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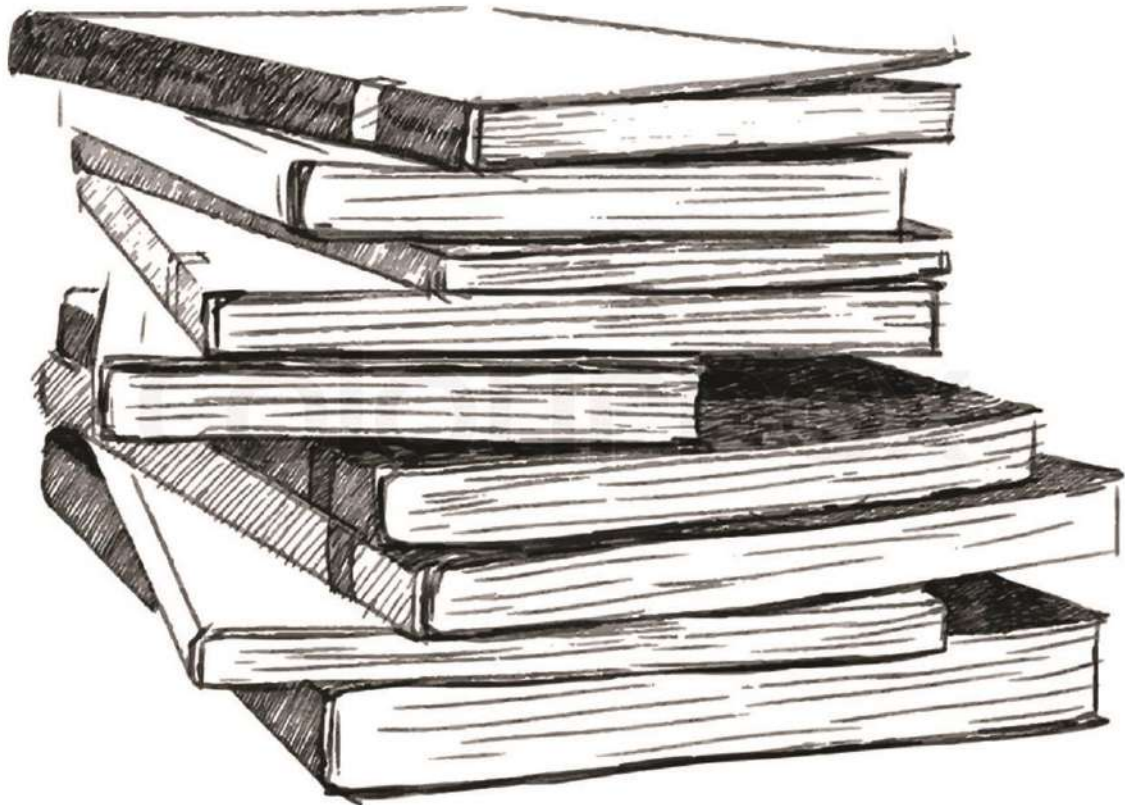
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FOREWORD

I am pleased to put into the hands of readers Volume-4; Issue-6: 2019 (Nov-Dec, 2019) of “**International Journal of English Literature and Social Sciences (IJELS) (ISSN: 2456-7620)**”, an international journal which publishes peer reviewed quality research papers on a wide variety of topics related to English Literature, Humanities and Social Sciences. Looking to the keen interest shown by the authors and readers, the editorial board has decided to release print issue also, journal issue will be available in various library also in print and online version. This will motivate authors for quick publication of their research papers. Even with these changes our objective remains the same, that is, to encourage young researchers and academicians to think innovatively and share their research findings with others for the betterment of mankind. This journal has DOI (Digital Object Identifier) also, this will improve citation of research papers.

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

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

With warm regards.



Dr. Manoj Kumar

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Factors Associated with Low Birth Weight in Horticulture Area, Semarang District, Indonesia

Nunik Triyani¹, Onny Setiani², Suhartono³

Department of Environmental Health, Public Health Faculty, Diponegoro University, Indonesia

Abstract— *The use of pesticides in agricultural areas can have an impact on the condition of pregnant women and their fetuses, one of which is on LBW conditions. This study aims to prove the exposure of pesticides during pregnancy as a risk factor for the incidence of low birth weight babies (LBW) in Bandungan Sub district, Semarang District. Case group was defined as women giving birth to babies with LBW conditions. The control group defined as women who deliver babies without experiencing LBW conditions. Subject selection was limited to data in Bandungan sub district, Semarang District between 2017 and February 2019. The total sample for the case and control group was 104 respondents. This study used a case control method. Spraying pesticides activity (OR = 2,182; 95% CI = 1,755-2,712), dan the use of pesticides > 4 types (OR = 9,211; 95% CI = 1,974-42,983) proved to be a risk factor for LBW events.*

Keywords— *Pesticides exposure, low birth weight, women farmworker, risk factor.*

I. INTRODUCTION

Pesticides have an important role in increasing agricultural production to ensure the availability of food. Farmers continue the usage of pesticides to produce large quantities of good quality agricultural commodities, but often do not follow the safety recommendations for use so that they can cause short-term adverse health effects such as rashes, blisters, blindness, nausea, dizziness, diarrhea, and death.¹ The use of pesticides on women farmers who were in pregnancy was also feared to have an impact on the fetus such as spontaneous abortion, premature birth and low birth weight babies (LBW).² Low birth weight babies (LBW) indicated as the babies born weighing at birth do not reach 2.5 kilograms.³ LBW is one of the main factors in increasing mortality (mortality), morbidity (morbidity) and neonatal disability in infants, toddlers as well as children and causing prolonged effects on health. The incidence of LBW is one of the most calculated predictors related to infant mortality, especially in the first month of the birth of a baby. In addition, the incidence of infants with LBW will have an impact on the health of the newborn and also on the future development of the baby.⁴

Factors causing LBW condition originating from the women can be seen from the history of maternal diseases during pregnancy such as hypertension, heart, lung, and infectious diseases. While the factors originating from the fetus itself caused by multiple pregnancy, chromosomal abnormalities and the condition of the amount of amniotic water that exceeds normal limits (polyhydramnios). Besides these two factors, there were also other factors that cause LBW events, namely

environmental factors. One trigger for LBW conditions influenced by environmental factors such as exposure to toxic substances.⁴ Women involvement in agricultural activities such as spraying and mixing several types of pesticides allows exposure to and poisoning because pesticides enter the body through inhalation and skin contamination.⁵

One of the areas that become agricultural centers in Semarang District was Bandungan sub district. This research conducted in the area of horticulture in Bandungan sub district, Semarang District, Central Java, with agricultural products including flowers, vegetables and fruit. The highest production of ornamental plants or flowers in Bandungan sub district compared to two other sub districts namely Sumowono and Ambarawa. Data from the Duren Community Health Center in the sub district of Bandungan, Semarang District covering the working areas of the Bandungan, Banyukuning, Candi, Duren, and Kenteng villages, showed that there were 32 LBW cases in 2015 then decreased in 2016 to 20 but in 2017 there was an increase in cases of as many as 26 people and in 2018 there were 30 cases. The active involvement of women in agricultural activities such as mixing pesticides and spraying plants has the potential to be exposed to pesticide exposure to the impact on reproductive health which can cause babies born with LBW conditions.

This study aims to prove the exposure of pesticides during pregnancy as a risk factor for the incidence of low birth weight babies (LBW) in Bandungan sub district, Semarang District.

II. METHODS

This study used a case control design. The data used in this study were years of service, agricultural activities, and the amount of pesticides. The types of agricultural activities carried out were planting, fertilizing, binding plants to fields, pulling grass, caring for plants, spraying plants, and harvesting plants.

In case-control studies, cases (groups of women who gave birth to babies with LBW conditions) were compared with controls (groups of women who delivered babies without experiencing LBW conditions) to the exposure to risk factors interviewed used questionnaires. The total sample for the case and control group was 104 respondents. The technique used in sampling was purposive sampling. Data analysis used chi-square continuity correction.

This research has passed the ethical approval from Health Research Ethics Committee by Faculty of Public Health Diponegoro University number 215/EA/KEPK-FKM/2019.

III. RESULTS

The average working period of the case group was 6 years and the control group was 5 years. 55.8% of the case group and 67.3% of the control group had ≤5 years of service. Respondents with a work period of >5 years were mostly found in the case group (44.2%) compared to respondents in the control group (32.7%). Statistical test results showed that the value of $p = 0.314$, $OR = 1.633$, and $95\% CI = 0.736-3.662$ showed no relationship between work period and LBW events (Table 1).

The proportion of risky agricultural activities was greater in the case group (63.5%) than the control group (44.2%). Statistical test results showed that the value of $p = 0.077$, $OR = 2.190$, and $95\% CI = 0.998-4.807$ showed no relationship between agricultural activities with LBW events (Table 1).

About 63.5% in the case group and 50% in the control group did plant planting activities. As many 21.2% of the case group and 15.4% of the control group did the activities of fertilizing plants, 98.1% of the case group and 88.5% of the control group carried out plant binding activities on the field. The proportion of respondents who treated plants was greater in the case group (96.2%) than in the control group (94.2%). As many 100% of the case group and 96.2% of the control group were pulling grass. As many 15.4% of the case group and no control group sprayed the plants using pesticides. 90.4% of the case group and 84.6% of the control group harvested the plants.

From 7 (seven) types of agricultural activities carried out by respondents, there was 1 (one) activity related to

LBW incidents, spraying plants using pesticides. The proportion of respondents who sprayed plants using pesticides was greater in the case group (15.4%) than in the control group (0%). Statistical test results show that the value of $p = 0.01$, $OR = 2.182$, and $95\% CI = 1.755-2.712$ shows that there was a relationship between the spraying plants using pesticides and the incidence of LBW. Spraying plants is proven to be a risk factor for LBW. The women farm worker who spray plants using pesticides have a risk of 2 (two) times greater to give birth to children with LBW than women farmers who do not spray plants using pesticides (Table 1).

