings as they are. Mindfulness,

on the other hand, is experienced in the subjective and instantaneous "first-person perspective," or through the means of direct and impartial contemplation, in contrast to the contemporary practice of medicine, which can be seen as "objective" and a mediated "third-person perspective." The purpose of cultivating mindfulness is to get one's mind into a state of readiness to tolerate previously uncomfortable emotions more easily. To illustrate, anxiety does not have to be a problem if it is approached with the correct frame of mind and accepted. If a person can tolerate anxiety, it eventually loses its effect simply because it can be controlled; ultimately, the level of dread will diminish due to decreased emotional impact. Therefore, mindfulness refers to being aware of one's experience while embracing it calmly and collectedly. There are two potential explanations for the discovery that practising mindfulness can decrease the prevalence of psychosomatic symptoms. To begin, a symptom of discomfort, such as anxiety, can be made to feel less frightening by the person experiencing it by accepting and embracing it rather than fighting against it. This is most likely why individuals who participate in mindfulness interventions report experiencing lower discomfort, anxiety, and melancholy.

Yoga and *Tantra* approach

According to the yogic system and Tantric tradition, *"Kuṇḍalinī"* ascends from the *Mūlādhāra* chakra, travels through the central *Nadi* (called *sushumna*), and arrives at the crown of the cranium. It is believed that an individual can accomplish various degrees of awakening as well as a mystical experience by having Kundalini travel through the various chakras until *Kuṇḍalinī* eventually reaches the top of the brain, also known as the *Sahasrara* or crown chakra, which triggers a highly profound transformation of

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[1] AN 3.65 Kesamuttisuttaṃ (Kālāma Sutta):
https://tipitaka.app/?a=dc6-55-ro

consciousness that results in a joyful mind and a relaxed body. In these systems, the *pañcakōṣa* (five sheaths) represents the psychological and spiritual levels of existence, with the first four of each *kōṣa* ranging from the most obvious to the most delicate manifestations of the transcendent dimension. Psychosomatic disorder is present at the gross level whenever the mind is distracted, impure, or out of equilibrium. When meditators can transition to another level and arrive at *ānandamayakoṣa*, they can cleanse their minds, resulting in a healthy mind-body connection.

CONCLUSION

The psychosomatic disorder gets eradicated when the mind ascends to higher consciousness; the human being is not only a body but also a spiritual entity in which different bodies, such as gross body, mental body, energetic body, astral body, and *ānandamaya* body, exist as suggested by Yoga and Tantra, Meanwhile Buddhist path to explore the mind-body pattern and use particular faculty of the mind to purify itself and transform into well-being.

Meditation has been seen as a means, and well-being has been seen as the pathway to the ultimate objective of self-transcendence or liberation in most conventional approaches. Accordingly, scientific research findings lend credence to the assertion that meditation results in improved well-being, the growth of latent capabilities, the development of cognitive reserve capacities, and favourable shifts in states of consciousness.

The capacity of *Vipassanā* to settle the human mind, transforming its turmoil into calmness with increased vivacity, gives it a positive outlook on mental health and excellent human potential development. The meditator eventually attains the freedom to live for ironic objectives and moral ideals such as loving-kindness, compassion, sympathetic joy, and serenity of mind. Because of this, *Vipassanā* guides humanity away from narcissism and toward mature, societal love and a life of selflessness. This personal transformation serves as the stimulus for the modification and development of society. On the other hand, it is essential to emphasise that meditating is not intended to replace conventional medical treatment or psychotherapy. It is recommended to be used as an adjunct to more conventional forms of medical treatment. Discussing the possibilities for treatment with a qualified medical professional before commencing any new type of therapy is essential. In light of this, the practice of meditation as part of a comprehensive treatment plan has the potential to be an effective treatment for those who are afflicted with psychosomatic disorders.

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A Psychoanalytical Reading of Ibsen's *The Wild Duck*

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Abstract— Ibsen, as a playwright, as Thomas F. Van Lann comments, has been accused of deceiving his audience regarding the matters of his play- both its central business and its manner; particularly in his style and mode. While reviewing Ibsen through a Lacanian lens, critics such as Oliver W. Gerland III, argue that reading Ibsen is a task of revising interpretative paradigms and that Ibsen's protagonist revises strategies for enacting the "self". The Wild Duck (1884), has been critiqued as a poignant drama of illusions, where an idealistic outsider's gratuitous truth-telling destroys a family. This paper argues that Ibsen's texts stage the Oedipal crisis in a revised form by taking recourse to Lacan's re-reading of Freud, where he suggests a paradigmatic triad as a representation of the displaced form of familar Oedipal structure. For Lacan, the Oedipal structure is not a simple love for the mother and hatred for the father, rather it places the child in the realm of the Symbolic, i.e its linguistic association with the father. He argues that the self is rooted in the mirror stage and the infant's identification with images of coherence and stability- e.g its own reflected image. This paper argues that Ibsen locates his drama in the simples of the Oedipal complex, but revises it. Hjalmar Ekdal's Imaginary web is disrupted when the idealist Gregers Werle breaks down the Imaginary, invokes the Symbolic authoritarian "no", and substitutes it with the retelling of Hakon Werle. This paper seeks to accentuate Gregers' idealism as what Lacan termed as obsessional neurosis and a display of his own lacking in preserving his Imaginary i.e playing a father to his friend and maintaining Hjalmar's heroic image in his mind, finally resulting in little Hedvig's suicide.

Keywords— Psychoanalysis, Lacanian re-reading, Freud, Oedipal structure, Imaginary, Symbolic

I. INTRODUCTION

In an analysis of the Lacanian Imaginary in Ibsen's *The Wild Duck*, Oliver Gerland III argues that "Ibsen stages the revision of interpretative paradigms" (Gerland 342). The dramatics of Ibsen's texts are populated with mothers, fathers, and children i.e the simples of the familar Oedipal Complex, but an Ibsenian protagonist subverts the original locus- the protagonist's love for the mother and hatred for the father, through his enactment of the self. He is often positioned betwixt two other characters, each who represent a vision of the protagonist, an "ideal or heroic image", and coerces an imagination onto him: who he is and how he should behave. These images however stand intelligible according to Oedipal terms. Critics have often characterized Ibsen's protagonists in a characteristic triadic structure and for Oliver Gerland III, "Ibsen's paradigmatic triad represents in a displaced form the familiar Oedipal structure" (Gerland 343). This paper argues that Ibsen locates his drama in the simples of the Oedipal complex, but revises it.

Lacan reformulated Freud's concept of psychosexual development and the Oedipus complex into the distinction between the pre-linguistic "Imaginary" stage and the linguistic "Symbolic" stage. In the "Imaginary" stage, there is no distinction between the subject and the object, the Self and the Other In between the Imaginary and the Symbolic stage, occurs what Lacan calls the Mirror Stage when the infant identifies with its image. In the mirror, this marks the beginning of the identification of the Self concerning the Other. In the Symbolic stage, the infant already internalizes the inherited system of difference, as it learns to accept its pre-determined position in the system of linguistic oppositions such as man/woman, adult/child, father/son, mother/daughter, and so on. This symbolic

realm, according to Lacan, is the realm of the law of the father, where the phallus (symbolic) is the privileged signifier thatestablishes the modes of the other signifiers. Thus in the Oedipus complex, the mother functions as a representation of the child's original narcissism while the father functions as a representation of social ideals.