The proportion of the use of pesticide amounts to more than 4 (four) mixed species was greater in the case group (96.2%) than in the control group (73.1%). Chi square test results showed there was a relationship between the amount of pesticides used with LBW events where the value of $p = 0.003$, $OR = 9.211$, and $95\% CI = 1.974-42.983$. The amount of pesticides used was proven to be a risk factor for LBW events. Farmer women who use > 4 types of pesticides have a 9 (nine) times greater risk for giving birth to children with LBW than women farmers who use ≤4 types of pesticides (Table 1).

Table 1. Relationship of years of work, agricultural activities, and amount of pesticides to LBW events

Variables	Low Birth Weight (LBW)		P value	OR (95% CI)
	Case (n=52)	Control (n=52)		
Duration of works	6,08±3,819 ; 5 (1-25)	4,92±2,440 ; 5 (1-11)		
>5 years	23 (44,2%)	17 (32,7%)	0,31	1,633
≤5 years	29 (55,8%)	35 (67,3%)	4	(0,736-3,623)
Agriculture activity				
Risk	33 (63,5%)	23 (44,2%)	0,07	2,190
No risks	19 (36,5%)	29 (55,8%)	7	(0,998-4,807)
Types of agricultural activities				
Planting				
Yes	33 (63,5%)	26 (50%)	0,23	1,737
No	19 (36,5%)	26 (50%)	5	(0,793-3,803)
Cultivate plants				
Yes	11 (21,2%)	8 (15,4%)	0,61	1,476
No	41 (78,8%)	44 (84,6%)	2	(0,540-4,032)
Bind the plant to the field				
Yes	51 (98,1%)	46 (88,5%)	0,11	6,652

Variables	Low Birth Weight (LBW)		P value	OR (95% CI)
	Case (n=52)	Control (n=52)		
No	1 (1,9%)	6 (11,5%)	7	(0,772-57,348)
Revoke the grass				
Yes	52 (100%)	50 (96,2%)	0,47	0,490
No	0	2 (3,8%)	5	(0,402-0,597)
Caring for plants				
Yes	50 (96,2%)	49 (94,2%)	1,00	1,531
No	2 (3,8%)	3 (5,8%)	0	(0,245-9,561)
Spraying plants using pesticides				
Yes	8 (15,4%)	0	0,01	2,182
No	44 (84,6%)	52 (100%)		(1,755-2,712)
Harvesting plants				
Yes	47 (90,4%)	44 (84,6%)	0,55	1,709
No	5 (9,6%)	8 (15,4%)	3	(0,520-5,621)
The amount of pesticides				
>4 types of pesticides	50 (96,2%)	38 (73,1%)	0,00	9,211
			3	(1,974-42,983)
≤4 types of pesticides	2 (3,8%)	14 (26,9%)		

IV. DISCUSSION

Bandungan sub district was located in Semarang District, Central Java, which is at an altitude of 892 - 915 meters above sea level with an area topography in the form of slopes or peaks so that the environmental conditions are suitable for horticultural farming. The air temperature in Semarang Bandungan sub district relatively cool. Bandungan sub district has a rainfall of 1,291 mm with 84 rainy days in 2017. The highest rainfall was from November to February.⁶

The average working period of the case group was 6 years and the control group was 5 years. About 55.8% of the case group and 67.3% of the control group had ≤5 years of service. Respondents with a work period of > 5 years were mostly found in the case group (44.2%) compared to respondents in the control group (32.7%). Statistical test results showed that the value of $p = 0.314$,

OR = 1.633, and 95% CI = 0.736-3.662 showed no relationship between work period and LBW events.

Risky farming activities were not proven to be a risk factor for low birth weight babies (LBW) in Bandungan sub district, Semarang District. Spraying plants activity is proven to be a risk factor for the incidence of low birth weight babies (LBW) in Bandungan sub district. Risky agricultural activities was the result of accumulation of seven other types of agricultural activities. The seven agricultural activities include planting plants, fertilizing, binding plants to fields, pulling grass, caring for plants, spraying plants, and harvesting plants. Even though after categorizing, agricultural activities have proven to be unrelated and are not a risk factor for LBW events, there are types of spraying plants activities that are statistically significant for LBW. The results of a previous study conducted by Fatmawati (2016) showed that risky agricultural activities were associated with LBW events in Ngablak, Magelang (p value = 0.014). The involvement of pregnant women in agriculture consists of various types of work and some of them are directly involved with pesticides, which are activities when women prepare and mix pesticides or spray plants in the fields.⁷

The activity of spraying plants using pesticides was associated with LBW events because these activities have a very high likelihood of being exposed to pesticides. When pregnant women spray the plants, pesticides can enter the body through the respiratory system or skin abortion. Very small pesticide particle size can be inhaled and enter the bloodstream, so that it disrupts the health system of pregnant women and can have an impact on LBW.

The number of pesticides >4 types of pesticides was proven as a risk factor for the incidence of low birth weight babies (LBW) in Bandungan Sub district, Semarang District. The more the amount of pesticide mixture used to spray plants, the higher the likelihood of exposure to pesticides. The cumulative effect of pesticide toxicity caused by mixing several types of pesticides can cause damage to the body's systems. The mixed of pesticides usually became from the avermectin, carbamate, pyrethroid, and organophosphate classes. Though these pesticides have different toxicity mechanisms in the body. The avermectin pesticide acts by attacking the aminobutyric acid γ (gamma) receptor. Organophosphate and carbamate pesticides work by inhibiting the enzyme cholinesterase. Pyrethroids work by attacking voltage-gated sodium channels.

Pesticides can act as endocrine disruptors and the mechanism directly damage cellular structures, disrupt biochemical mechanisms in the body, and produce toxic

metabolites.⁸ This condition can lead to various health problems, especially in vulnerable populations, namely pregnant women and infants.

V. CONCLUSION

Work period ≥ 5 years was not proven as a risk factor for the incidence of low birth weight babies (LBW) in Bandungan Sub district, Semarang District. Risky farming activities were not proven to be a risk factor for the incidence of low birth weight babies (LBW) in Bandungan Sub district, Semarang District. Spraying pesticides activity was proven to be a risk factor for the incidence of low birth weight babies (LBW) in Bandungan Sub district. The number of pesticides >4 types of pesticides was proven as a risk factor for the incidence of low birth weight babies (LBW) in Bandungan sub district, Semarang District.

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Brahmoism and Enlightenment scene in pre-independence India

Tulika Nagesh

Guest Faculty, Rani Durgawati University, Jabalpur, India

There have been various attempts to answer the question “What is Enlightenment?” The philosophers and historians have tried to answer this question posed many a times. In the present scenario the most appreciated and accepted definition of enlightenment is considered to be that of Immanuel Kant’s.

German philosopher Immanuel Kant says that “enlightenment is a man’s release from self-incurred tutelage.” Here, tutelage is the inability of a man to make use of his “reason”. He mentions that a man is needed to have courage to use his own reason and remain unaffected of any external force. But the problem with Kantian version of use of reason appears problematic to some. He divided the realm of reason into two spheres, i.e., public use of reason and private use of reason. Where he mentions that only public use of reason must be free and boundless so that debates and arguments can take place and that according to him must have been the first step towards the Enlightenment of a society.

The problem with Kantian way is that he focuses on the enlightenment of society or of a man as a social being, hence the enlightenment of the individual self is least considered.

So here I would like to make a point that a blend of reason and religion can provide an ideal setting for enlightenment of a society. To understand enlightenment it is necessary to know that enlightenment is not a movement but a gradual process whose ideals and definitions are subjected to change according to time. But there are some core ideals of enlightenment that remain same disregard of time and space. Reason being the locus of all ideals is to be taken into consideration. Kant experimented to bring together rationalism and religious ideologies on the one hand and individual freedom and political authority on the other.

Because ultimate freedom to reason can lead to a state of chaos, the power to reason must be limited. It must be bounded by the limits of social benefit and humanitarian values. The only ‘reason’ beneficial for the individual and society is the one where liberalism and humanism can

prevail. Reason must be based on “conscience” of an individual and conscience must be favorable for humankind. Moral and ethical framework is needed for the working of a man’s rationale. Reason is important in the making of a modern state. A modern state is formed when a civil society is formed which consists of free but civilized individuals. This civil society becomes a Habermasian public sphere where ‘rational debate’ can be conducted.

Now if we talk about the civil society we can place religion as the major source of rational and moral subjects. These subjects can further create a major organizational aspect of public sphere. Secularity being the other important aspect of a civil society is one of the distinguishing feature of Enlightenment process. In order to create secularity in a society the rationality and freedom are needed.

But during the age of European enlightenment ‘secularism’ in India failed to make a place for itself because Indians were unable to privatize their religion. The only reason being for such failure was diversity of religions in India. Indians being Muslim, Hindus, Buddhists or Sikhs unlike protestant Christians failed to cope up with the idea of secularism as in west. As Max Weber rightly says that there was an important link between Protestantism, Individualism and Secularization.

Hence, there was the need of a new Indian version of secularity and rational religion in the nation during eighteenth century which could bring out social change and a national identity. Eighteenth century India was set on the backdrop of colonialism. And being ruled by western masters it remained in the state of ignorance until the socio-religious reformation under Bengal renaissance took place.

Brahmo samaj was the working force that initiated the idea of a rational religion in the nation. It was founded in 1828 by Raja Ram Mohan Roy as the byproduct of Bengal Renaissance. Brahmo Samaj turned out to be a small movement which propagated a deist and universalist kind of religion that was based on the Hindu sources. The movement was basically started as an opposition of the ‘superstitious

customs' of 'ignorant people', who were deceived by the Brahman leaders.

This movement was sort of an intellectual awakening just as the renaissance in Europe in sixteenth century. The only difference was India being a colony unlike Europe. This movement was crucial because it questioned the existing orthodoxies with respect to women, caste system and religion. Brahmo samaj initially was unable to conceptualize the idea of a free India. Although it was influenced by the European enlightenment, its intellectual roots were traced back to the 'Upanishads'.

At the time when Brahmo Samaj was established the nation was under effect of gross superstitions that took hold of the national mind. As a result of which the practices like Sati or throwing of children into the ganga by their mothers and coming suicides under the wheels of the chariot of lord Jagannath became fashionable and were considered as a the great acts of virtue. In light of all these social evils Ram Mohan Roy started a massive mission of social reform. The first action he took was to get rid of the society from the act of sati. Due to his efforts lord William Bentinck abolished the act of Sati on 4th December 1829. He even started the concept of pension fund in India in the favor of widows. After this the major step he took in favor of widows was their remarriage. This was the sign of welcoming western thoughts in India.

Brahmo samaj had its own ideals and ethos. Rammohan roy started this reform movement on the enlightenment model of west. He went to Europe in his early age and got his educations from west and was influenced by the western ideals of Christianity and enlightenment. He alongwith other intellectual bourgeoisie Bengalis set up Brahmo samaj.

The main ideal of this organization was to establish a universal religion, which was unaffected from superstition and prejudices. The doctrine of Brahmo samaj, which was outlined by Ram Mohan Roy himself, became a basic ideology for many other socio-religious movements that took place in all over India during 19th and 20th century.

The basic ideals of Brahmo Samaj were located in the realms of religion and liberal humanism in Indian society. It promoted monotheism, i.e, worshipping one universal god. They were against idolatry, and insisted on the formlessness of god. The mission was to establish one such rational religion which was devoid of superstition and irrational practices. Brahmo samaj tried to bring about an egalitarian society in India. Ram Mohan Roy was a supporter of Christian liberal doctrines and possessed knowledge of other various religions of India. Hence his ideal kind of religion

was a blend of all religions which turned out to be one in his concept of "universal religion"

So here I would like to make an observation that the framework of Brahmo samaj initially as constructed by Ram Mohan Roy and his fellow intellectual elite Bengalis, turned out to be India's version of Enlightenment. Modern hindu philosophy that traced back its roots to Upanishads, Bhagwad Geeta and Vedas, was a re-interpretation of scriptures. The contribution of this small movement towards socio-religious enlightenment cannot be neglected. It can be marked as the foremost step towards modernity of colonial India.

'Modern subject' and modern public are produced together, and religion makes an important contribution in shaping the conscience of an individual, civilized conduct and creates a public sphere as well. The religious institution create a modern public sphere on which nation-state could be built.

The process of enlightenment in every human civilization demands the equality, empathy and happiness of fellow human being. And Brahmo Samaj can be seen as a perfect model for an ideal kind of society.

The movement worked under two levels, first for the enlightenment of society, i.e, the Kantian aspect, and secondly for the enlightenment of individual self which Foucault and Baudelaire were concerned about.

So I would like to conclude this paper by trying to explain the idea of relationship between religion and enlightenment for any society by using the model of Brahmo Samaj.

Initially in this paper I discussed about the core ideal of enlightenment being 'reason', and I further elaborated the use and limits of reason that is the humanitarian values. Then I further mentioned how religion works as the locus of social structure, and the ideal kind of religion that humankind was in dire need of.

We already know that enlightenment requires unconstrained use of human reason that can be beneficial for the humankind. This reason must be applied in religion too so that mankind can get rid of cowardice and superstition.

Religion is about a belief system and this belief system is based on philosophical grounds, but the dominant forces of a social structure, for example, Brahman varna in India, kept the people ignorant of the correct interpretation of those philosophies. As Kant mentioned in his essay 'What is enlightenment?' that it is more convenient when an external force does the task of interpreting and preaching for an individual.

Brahmo samaj can serve as an example, Roy despite of belonging to a typical orthodox family "dared to know" the hypocrisy of Hindu culture, and re-interpreted the

Upanishads, moreover he publicized this new interpretation which was revolutionary and more humanistic approach to the masses.

Hence we can see that it is possible to interpret the ancient religion and modernize it in favor of humankind. Thus the enlightenment of society, or 'man as citizen' is possible through a rational religion, which is universal in nature and rational essence. A social aura like Brahma samaj is ideal for creating of a habermasian public sphere, where rational debate can take place, and as Kant says for enlightenment it is necessary to debate and argue in a public sphere where reason is free.

Other aspect I would like to discuss is the enlightenment of 'man as man' or the aesthetic self of an individual. Mendelssohn stated that enlightenment of man as citizen and man as man can collide and result in unhappiness and may threaten the fabric of society.

But here within the framework of Brahma samaj, we find that an individual can enlighten his aesthetic self. Brahma samaj idealized the religion in terms of universal god that is formless. It emphasized on the concept of 'god in conscience', hence conscience being the major concern for the individual self. The conscience of a man must be purely rational and must be free from prejudices. Here I am trying to paint the picture of an ideal kind of society irrespective of caste, creed, race, religion, where only humanity is the only belief and religion can be used for the upheaval of social system rather than exploitation of fellow beings in the name of superstition and evil practices.

The conscience of an individual can be purified through the ideal brahmoism, and the belief in the cosmic god. When this conscious is purified, moral corruption will be ultimately abolished.

Hence we can place Brahma samaj as one of the crucial movement in the history of India. It brought India into consideration with west and helped in the nation-building process. It can be marked as the event of bringing up of European idea of enlightenment in India.

The Brahma Samaj developed after Ram Mohan Roy's death, and became a huge organization not only in Bengal but several other parts of country. It was similar to European Renaissance, where the Graeco-Roman learning was revived in order to re-establish humanity. Similarly, Bengal renaissance revived the ancient Hindu philosophy of Vedic school. It also inspired the Muslim Society to start a freedom of Intellect movement whose purpose was to challenge religious and social dogmas in Bengali Muslim Society. Brahma Samaj not only contributed in promoting an ideal

kind of religion for all but also science, art, music and literature too. It promoted western education to enlighten people.

Enlightenment in west insisted on the fact that God is knowable through Reason and Nature both and not by some superstitious divine revelation. It blurred the lines between religion and science. The purpose of enlightenment thinkers was to reject Blind faith. Individualism was another important theme of this philosophical movement. Equality and Human dignity was the central issue. The enlightenment thinkers in west and in Brahma Samaj in India too were usually the members belonging to upper-class who were sympathetic towards the lower-classes and they supported their rights.

Brahma samaj and even the whole movement of Bengal Renaissance can be fitted into the western model of enlightenment purpose. They turned the written philosophy of enlightenment thinkers and Philosophers into action. It started as a religious reform developed into a social movement and furthered into a national movement.

My purpose is to make an observation that the contemporary society needs a revival of such movements like Brahma samaj. The model of samaj worked successfully in a colonial India so why not now in the present times can it be taken into force when the nation has attained independence? I would like to paint the picture on a larger canvas, and talk on a universal level, the contemporary society is infected with degraded humankind, terrorism, discrimination in all levels of society, alienation of man in modern world all of it has led to the decline in morality and ethical conscious of man as an individual irrespective of national and cultural boundaries. Human beings are still not 'living in an ENLIGHTENED society' as Kant mentioned with respect to sixteenth Century European society.

Enlightenment is a necessary process for human civilization and it must be re-invented, re-formed, re-started as it used to be in some centuries ago. The Hindu concept of "Vasudev Kutumbakam" that means world is my family, is what that's needed to be popularized as the part of Enlightenment process. The ideals Which Brahma Samaj constructed, if revived, in the contemporary world scenario will lead the enlightenment of man's aesthetic self, and when an individual is enlightened spiritually, morally and rationally, it will ultimately lead to the formation of a society that is enlightened, socially, politically and religiously. Thus, we can get an enlightened nation and further an enlightened world. The idea may sound platonic but is not impossible to achieve, maybe it's a long run but that is only purpose of

Human existence because “why do I exist?” is still a dilemma of every individual being.

Therefore it I concluded that a rational religion where the concept of one universal formless god prevails, can lead to the enlightenment of individual aesthetic self and society as well.

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On Hawthorne's Feminist Ideas Reflected in *The Scarlet Letter*

Li Guanghua

Institute of Foreign Languages, Shandong University of Technology, Zibo, Shandong, China, 255049

Abstract—Hawthorne was a feminist forerunner, which is largely due to the influences exerted on him by women who were close to him. By examining his fictional portrayal of Hester in *The Scarlet Letter*, the author finds that Hawthorne made a subversive woman his spokesperson voice his feminist ideas and refute the concept of manhood and masculinity of his day.

Keywords—feminist ideas, Hester, manhood, *The Scarlet Letter*.

I. INTRODUCTION

Nathaniel Hawthorne (1804-1864), the great literary genius in American literature during the Age of Romanticism, earns his fame mostly through his fiction: *The Scarlet Letter*.

It is well known that Hawthorne was a feminist forerunner, who exposes his sympathy for women in *The Scarlet Letter*, the most powerfully feminist fiction in the 19th century America.

When Hawthorne was brewing his writing of *The Scarlet Letter*, the Feminist Movement was building up to an unprecedented height in America. Inspired by some radical feminist advocates, particularly by Margaret Fuller, an influential feminist theorist, Hawthorne luckily accessed the most profound feminist ideas. His mounting awareness of women's rights gave rise to his new sensitivity to women's right, and Hawthorne began to express great sympathy for women victimized by wrongs against their sex in his works.

II. SOME INFLUENTIAL WOMEN IN HAWTHORNE'S LIFE

Nina Baym once said that: "...the question of woman is the determining motive in Hawthorne's work", (1) which can be best interpreted by the significant roles played by women throughout his life and his career as well. Hawthorne had been writing successfully for extraordinarily talented women of letters whose creative minds had helped him shape his own works. It would have been incredible if

Hawthorne had not understood and penned the great variety of women around him who inspired and urged him to make their concerns a visible reality in his works.