II.   DISCUSSION/ ANALYSIS

Lacan writes, "We have only to understand the mirror stage as an identification, in thefull sense that analysis gives to the term: namely, the transformation that takes place in the subject when he assumes an image" (Lacan 2). For Oliver Gerland III, the assumption of suchimages can be truly representative as the child develops a sense that it is a discrete unit of identity, a self. "Since the child's "self" is composed of partial object identifications, however, it cannot be considered such an integral and stable entity. Rather, what the child sees to be itselfis a complex of symbolic structures derived from culture. Visual images and mythic constructsserve as templates for the child as it constructs a fiction of unity that it will enact as the self" (Gerland 343). Thus a triad is formed which is a revised form of Freud's Oedipal structure, where the Imaginary is associated with the child's mother, the Symbolic with its linguistic associations and the authority of its father, and another connecting substitute, propagated by such cultural dispositions.

This paper offers reading of Ibsen's *The Wild Duck* (1884) to support this critical view.Hjalmar Ekdal is caught up in a set of Imaginary relations, when his childhood friend and the son of his benefactor Gregers Werle breaks down the Imaginary, and like the Symbolic authoritarian "no", substitutes it with the retelling about Hakon Werle. Gregers fails to reframeyoung Ekdal and instead helps to bring about little Hedvig's suicide. In this text and event, representation and reality are inextricably bound up with the stories characters tell about themselves. Ibsen's settings provide a place for realistic rhetoric- the outside- and oppose it toa place where reality must be represented and often misrepresented- the inside. For instance inAct I, the play begins at the Werle household, where the family is holding a party on the occasion of the return of the young Gregers Werle. The pretension is burst when we hear the two house helps Petterson and Jensen:

> "Jensen . And he's giving this spread in honour of his son, they say.Petterson. Yes. His son came home yesterday.
>
> Jensen . This is the first time I ever heard as Mr. Werle had a son.
>
> Petterson. Oh yes, he has a son, right enough.

But he's a fixture, as you might say, up at the Hoidal works. He's never once come to town all the years I've been in service here" (Ibsen, Act I, 258)

The repressing role of the father figure arises when Gregers accuses his father of his mother's unhappiness because of his scandals with other women. In a comparative study of Hamletian characteristics in Ibsen's *The Wild Duck*, and the Russian novelist Anton Chekhov's *The Seagull*, Jacob H. Adler states:

> Like Hamlet, then, The Wild Duck is a play about an idealist who sees rottenness almost everywhere he looks, and who unintentionally destroys when he tries to cure. Both Hamlet and Gregers Werle are appalled at what they view as a highly immoral marriage. Gregers hates his father, as Hamlet hated his stepfather. Each had what may have beenan unhealthy love for his mother; each feels that his mother's husband has been her ruination. Gregers is incapable of loving any woman but his mother. While it is certainly open to question, Hamlet may conceivably have that problem too. Hamlet correctly suspects his stepfather of having murdered his brother and taken over the kingdom, steeped in guilt. Gregers correctly suspects his father of having ruined his partner and taken over the business, steeped in guilt (Adler 232).

Gregers' accusations of his father can be seen in the following:

> "Gregers. You and he acted together in that affair of the forests.
>
> Werle. But was it not Ekdal that drew the map of the tracts we had bought that fraudulent map! It was he who felled all that timber illegally on Government ground. In fact, the whole management was in his hands. I was quite in the dark as to what Lieutenant Ekdal was doing.
>
> Gregers. Lieutenant Ekdal himself seems to have been very much in the dark as to what he was doing.
>
> Werle. That may be. But the fact remains that he was found guilty and I acquitted.
>
> Gregers. Yes, I know that nothing was proved against you" (Ibsen, Act I, 269).
>
> Werle. But was it not Ekdal that drew the map of the tracts we had bought that fraudulent map! It was he who felled all that timber illegally on Government ground. In fact, the whole

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In a study by Herbert Hendin, offering readings of suicide in Scandinavia, Hendin comments on the extremely strong mother-child ties found in the Norwegian families, very often to the exclusion of the father. He cites one case where the patient in nearly Ibsenesque terms describes the feelings at the birth of her boy and imagines herself in a circle drawn around her and the child. Tyrannical children in a close relationship with their mothers are, as Hendin states, a very common sight in Norwegian clinics (Hendin 100). The Freudian love for the mother and hatred for the father is invoked, in the following conversation:

"Werle. Gregers I believe there is no one in the world you detest as you do me. Gregers (softly). I have seen you at too close quarters.