Hawthorne's father died when he was four years old, and he had to spend his boyhood in his mother's extended family, growing up among various talented and supportive females. They were Hawthorne's first-handed source of good literary material, productive collaborators, faithful readers, rigorous editors, fair-minded critics and emotional and financial supporters.

Hawthorne's aunt Mary Manning, though uneducated, helped him become the first college graduate in the family and started him on his career as a professional writer.

His mother Elizabeth Hawthorne, though highly cultivated by reading, had to depend on her relatives financially after her husband died young, which manifested the cruel reality to Hawthorne: women had no legal right of inheritance, and thus had to live at the mercy of men.

Hawthorne started his lifelong pattern of writing for women when he was thirteen. In his early literary activities, Hawthorne teamed his sisters, who were both colleagues and collaborators in his efforts to become a successful writer.

Before getting married, Hawthorne spent most of his days writing and walking and chatting with his elder sister Elizabeth who played a leading role in his developments as a writer. Elizabeth, an educated writer by extensive reading, was not only an intelligent and sophisticated reader of

Hawthorne's literary creation but also his competitor spurring him on to his early publishing attempts.

Hawthorne lived in Salem after he graduated from college during which he made acquaintance with more capable and intelligent women, Susan Ingersoll who was his friend and potential social activist hiding runaway slaves. Susan Burley who attracted men of letters with her literary salons in Salem, to mention just a few, all offered Hawthorne fascinating women to know about and to write for.

The women from Peabody family in Salem – Mrs. Elizabeth Peabody and her daughters, Elizabeth, Mary, and Sophia- were all as interested in Hawthorne's literary careers as the women in Hawthorne's own family. In addition, they, the first three in particular, were radical feminists and educators as well, who went even further as to set up schools to educate women. Their imprint of feminist ideas on Hawthorne can be detected in Hawthorne's later works.

Hawthorne's wife, Sophia Peabody, was his assistant and critic in his later literary career. Hawthorne always read his manuscripts to her before he sent them off to be published. No wonder Hawthorne regarded his wife's grievous headaches as triumphant success when he read the conclusion of *The Scarlet Letter* to her.(2)

With so many talented, active and supportive women with him, Hawthorne automatically felt quite positive about women. He saw these women as his first and most valued readers and portrayed their lives first sympathetically, approximately until the time of his marriage. In his early stories such as *Young Goodman Brown*, the female characters represent important values, but they are seen from the outside, their inner worlds are not of any concern to Hawthorne.

However, after Hawthorne married Sophia Peabody and became a lot closer to Elizabeth Peabody, and to their friend, Margaret Fuller, he acquainted the women of Salem and Boston, radical advocates of Women's Right Movement. Female figures under his pen became increasingly complex as he knew women better and became aware of what feminists were fighting for and dreaming of.

When Hawthorne's friendship with Fuller deepened, Fuller began to exercise more power over Hawthorne's

imagination which he would struggle with much of his life. In fact, during Fuller's five-year friendship with Hawthorne, she played a very significant role in Hawthorne's opinion about women and in his literary creation of women. Witnessing the injustices imposed on women and women's changing lives, Hawthorne gradually changed his point of view on women's issues and even came up with the idea that if society is to be changed for the better, such change will be initiated by women.

III. HESTER'S MISFORTUNES

Hawthorne's sympathy for women in his own life finds its way into the shaping of characters in *The Scarlet Letter*, in which he lent much sympathy to his heroine, Hester Prynne. By depicting Hester's tragic life and her fighting, Hawthorne refutes the concept of manhood and masculinity of his day.

When her story unfolds in "The Market Place", she is sentenced to wear the shameful scarlet letter A on the bosom of her dress, exposing her sin to the merciless public. The torture is so humiliating that few human beings can ever bear. As the story advances, Hawthorne says that legal as Hester's marriage, it is completely unreasonable for Hester is young and elegant, while her legal husband, Roger Chillingworth, old and deformed. Roger Chillingworth, a magician on the verge of modern science, has an old, intellectual belief in the dark science. He is neither Christian, nor selfless aspire, but the representative of male authority who has nothing but intellectual belief in himself and his male authority.

"But one can not keep a wife by force of an intellectual tradition", (3) therefore, Hester is doomed to fall in love with another man worthy of her love.

As Hawthorne presents at the prison interview, it is Chillingworth, instead of Hester, who acknowledges the injustice imposed on Hester.

"Mine was the first wrong, when I betrayed thy budding youth into a false and unnatural relation with my decay..." (4)

What Hawthorne wants to convey is that Hester's marriage is not based on mutual love. As Hester admits that "thou knowest that I was frank with thee, I felt no love, nor feigned any", (5) she had been lured to marry her beauty to Chillingworth's fortune before she was able to

understand the meaning of true love.

Hester's marriage might be a perfect match in the eyes of the public in the 17th century New England. But only Hester knows it means nothing but misery to her. Her sin, to a great extent, is the unavoidable consequence of her ill-matched marriage.

According to the male authority then, the relationship between husbands and wives was similar to that between God and the puritans, so a wife's betrayal of her husband was similar to a puritan's betrayal of God. In addition, wives, the private possessions of their husbands, should live at the mercy of their husbands. In Hawthorne's opinion, since Chillingworth admits his sin, he is supposed to show understanding and sympathy to Hester and Dimmesdale. But Hawthorne, determined to make Chillingworth the worst sinner ever, has Chillingworth abandon his lawfully wedded wife, withdraw his name from the roll of mankind and practice the outward forms of the local religion with no inward conviction. ... In one word, Hawthorne makes a fiend out of a learned, not unkind scholar. In doing so, Hawthorne dumps his disgust on the fiendish victim of the adultery, the defender of the dying moral norm, and the maintainer of male authority.

Since Hester violates the 7th Commandment, she has to be subject to the punishment of the male authority and the condemnation of the public. The male authority was a group of old males represented by the Governor which surrounds itself with displays of power. Hawthorne seems to speak highly of the old ruling males when he says it was a period when the forms of authority were felt to possess the sacredness of Divine institutions, but his conclusion betrays him. With the development of the story, Hawthorne's satire of the ruling males escalates. Hawthorne makes a sharp contrast between the dying, old system represented by the Governor's residence and the irresistible growth of new things represented by the pumpkin. The residence of Government Bellingham, imposing as it is, is dying irresistibly. To Hawthorne, the male rulers are hypocritical in that in their private life, they are not what they pretend to be in public.

So it is Hester's tragedy to be subject to the trial of the male rulers, the least qualified to judge human passion. It's heartbreaking for readers to witness Hester's loss or, to be more exact, her intentional concealment of her naturally

female beauty.

The worse misfortune comes from Hester's true lover Dimmesdale. It seems that Dimmesdale's youth, knowledge, fame and social status is a perfect match for Hester's youth and elegance. But it is the very true fact that makes Hester's suffering even more unbearable for Hester loves a man who devotes himself to God instead of her.

Although Hawthorne is not hesitant to show his sympathy for Hester and goes further to speak in defense of her love, to Dimmesdale, Hawthorne shows more condemnation than sympathy by contrasting the fragility of a devalued male with the toughness of a powerful female.

Dimmesdale, a brilliant young minister with a great expectation, is destined to be suppressed by a community possessing the qualities of aging public males. In order to make himself a pet of the oligarchs, Dimmesdale has to hold back his flaming passion inside. His sin is nothing but an impulsive release of self-disciplined energies against the restrictions imposed on the young by the aging rulers. What he does is human nature, and nothing is wrong. But the problem is Dimmesdale is more pious to his God than he is faithful to his lover. He is a coward, and a hypocrite, too. Unlike Hester, who never doubts the sacredness of her love and is ready to protect her lover at any price, Dimmesdale firmly believes that he betrays his God for he breaches what he preaches. But he never screws up his courage to stand on the scaffold with his beloved and their daughter to face the public condemnation, let alone go back into town with his family, hand in hand.

Dimmesdale is sinned to try hard to conceal his sin, therefore, it is his fate to be constantly tortured physically and spiritually. Throughout the romance, there are some occasions on which the distracted young minister is empowered to redeem himself from his sin. But the self-aware sinner is never willing to seize any opportunity. For him, if the end of his life has meant anything, it must have meant eternal joy achieved through a righteous union with his God, his people, and the things of this universe.

Throughout Hester's seven solitary years, Dimmesdale is addicted to his self-reflection and self-torture, satisfied by indulging himself in lashing his own white, thin, spiritual savior's body. It never occurs to him what his lover and his daughter might be suffering.

Hawthorne speaks ruthlessly the hypocrisy of Hester's lover, unveiling the destructive effect of Puritan belief, which is, in essence, the root cause of Hester's tragic romance.

At the end of the story, the godly minister is at the verge of breaking down physically and spiritually. But when Hester comes to his rescue unexpectedly and urges him to flee to a new country to live a new life, Dimmesdale refuses for he thinks he is too weak to go alone. And he believes that there is no new country, no new life waiting for him. What's worse, Dimmesdale dies a glorious death, leaving a speech killing Hester's hope for brand new life, and changing Hester's 7-year waiting into nothing. In sharp contrast to the weak man, Hester stands out as a tough woman who survives the public condemnation, and exerts great influence upon her hypocritical and cowardly lover.

Hawthorne's stand is self-evident: the cowardice and hypocrisy of manhood contribute to Hester's tragic romance.

IV. HESTER'S REBELLION

In *The Scarlet Letter*, Hawthorne takes the wholly original step of fashioning a "fallen" woman, a dark heroine, who stands in sharp contrast to the so-called learned, virtuous males. If Hester is guilty, she must be a feminist criminal bound by a link of mutual crime with a man whose cowardice only serves as a foil to her brevity. She is a sensual woman who has, in Hawthorne's words, "a rich, voluptuous, oriental characteristic and who is bold enough to whisper to her lover: "What we did had a consecration of its own." (6)

Hester is a sinner at the beginning, and a feminist exemplar in the end, who dares to brood over women's wrongs and dreams of revolutionizing the relationship between men and women. She eventually dismantles the stigma and wins the respects of her fellow puritans by her angelic quality and the practical ability to help others as a charity worker and an adviser. She is, in one word, a feminist in advance of the season.

1. Hester's Meditation on her Misfortunes

When Hester Prynne's begins, she emerges from her prison cell holding her newborn baby, the product of her "sin", with the humiliating letter A upon her breast. Although

Hester behaves as best a woman might under the mounting stress of a thousand unrelenting eyes fastened upon her bosom, she feels genuinely guilty in the presence of her legal husband, Chillingworth, and therefore, allows him to conceal his real identity in order to track down Hester's fellow sinner.

As the story advances, while Chillingworth is converting himself into a real sinner, Hester is growing in meditation on women's right. Hawthorne makes great changes take place inside Hester. In light of her soul-marriage to Dimmesdale, her sexual relationship with Chillingworth, in Hester's eyes, is a degrading experience. She concludes that she is nothing but the victim of an ill-conceived marriage.

She says bitterly: "it seemed a fouler offense committed by Roger Chillingworth, than any that had since been done him, that in the time when her heart knew no better, he persuaded her to fancy herself happy at his side". "Yes, I hate him!" "He betrayed me!" "He has done me worse wrong than I did him." "Be it sin or no, I hate the man!" (7)

By describing Hester's increasing awareness of her own ill-conceived marriage, Hawthorne shows growing concern to women's issues as a whole. While speaking pitifully of a less guilty wife, Hawthorne condemns pitilessly a more sinful husband.

In her early years of solitudes, Hester is targeted for verbal abuse and scorn by the clergy, the town folks, and children as well. At the very beginning, she is tortured by the sting of punishment inflicted on her. But time witnesses gradual changes in her. Outwardly, she becomes willing to wear the humiliating letter. Inwardly, she lives in her speculations, her solitude, her quiet hours with her girl and her needlework... And by needlework, she wins self-reliance and independence of any man, which separates her from other women of her time. It is the very scarlet letter that serves as her passport into realms where other women dare not to tread.

Hester's meditation goes beyond her own tragedies. When she spends more time on reflection and introspection, she develops her own way of thinking, which empowers her to detect the root of her tragedies, and to declare her rejection of public law and morality. She makes a big step to ponder on women's lot in life, wondering whether life is

worth accepting even for the happiest.

She dreams of a brighter period, when the world should have grown ripe for it, the whole relation between man and woman will be established on a surer ground of mutual happiness. (8)

It is self-evident that Hester is Hawthorne's spokeswoman who becomes a radical thinker engaged in a revolutionary fight against an established male authority. Her revolutionary thought sheds light on the possibility of the overthrow of government, ancient prejudice and ancient principle.

2. Hester's Fighting in Action

Hawthorne's characterization of a subversive woman is achieved by her rebellious thought and martial actions. Hester first confronted with Governor Bellingham to defend her right to raise her baby who is everything to her for the baby is the only treasure purchased with all she had, and the only thing to connect her parents forever.

When words reach her ears that some of the leading inhabitants have decided to deprive her of her child simply because they can not trust such an immortal soul as Pearl to the guidance of a woman who has stumbled and fallen amid the pitfalls of the world. Hester steps out of her solitary cottage without any hesitation, confronting the old puritan magistrates with extraordinary courage and rebellious spirit. She has long been isolated from her fellow human beings, and she is very conscious that it is an unequal match between the Puritan magistrates and herself, but she wins her indefeasible rights to take care of her own baby.

Hester's second rebellious action is to expose Chillingworth's true identity, which signals her maturity. Seven years earlier, Chillingworth tried making a deal with Hester in prison which would allow him to cover his true identity. Since both Dimmesdale's life and fame were in the hand of Chillingworth, there seemed to be no alternative for Hester, but to acquiesce in his scheme of disguise. She agreed only because she was not in the right position to find a better way to protect her lover. Moreover, at that time she didn't have the faintest idea of Chillingworth's motive. But when she witnessed the suffering her lover struggled against, or, to be more accurate, had stopped struggling against, and saw that he was at the edge of lunacy, she took immediate action to

stop Chillingworth from hurting Dimmesdale any more at any price.

Hester's third rebellion is to urge her lover to start a new life with her in the wilderness. Dimmesdale, a pious minister, thinks that he can go nowhere for he is wretched and sinful and can drag on his earthly existence only in the sphere where Providence has placed him. To strike light into the dark world of Dimmesdale, Hester, without the least hesitation, tears the scarlet letter off her bosom and throws it away, and next, she heaves a long, deep sigh, in which shame and anguish departs from her soul. When she eventually takes off the ugly cap defying the established norm of the Puritan society, her sex, her youth, and the whole richness of her beauty all come back to life.

V. CONCLUSION

In conclusion, influenced and inspired by women close to him, Hawthorne grew aware of women's sufferings and was, therefore, sympathetic to woman. In *The Scarlet Letter*, Hawthorne made a subversive woman his spokesperson who dares to challenge manhood and dares to dream of a society in which men and women are equal.

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Electra complex in Sylvia Plath

Dr. Tasneem Anjum

Associate Professor and Head, Department of English, Pratibha Niketan College, Nanded, Maharashtra, India.

Abstract— *Electra complex is a term coined by Sigmund Freud to denote the opposite of Oedipus complex. It shows an infatuation of a daughter towards her father. It is not easy to over look this aspect in Sylvia Plath's poetry, though many critics have blown this out of proportion. Poems like "Daddy", "Cut" and "Fever" can be examined from the delicate influences of "Love-hate" relationship from a sensitive, feminine poet.*

Keywords— *Electra complex, Father figure, Sigmund Freud, Sylvia Plath.*

Sylvia Plath was born on October 27, 1932 in Boston, to Otto Plath and Aurelia Plath. Otto Plath was a professor of Biology at Boston. He was an international authority on Bees. Plath was their first child, lovable and adoring, and liked by one and all at home and at school. The life took a new turn when Plath lost her father at nine. Her mother becomes the supporter of the family and (who) takes up teaching. The grandparents who come to live with them try to make amends for the paternal love. Plath bags the prestigious fellowship at Smiths. Sylvia taught art as "a volunteer art teacher" at Peoples' Institute, Northampton while she was still at college. Her creative writing won her a guest editorship with *Mademoiselle* (a fashionable New York magazine) in summer 1953.

The vibrant, young, lively promising poet had many suitors, but decided to accept Ted Hughes, a British poet, as her life partner. They were married on June 16, 1956, in a simple ceremony. They lived and worked together, inspiring each other's creativity for six years. Frieda Rebecca, Nicholas Farrar – their two children brought more sunshine to their life. She lived in London first and then in Devonshire. Ted Hughes looked as Sylvia as an intellectual companion and started looking around for other women for emotional companionship. There came the breaking point. She was separated from him in 1962 and lived by herself with her two children. Plath could not face the loneliness as bravely as she thought. Her poor health made her feel more desperate, and she decided against fighting a losing battle. She killed herself in the early hours of February 11, 1963. The collected poems, includes many previously unpublished poems, appeared in 1981 and received the 1982 'Pulitzer Prize' for poetry posthumously.

Sylvia Plath's poetry is collected and published in four volumes, *The Colossus*, *Winter Trees*, *Crossing the Water* and *Ariel*, the posthumous collection. Her poems reflect a haunting challenge, says, Robert Lowell, in his introduction to *Ariel*.

Everything in these poems is personal, Confessional, felt but the manner of Feeling is controlled hallucination, the Autobiography of a fever.¹

Electra complex is a term coined by Sigmund Freud to denote the opposite of Oedipus complex. It shows an infatuation of a daughter towards her father, with a deep rooted sexual instinct as an undercurrent. It is not easy to over look this aspect of Sylvia Plath's poetry, though many critics have blown this out of proportion. Poems like "Daddy", "Cut" and "Fever" can be examined from the delicate influences of "Love-hate" relationship from a sensitive, feminine poet. But when it comes to reading of "Electra on Azalea Plath," "The Colossus" "Lady Lazaus" and the series of Bee poems, the confessional streak become brighter which emphasize the relationship of the poet with her father without any connotations. Carole Ferrier, in his essay, traces many shades of the father figure and says

In examining Plath's relationship to patriarchy as she perceives and expresses it, I will look at her treatment of the father figure, who variously appear as colossus, drowned man, assorted historical imperialists and tyrants from Napoleon to the Nazis, man in black, and beekeeper. In her later poems, there is an attempt first to consciously realize and then to eliminate or exorcise the destructive or repressive aspects of dominating masculinity.

Plath's father was stern, rigid and dark complexioned. There is very little reference to him as a person. In "Ocean 1212" where Plath gives at least some insight into the characters of her grandparents, her mother, brother and even her uncle. The sole mention of her father appears in the closing words:

And this is how it stiffens, my vision
Of that seaside childhood. My Father

Died, we moved inland.

If there is only a scanty description of her father, however, there is wealth of suggestion regarding his effort on the poet's life. "The Colossus," title poem of her first volume, critically deals with a broken huge ancient statue. She feels that his stifling rise has turned her to a stone.

I shall never get you put together entirely,

Picked, glued and properly jointed.

(‘The Colossus’)

The reference here, is probably not only to her father, as the statue that ‘I’ despairs of patching, but also to herself and her own emotional ‘break’ approximately three years earlier. As a passing phase, she gives up her effort of putting the broken image together and starts searching him, in her lovers. Gordon Lameyer, who was camouflaged as Buddy williard records his reflection in his essay “Sylvia at Smith.”