Werle. You have seen me with your mother's eyes. (Lowers his voice a little.) But you should remember that her eyes were clouded now and then.

Gregers (quivering). I see what you are hinting at. But who was to blame for mother's unfortunate weakness? Why you, and all those! The last of them was this woman that you palmed off upon Hjalmar Ekdal, when you were Ugh!

Werle (shrugs his shoulders). Word for word as if it were your mother speaking!

Gregers (without heeding). And there he is now, with his great, confiding, childlike mind, compassed about with all this treachery living under the same roof with such a creature, and never dreaming that what he calls his home is built upon a lie! (Comes a step nearer.) When I look back upon your past, I seem to see a battle−field with shattered lives on every hand" (Ibsen, Act I, 274).

The first act in *The Wild Duck* suggests that Gregers is a neurotic out to avenge his mother's death, and in order to do so he tries to undo everything his father had done. This act of revenge is aided by his Imaginary of his friend, Hjalmar Ekdal, and his own self-deception of reality that Gregers considers to be ideal. This constant friction of "self" and "illusion" is analyzed by Robert Raphael in his comparative study of the first three plays of Ibsen's late period; *The Wild Duck* (1884), *Rosmerholm* (1886), and *The Lady From The Sea* (1888).

According to Raphael

Actually *The Wild Duck* is a play about two kinds of illusion: traditional and transcendental. Illusion is self-deception and, quite obviously, a very common mode of human behaviour. Its function is to provide the personality with fixed patterns of value, which are nothing but orientative patterns in the mind that guarantee a certain amount of meaningful continuity to it beyond the randomness and disturbance of external data and experience. These valuable orientations tend to sustain the personality in its constant struggle with reality, so that it is not surprising to find that against such strongly fixed patterns of illusion the reality often is as nothing. Reality, after all, exists to suit and confirm the orientative patterns in the mind and, except in strictly scientific method, not the reverse (Raphael 37).

Gregers' self-preservation is at its peak when he sets on to break the Imaginary Hjalmar had convinced himself to be real and break into the illusionary web at the Ekdal household. He behaves like an obsessional neurotic arising from his utopian idealism. His isolation from his family after the death of his mother seems to have led to his emotional deprivation. In Slavoj Zizek's reading of Lacan, he describes this obsessional neurosis.

Hence also the fact that the typical reaction of those who do take the ecological crisis seriously is—on the level of the libidinal economy—obsessional. Wherein lies the kernel of the obsessional's economy? The obsessional participates in frenzied activity, he works feverishly all the time—why? To avoid some uncommon catastrophe that would take place if his activity were to stop; his frenetic activity is based on the ultimatum, "If I don't do this (the compulsive ritual), some unspeakably horrible X will take place." In Lacanian terms, this X can be specified as the barred Other, i.e., the lack in the Other, the inconsistency of the symbolic order; in this case, it refers to the disturbance of the established rhythm of Nature (Zizek 24).

Gregers however fails to influence his friend Hjalmar Ekdal. And this failure can be explained through various perspectives, such as when Dr. Relling claims that Hjalmar might not live without the life-lie he has constructed around himself and stops Gregers from bursting into his Imaginary.

Rose-Marie G. Oster calls this "life-lie" "a unique Norwegian phenomenon" (Oster 395). Despite shreds of evidence to the contrary, Gregers insists on believing Hjalmar as some idealist hero who can accept the truth as it were and find his marriage again on truer grounds.

The Ekdals, in Lacanian terms create an Imaginary space in their attic. Hjalmar and old Ekdal try to preserve their narcissism in the darkness of this attic. Old Ekdal finds his prideful days in Hoidal forests, days of hunting and killing animals here in the attic when he shoots rabbits in a make-believe forest. Similarly, Hjalmar tries to stabilize the perception of himself,through his invention which is a work in progress, while being a man to Gina and a father to little Hedvig. Their garret is a site of personal performance, they act as mirrors to the characters'images of their own selves. They re-tell their stories here in the attic even when the setting of the attic is never truly shown on stage to the audience in the theatre. Just as how the play provides two readings- the first is scripted by Hakon Werle starring Hjalmar Ekdal and his father, and the second is re-written by Gregers Werle.