Basically, I think Sylvia wanted someone to replace the father she had lost in childhood. After coming close to us, as this suitor as not godlike enough to be both father and lover. I later came to feel that Sylvia's narcissism, a fixation caused at the time of father's death, prevented her from loving any-one else fully.

Giving a margin to biographical details, if the critic wants to build up a poetic image of the father-figure, strictly from her poems, the poem “Daddy” is an important one. A few critics, including John Resenblatt, think that by no means it is her best poem. The poem has Plath's most extended treatment of the father Symbol. It begins with mentioning the father's black shoe, in which the daughter “Lived like a foot,” suggesting her subservience and entanglement. The poem then moves on to an idealized image of the father.

Marble-heavy, a bag full of God,

Ghastly statue with one grey toe big as a fiasco seal—does not leave any room for suspicion, as it is clear from the biography that he had his leg amputated before his death.

Plath herself describes it in her note:

*The poem is spoken by a girl with an Electra complex. Her father died while she thought he was God. Her case is complicated by the fact that her father was also a Nazi and her mother very possibly part Jewish. In the daughter, the two strains marry paralyze each other she has to get out the awful little allegory once before she is free of it.*²

The poem starts on the note of a nursery rhyme, recalling the tale of the old lady in the shoe. On the other hand, she talks about the political implications—Jews being taken off to “Dacham Aushwits, Belsen”. The father is a “Panyer-man” but he is also called “Gobbledy goo” German and English intermix grotesquely: I never could talk to you

The tongue stuck in my jaw

It stuck in a barb wire snare.

Ich, ich, ich, ich.

Plath wants to justify her love towards her father who was a “brute” and universalizes feminine psychology when she says

Every woman adores a Fasist

The boot in the fare, the brute,

Brute heart of a brute like you.

She further confesses how she

At twenty tried to die

And get back, back, back to you

And how she felt sorry that she was rescued but they could not make her the original self

And they struck me together with glue

And then I knew what to do

I made a model of you,

A man in black with a Meinkampf look

But suddenly the killer instinct, while she expresses in the beginning like

Daddy, I have had to kill you

You died before I had time

Comes to surface and ends on that note

Daddy, daddy, you bastard, I am through

“Electra on Azalea Plath” exaggerates the dead father as Agamemnon, the mother as Clytemnestra, and the daughter as a conscience stricken Electra. Its revelation of guilt and sexuality eventually leads to new image of the father as the Black Man and the daughter as his victim:

I borrow the stilts of an old tragedy.

The truth is, one late October, at my birth cry

A scorpion stung its head, an ill starred thing;

My mother dreamed you face down in the sea. .

O pardon the one who knocks for pardon at

Your gate, father-your hound-bitch, daughter, friend,

It was my love that did us both to death

(‘Electra on Azalea Plath’)

And in “The Eye-Mote” she use still another, similar classical reference to describe the conflict:

I wear the present itch for flesh,
Blind to what will be and what was
I dream that I am Oedipus
What I want back us what I was
Before the bed, before the knife.

This love towards her dead father, naturally affected the love of her mother. Poems like “Maenad” “The Disquieting muses” which emphasize the strained relationship of Mother and daughter makes the critic wonder at the authenticity of the “Letter’s Home”. The soft, innocent love, child-like enthusiasm to share her success with her mother, her friendly confessions seeking advice about a new boy friend sounds like a fantasy.

In ‘Maenad’ Sylvia Plath says
The mother of months didn’t love me
The old man shrank to a doll.
O I am too big to go backward!

She sternly warns her
Mother, keep out of my barn yard,
I am becoming another

She holds her responsible in “The Disquieting Muses”
Mother, mother, what ill bred aunt
Or what disfigured and unsightly
Cousin did you so unwisely keep...
Day now, night now at head, side,
They stand their vigil in gowns of stone
Faces blank as the day I was born.

Sylvia Plath compromises with herself and comes out of that wrath in her Bee poems. “The Bee Meeting,” “The Arrival of the Bee Box,” “stings,” “The swarms,” and “Wintering” are the series of poems which are grouped under the above heading. Plath uses the Bees as metaphors for a number of different concerns. She herself becomes the Queen Bee. Her love towards Beekeeping, which she had inherited from the father, gives her a solace and also acts as a source of poetic inspiration. She cries for love in vain

I am nude as a chicken neck, does
no body love me?
She is sacred too and wants to hide it
They will not smell my fear, my fear My fear.

And finally she concludes

I am exhausted, I am exhausted

She assures herself that

The loss is only temporary
(The Arrival of the Bee Box)

Sylvia Plath’s sublimation of her Electra complex and her struggle to reduce the idealization, yields fruits when she enters into wedlock with her beloved Ted Hughes. She forgets herself, in the struggle of life, excuses her parents

and thanks her mother for her altruistic temperament. Begetting her own children makes her aware of the sacrifices it demands on the mother hood. Her fame as a poet and awards and prizes as encouragement in the companionship of her “poet husband” made complex fade away. But when Ted Hughes fails her in life, she could not excuse him, as she excused her father. She could not take revenge on him directly, lest indirectly joined her father in death, thus, reviving her Electra-Complex.

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Pragmatic Competence and Activity-Based Language Teaching: Importance of Teaching Communicative Functions in Iraq EFL Context

Nadhim Obaid Hussein¹, Intan Safinas Mohd Ariff Albakri^{2*}, Goh Hock Seng^{3*}

¹Ph. D. Student, Faculty of Languages and Communication, University Pendidikan Sultan Idris, Kuala Lumpur, Malaysia

²Assistant ProfessorDr., Faculty of Languages and Communication, University Pendidikan Sultan Idris, Tg. Malim Perak, Malaysia

³Assistant Professor. Dr., Faculty of Languages and Communication, University Pendidikan Sultan Idris, Tg. Malim Perak, Malaysia

***Corresponding author**

Abstract— The study attempted to explain the pragmatic competence and the role of teaching pragmatic through using activities-based teaching function of language in EFL context. The study was presented by a public curriculum lead that prioritizes the necessity for English teachers focused on activities when they teach pragmatic aspects in an academic communications. The study aimed to clarify the vital role of activity-based teaching pragmatic on improving students' communicative function of language among Iraqi EFL learners. Besides, most English learners fail to present pragmatic ability on how to use request, apology by relating expressions to their meanings, knowing the intention of language users. There is growing of studies on the value of activities-based teaching language on increasing students' pragmatic and function of language in EFL teaching.

Keywords— Pragmatic competence, Activity-based teaching language, and EFL students.

I. INTRODUCTION

Communication is an indispensable part of any community life in which learners feel the need to interact with each other for certain aims. It is through the concept of language that learners can communicate with a number of conversers in a variety of contexts. However, while interacting, learners need to follow things beyond words, function of utterances, and communicative function of language. They need to know how to say something as well as when, where and to whom to say it. Therefore, communication is much more than putting some words in a linear order to form a set of items in various situations. Language learners are supposed to follow some conventions according to which their dialogue will be not only meaningful but also suitable. This analysis of how to say things in appropriate habits and places is essentially called pragmatics (Takkaç 2016).

As well as, pragmatics generally deals with what is beyond the dictionary meanings of statements; in other arguments, it is about what is truly meant with an utterance based on the norms and conventions of a specific society, or context, in which conversation takes place. Therefore, having a good

command of the conventions enables the learner to establish and maintain effective and appropriate communication as well as understanding each other clearly (Yule, 1996) and this ability is usually referred as pragmatic competence.

Subsequent the shift in which the emphasis in language pedagogy changed from the linguistic-based to communicative-based purposes, the impact and status of pragmatic competence has regularly increased in educational circles. Considering pragmatic competence as a vital component of teaching communicative functions in EFL context, this study is intended to be a review on the value and place of pragmatic competence in general language competence and activity-based language teaching as a communicative-based purposes. For the purposes of this review, some core definitions proposed by prominent scholars about the term are presented followed by some studies, particularly latest ones, investigating diverse factors affecting pragmatic competence and the implication of teaching pragmatic in language education (Takkaç 2016).

Moreover, for it is comprehending and being understood communication among the persons. Adopting a teaching

speech act of request to achieve this undertaking has placed more stress on accomplishing the practical component of the L2 along with its linguistic component (Hussein & Albakri, 2019). Also, a study by Hussein & Albakri (2019) confirmed that understanding only vocabulary or grammar is insufficient to be a competent language student in the social or academic communication. English learner considered as an excellent language student may not be able to communicate with learners of the target language. Hence, English learners need to understand and have communicative competence which comprises both language competence and pragmatic competence for accomplishing communication among different nationalities in different environments.

Furthermore, a study Hussein & Albakri (2019) stated that pragmatic competence plays a vital role in acquiring diverse cultures of the foreign language, then it enable learners to understand communicative function of language. A study adopted by Bataineh and Hussein (2015) indicated pragmatic doesn't focus on grammatical knowledge, but it focuses on the meaning of students' language use in the acts of communication, as well as it focuses on helping the student to create meaning rather than improve perfectly grammatical structure or syntactic forms. Essentially, a study adopted by Hussein and Elttayef (2018) indicated that EFL students' pragmatic which is an aspect of communicative competence. Such pragmatic should be effectively and purposefully chosen in such a way that they should be more testable, teachable, interesting, motivating in FL classroom language (Hussein & Albakri, 2019). Hence, it plays a vital role in obtaining different cultures or different traditions of foreign language. Through teaching pragmatic, English students can obtain different socio-cultural languages, communicative function of language by using activity-based teaching language. Sometimes, EFL learners show pragmatic competence when the written or spoken language produced is polite and socially suitable. Also, pragmatic competence is defined as the students' use of language and uses suitable rules and politeness dictated by the way it is understood by the student and express social or cultural request (Koike, 1989). In order to achieve the objectives of students' communication, and develop students' pragmatic ability in the EFL classroom (Hussein & Albakri, 2019). Therefore, learners should recognize pragmatic instruction, and communicative function of language by using activity-based teaching language that learners employ in their utterances and discover strategies employed by the learners to achieve their communication objectives in different countries (Hussein & Albakri, 2019). This may help foreign learners

become more pragmatically and culturally aware of their own utterances, and provide insight into language instructors in order to develop EFL students' pragmatic competence in EFL circumstances (Hussein & Albakri, 2019).

II. THE RESEARCH PROBLEM

In in the EFL setting, specific in Iraq setting, it was found the problem. EFL students in a college, whose first language is Arabic, seem to sometimes lack pragmatic ability when trying to speak in English or when teaching English course. In other words, our experience in teaching English as a foreign language in universities, and other educational institutions in Iraq has led me to believe that English language majors/graduates in Iraq have problems in using English for communication, not only in academic expressions but also even in situational conversions of street (Hussein & Albakri, 2019). In the same view, although the increasing interest in teaching pragmatic in many forms of studies, a little in-depth study has been conducted on the effect of teaching pragmatic on Iraqi EFL students, where most of the foreign language teaching lacks adequate teaching pragmatic (Hussein & Albakri, 2019). As a result, Iraqi learners seem less request or apology polite when communicating in the English language; more specifically when performing face-threatening acts (FTA) such as requesting (Hussein & Albakri, 2019). As well as, a study adopted by Cohen (1996) and Hussein & Albakri, (2019) stated that language learners can have all of the syntactic context and lexical items and still not be able to communicate their message because they lack the necessary pragmatic instruction to communicate their intent. Although some Iraqi learners seem pragmatically competent when speaking in the Arabic language, this competence is not necessarily reflected in their foreign language (Hussein & Albakri 2019).

Accordingly, Iraqi learners need to learn pragmatic instruction and how to acquire socio-cultural request to permit them to make socio-cultural communication among different nationalities, and they also become more pragmatically and culturally aware of their own expressions (Hussein & Albakri, 2019). With respect to use of pragmatic instruction among learners, the researcher saw through his experience in university, there is a tendency for learners to understand pragmatic competence and activity-based language teaching that is because importance of teaching activity enables learners to understand communicative function of language in EFL context.

III. THE AIM OF RESEARCH

Just now, there has been a little empirical study into explanation the pragmatic competence and activity-based language teaching in Iraqi context, also explain the difference of functions of teaching pragmatic by using activity-based language. A part of a Ph.D. dissertation, the current paper aims to clarify main role of activity-based language teaching in EFL University. Activity-based language teaching is one of the new approaches that are popular in the area of pragmatics as it is more usually found in everyday learners' activity in diverse situations (Hussein & Albakri, 2019). Consequently, identifying the pragmatic and activity-based language teaching made in the class may help Iraqi EFL undergraduates to be aware of activities that enable them to communicate effectively in the EFL environments? Additionally, results of diverse studies (Ellis, 1992; Hill, 1997; Jalilifar, 2009; Hussein & Albakri, 2019) that focused on the importance of pragmatic and activity-based language teaching on increasing English learners' communicative functions of language.

IV. SIGNIFICANCE OF THE STUDY

This study is significant as it deals with pragmatic competence and activity-based language teaching in Iraqi university. Identifying the activity-based English language teaching in college is a pre-step towards setting remedial action plan that contain some suggestions and essential strategies for better English teaching that may help learners in achieving the objectives of their language learning. The results of this study, and former results will be of a significant value to English teachers and researchers.

V. REVIEW OF THE RELATED LITERATURE

5.1 Former Researches on Pragmatics in EFL Learning and Teaching

Modern studies (Alcón-Soler, 2005; Rueda, 2006; Hussein & Albakri, 2019) on pragmatics in EFL learning and teaching has stated that it is significant to help language learners to develop socio-cultural language, and use request to communicate effectively by using activities-based teaching language in diverse environments. As well as, a study stated by Hussein and Eltayef (2018) and Hussein and Albakri (2019) showed that EFL learners' pragmatic which is an aspect of communicative ability in the schoolroom. Such pragmatic should be successfully selected in such a way that they should be more testable, teachable, interesting, appealing in the FL schoolroom. An empirical study implemented by Bataineh and Hussein (2015) and Hussein &

Albakri (2019) stated that pragmatic doesn't focus on grammatical knowledge, but it emphasizes on the meaning of students' language use in the acts of communication in EFL schoolroom. Therefore, various findings of those studies provided rich evidence to support the necessity for EFL learners' pragmatic and activity-based teaching language to develop communicative functions of language in the FL schoolroom.

Likewise, several researches have discovered the role of pragmatic instruction and activity-based teaching language on increasing English students' communicative functions of language in the EFL classroom (Bachman, 1990; Schmidt 1993; Bardovi-Harlig & Hartford, 1997; Bataineh and Hussein, 2015; Hussein & Albakri, 2019). A study was adopted by Bardovi-Harlig & Dörnyei (1997) and Hussein & Albakri (2019) showed that syntactic development does not confirm an equivalent level of pragmatic ability, and even excellent students may not be able to understand their intended objectives and contents in context (Eslami- Rasekh, 2005). For example, a language learners may pass any test or answer paper, but they are not able to convey the same language suitably in real-life situations because of the lack of pragmatic competence and don't teach pragmatic through activities.

Moreover, a study by Kasper (1989) stated that excellent students' communicative acts regularly had pragmatic failures and suggested that there was a need for teaching pragmatic to contain the application activity-based teaching communicative functions of language (Bardovi-Harlig & Hartford, 1997; Bataineh and Hussein, 2015; Hussein & Albakri 2019). Additionally, pragmatic instruction has been identified as one of the important instructions that help language students become positively competent in the application of request based on activity in different settings (Hussein & Albakri, 2019).

Fundamentally, regarding pragmatic rising in the teaching of language, a number of activities are valued for pragmatic development and can be categorized into two main classes: activities to increase students' socio-cultural drills, and activities providing opportunities for communicative functions of language (Bardovi-Harlig & Hartford, 1997). Concerning socio-cultural drills activities are those that have been proposed to grow recognition of how learners' language forms are used properly in setting (Eslami- Rasekh, 2005). For example, a study adopted by Schmidt (1993) stated socio-cultural drills activities that contains paying aware attention to linked certain practices, their pragmalinguistic purposes and the sociopragmatic constraints these specific

forms contain. Also, other activities that offer opportunities for communicative function of language may contain group work, in-class discussions and cultural communications outside the lesson. Consequently, results revealed those two activities help to improve EFL students' socio-cultural language and enhance their communicative function of language in EFL context.

5.2 Former Researches on Influence of Pragmatic and Activity-based Teaching Language on Increasing Learners' Communicative Function of Language.

Pragmatic and activity-based teaching language played a vital role in rising learners' communicative function of language in diverse contexts. Activities-based teaching language are described as actions utilized in teaching English language especially pragmatic aspects (Oxford, 1993; Hussein & Albakri, 2019). A study adopted by Oxford & Nyikos (1989) indicated that role of activities of teaching pragmatic are often referred to as actions or applies that students utilize to remember what they have learned in the schoolroom, and they also help learners promote their own achievement in communicative function of language (Bremner, 1998; Hussein & Albakri, 2019). As a result, learning put activities of teaching pragmatic forward by English students are crucial to English teachers as it can help them comprehend cultural request and function of language produced by students and reply suitably.

Additionally, prior studies have been conducted to discover out the implication of activity-based teaching pragmatic on developing learners' communicative function of language and usage of request in social and academic communication, the results of researches discovered that significant difference in mean scores, the results revealed that learners use suitable communicative function of language in post-test (Alcón-Soler, 2005; Rueda, 2006; Hussein & Albakri, 2019). Also, a research adopted by Green and Oxford (1995: p.285) stated that "more proficient language learners use more learning social activities-based teaching pragmatic and more kinds of activities than less proficient language students". Thus, teaching of pragmatic by using activities not only help students become competent and communicative function of language, but they also develop students' pragmatic, the findings of studies discovered that learners who were taught activities-based teaching pragmatic scored better findings of communicative function of language in post-test (Hong-Nam & Leavell, 2006; Alzebaree & Yavuz, 2017; Hussein & Albakri, 2019). Consequently, the findings of earlier studies discovered the main role of pragmatic and activity-based teaching language on increasing

students' communicative function of language in different situations.

Furthermore, numerous researches had provided that the learners were aware that learning activities were a portion of their language learning communicative function of language, the results showed that the learners showed more usage of communicative function of language and request in performing of social or academic dialogues, there was a significant difference in mean scores in post-test, learners scored better results in usage of communicative function of language (Yang, 1999; Hong-Nam and Leavell, 2006; Tuncer, 2009; Li, 2010; Alzebaree & Yavuz, 2017; Hussein & Albakri, 2019). A research by Hussein & Albakri (2019) also indicated that request strategies played an essential role in developing learners' knowledge of the requests particularly in different contexts. Teaching pragmatic by using activities were the most prioritized actions that helped on increasing learners' communicative language in the EFL classes. Therefore, the results revealed that there was a statistically significant difference between the two groups (males and females) in the usage of communicative function of language.

Besides, it was adopted that pragmatic instruction by using activities-based teaching helped language students improve their communicative actions and socio-cultural language especially speech acts (Shridhar & Shridhar, 1986, 1994; Sheorey, 1999; Alzebaree & Yavuz, 2017). Also, it was observed that activities-based teaching helped EFL students become more effective in their communicative situations mostly in-class debates. Also, the students' socio-cultural language influenced some of the activities-based teaching they used. A study was adopted by Yang (1999) identified quantitative evidence to find out English students' learning activity in the context of an indigenized form of English. Also, different studies concentrated on teaching pragmatic by using activities-based teaching in language learning have discovered that language learning activities are important to students on cultivating their communicative function of language (Griffiths, 2003; Ersözülü, 2010; Li, 2010; Purdie & Oliver 1999; Yılmaz, 2010). Furthermore, a study by Hussein & Albakri (2019) revealed the essential role of request strategies for developing English learners' communicative language in the classroom. Hence, the findings of different findings displayed that strategies played an important role on increasing learners' socio-cultural language and communicative function of language.