The animal imagery here too is retraced through a psycho-analytical lens, when we observe that the wild duck might have been an Old Ekdal in his youth days, back in the forests of Hoidal, who got trapped by the hunter that is Hakon Werle and now is caged inside the attic of a make-believe wilderness. Just as how his prideful days are re-enacted when Old Ekdal wears his uniform or shoots in the attic. Hakon Werle helps in maintaining Old Ekdal's life- lie. On the other hand, however, there is Gregers who's entered to change the entire course ofIbsen's narrative. In an instance, Gregers calls himself the dog who saves the wild duck, i.e Hjalmar.

> "Hjalmar (laughs). Ha, ha! If you weren't Gregers Werle, what would you like to be? Gregers. If I should choose, I should like best to be a clever dog.
>
> Gina. A dog!
>
> Hedvig (involuntarily). Oh, no!
>
> Gregers. Yes, an amazingly clever dog; one that goes to the bottom after wild ducks when they dive and bite themselves fast in tangle and sea−weed, down among the ooze"(Ibsen, Act II, 294).

However in his version of the story, Gregers forgets who owns the clever dog that savesthe wild duck, it is Hakon Werle, the owner of the Symbolic. In other words, like Hjalmar Ekdal, who constructs an Imaginary in his household, Gregers Werle constructs a framework for Imaginary living that represses the presence of Haakon

Werle, the father. Within this Imaginary space, Gregers can overlook the difference between Hjalmar and Hjalmar's romanticimage, between himself and the image of himself as a father to his friend. Gregers assumes thatby releasing "the wild duck" from its literal moorings, he can liberate the protagonist from the Imaginary.

Gregers' acts of (mis)appropriation end with a fatality, as it does when one dwells too much on the illusionary. Little Hedvig commits suicide because of Gregers' meddling behavior.

Detailing the psychological models of suicide, Barzilay, and Apter comment on the following:

> Freud argued that the universal goal of all organisms is to return to the quiescence of the inorganic world and that repetition compulsion forms the basis of all self-defeating behaviors. He believed that the energy to kill oneself derived from an earlier represseddesire to destroy another. Suicide represented an internalization of this object and a turning of the external death wish inward, against a fragment of one's own ego. Elaborating on Freud's death instinct, Menninger (1938) claimed that every suicide is an inverted homicide, or ''murder in the 180th degree.'' He conceptualized a suicidal triad consisting of the wish to kill (murder), the wish to be killed (guilt), and the wish to die (depression) (Shira & Apter 296).

Hedvig here dies to prove her love for the father. She too has construed her own Imaginary with the attic and the wild duck. At certain points in the text, both the wild duck andshe become the same, carrying similar references, such as when she talks of the wound in the wild duck, similar to her eye-sight problem. The wild duck too, is trapped in a web of make-believe wilderness, and she too is unaware of her own heredity. And finally, when Hedvig is manipulated by Gregers to kill the wild duck to prove her loyalty to her father Hjalmar, she plans to wring its neck, ultimately killing herself in the process. Her wish to kill herself evolvesas her own way of punishing herself for hurting her father, she finally castrates herself by shooting at her chest. She dies to preserve her Imaginary, constituted of the wild duck and her happy Ekdal family.

III. CONCLUSION

Thus, young Werle's ruinous attempt to unravel the economic and Imaginary order sponsored by his father reflects the contradictions in his conversion project: like his school friend, Gregers works within an Imaginary framework rooted in the past. *The Wild Duck* therefore

explicitly characterizes its framework as a product of the Imaginary, analogous to theprotagonist's "life-lie".

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