VI. CONCLUSION

This current study has addressed the pragmatic and activity-based teaching language and its effects in EFL classroom, as well as its explanations and characteristics of activity-based teaching language on developing learners' communicative function of language. It has discovered researches on students' communicative function of language in EFL learning. The studies display a consensus that pragmatic knowledge can be taught effectively by using activities-based teaching language in EFL learning and teaching helps language students. Additionally, it has been declared that learners' different activities among learners, the results of data analysis revealed that there was a statistically significant difference among learners in the usage of communicative function of language. However, this summary also reveals that more investigation needs to be conducted in different studies to identify elements that may affect the way learners go about pragmatic development as well as the activities they utilize to obtain communicative function of language. Finally, depending on the various findings, the researcher tries to identify the role of pragmatic and activity-based teaching on developing students' communicative function of language. Then, he tries to put a suitable remedy for increasing communicative function of language in the EFL schoolroom.

VII. RECOMMENDATIONS FOR FUTURE STUDY

The following recommendations could be adopted in the area of using activity-based language teaching in helping learners to develop their communicative function of language in EFL context.

a) Recommendations Directed to the Ministry of Higher Education and scientific Research.

1. The Ministry of Higher Education and scientific Research is advised to use activity-based language teaching in the curricula plans of the English language subject.
2. The Activity-based pragmatic teaching can be utilized for other English language courses at different scholastic levels and stages.
3. The Ministry of Higher Education and scientific Research may be called to hold training programs to assist EFL lecturers/ teachers in attaining ability to tackle activity content while teaching language and pragmatic contexts.

b) Recommendations Directed to the Teachers

1. Attention should be paid to the plans of activity-based pragmatic teaching into learning and teaching environments.

c) Recommendation Directed to the Researchers

1. More research is needed in the area of teaching pragmatic via using activity-based language teaching.

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Usage of Speech Act of Request among Iraqi Male and Female Undergraduate EFL Students

Nadhim Obaid Hussein¹, Intan Safinas Mohd Ariff Albakri^{2*}, Goh Hock Seng^{3*}

¹Ph. D. Student, Faculty of Languages and Communication, University Pendidikan Sultan Idris, Kuala Lumpur, Malaysia

²Assistant Professor Dr., Faculty of Languages and Communication, University Pendidikan Sultan Idris, Tg. Malim Perak, Malaysia

³Assistant Professor. Dr., Faculty of Languages and Communication, University Pendidikan Sultan Idris, Tg. Malim Perak, Malaysia

*Corresponding author

Abstract— The study explained English learners' pragmatics development, learners' pragmatic competence in selected speech act, and usage of request as a one of speech acts that it used in gaining pragmatic ability. The study was offered by a public curriculum lead that prioritizes the necessity for English students to develop their ability to use request effectively in cultural communication. The study aimed to explain differences in the usage of request among Iraqi male and female undergraduate EFL students. Furthermore, most English students fail to present pragmatic ability on how to use request by relating utterances to their meanings, knowing the intention of language users, and how requests are employed in specific locations. There is growing material of researches on pragmatic ability and differences in the usage of request among male and female students for EFL schoolroom teaching. However, researchers have pointed to focus on the traditional methods rather than how English students require or use request to develop the students' production in the EFL classroom. Therefore, depending on the successful results of preceding studies, the study focused on the differences in usage of request among Iraqi male and female undergraduate EFL students. The differences in the usage of request to these learners have been discussed in details of the present research.

Keywords— Pragmatics development, Differences in usage of request, and EFL students.

I. INTRODUCTION

Nowadays, the understanding of a foreign language is a great challenge not only for an English students but also for an English lecturer in EFL settings. In fact, students need to be equipped with the fitting communicative ability to achieve successful communication among the male and female students to master a foreign language. As well as, for it is comprehending and being understood communication among the people. Adopting a teaching speech act of request to achieve this undertaking has placed more stress on accomplishing the practical component of the L2 along with its linguistic component (.Hussein & Albakri, 2019). As one of the components of a language is to provide appropriate meaning in process of teaching, it is needed for language students to know how to use lexical units or grammatical structures for accomplishing effective communication in the classroom (Kurdghelashvili, 2015). Earlier studies (Canale, 1983; Krasner, 1999; Kurdghelashvili, 2015, Hussein & Albakri, 2019) confirmed that understanding only vocabulary or grammar is insufficient to be a competent language student in the schoolroom. English student considered as an

excellent language student may not be able to communicate with learners of the target language. Therefore, English students need to understand and have communicative competence which comprises both language competence and pragmatic competence for accomplishing communication among students in different environments. Language competence includes pronunciation, words, spelling, and sentence rules while pragmatic competence concerns students' use of language and picking the appropriate utterance in the given position (Leung, 2005).

Furthermore, a study by Hymes (1972) stated that pragmatic competence is regarded as one of the major components in the teaching of communicative language in the classroom, and it plays a vital role in acquiring diverse cultures of the foreign language (Hussein & Albakri, 2019). Moreover, Bataineh and Hussein (2015) indicated pragmatic doesn't focus on grammatical knowledge, but it focuses on the meaning of students' language use in the act of communication, as well as it focuses on helping the student to create meaning rather than improve perfectly grammatical structure. A study by Hussein and Elttayef (2018) indicated

that EFL students' pragmatic which is an aspect of communicative competence. Such pragmatic should be successfully and purposefully chosen in such a way that they should be more testable, teachable, interesting, motivating in FL schoolroom language (Hussein & Albakri, 2019). Hence, it plays a vital role in obtaining different cultures of foreign language. Through teaching pragmatic, English students can obtain different cultures of language. Sometimes, EFL learners show pragmatic competence when the written or spoken language produced is polite and socially suitable. Also, pragmatic competence is defined as the students' use of language and uses suitable rules and politeness dictated by the way it is understood by the student and express speech acts such as request (Koike, 1989). In order to achieve the objectives of learners' communication, and develop learners' pragmatic ability in the EFL classroom (Hussein & Albakri, 2019). Therefore, learners should recognize speech acts, namely usage of request, that learners employ in their utterances and discover strategies employed by the learners to achieve their communication objectives in different countries (Hussein & Albakri, 2019). This may help foreign students become more pragmatically and culturally aware of their own utterances, and provide insight into language instructors in order to develop EFL learners' pragmatic competence in EFL situations (Hussein & Albakri, 2019).

II. THE RESEARCH PROBLEM

It was found that the major problem in the EFL setting, specific in Iraq setting. EFL male and female students in a college, whose first language is Arabic, seem to sometimes lack pragmatic competence when trying to speak in English, which is their foreign language. As well as, our experience in teaching English as a foreign language in university, and other educational institutions in Iraq has led me to believe that English language majors/graduates in Iraq have problems in using English for communication, not only in academic expressions but also even in situational conversions of street (Hussein & Albakri, 2019). In the same vein, although the increasing interest in teaching pragmatic in many forms of researches, a little in-depth study has been conducted on the effect of teaching pragmatic on Iraqi EFL students, where most of the foreign language teaching lacks adequate teaching pragmatic (Hussein & Albakri, 2019). As a result, Iraqi learners seem less request polite when communicating in the English language; more specifically when performing face-threatening acts (FTA) such as requesting (Hussein & Albakri, 2019). As well as, Cohen (1996) and Hussein & Albakri, (2019) stated that language

learners can have all of the syntactic context and lexical items and still not be able to communicate their message because they lack the necessary pragmatic aspects namely speech act of request to communicate their intent. Although some Iraqi learners seem pragmatically competent when speaking in the Arabic language, this competence is not necessarily reflected in their foreign language (Hussein & Albakri 2019). Accordingly, Iraqi male and female students need to learn pragmatic aspects such as politeness, speech acts namely usage of request strategies to permit them to make the request suitably, and they also become more pragmatically and culturally aware of their own expressions (Hussein & Albakri, 2019). With respect to differences in usage of request among female and male students, the researcher saw through his experience in university, there is a tendency for female students to use request politely and treated socially compared to male students, perhaps the reason is because females are more aware of and interest in the study of request strategies, also females are more attentive to their future.

III. THE AIM OF RESEARCH

Recently, there has been a little empirical study into explanation the importance of teaching pragmatic on female and male learners' EFL usage of the request in academic settings within the Iraqi context, also explain the difference in usage of request among Iraqi female and male students through using teaching pragmatic. A part of a Ph.D. dissertation, the present study aims to explain differences in usage of request among Iraqi female and male students in four components (speech act, information, expression, and politeness) through the effects of pragmatic instruction. The request is one of the main speech acts that are popular in the area of pragmatics as it is more usually found in everyday students' utterances in diverse situations (Hussein & Albakri, 2019). It is the most produced utterance in the foreign language classroom setting. Therefore, identifying the main role of teaching pragmatic made in the class may help Iraqi EFL male and female students to be aware of their politeness level and appropriate request in the EFL textbook. Furthermore, request strategies with assist pragmatic instruction put forward by Iraqi EFL male and female learners are also essential to EFL teachers as it can help them comprehend utterances produced by students and respond appropriately. Therefore, results of different studies (Ellis, 1992; Hill, 1997; Jalilifar, 2009; Hussein & Albakri, 2019) that focused on the importance of pragmatic instruction on developing English students' ability to use request in diverse

cultures and difference in usage of request among male and female EFL students in different situations.

IV. REVIEW OF THE RELATED LITERATURE

4.1 Previous Studies on Pragmatics in EFL Learning and Teaching

Prior to anything, the researcher tries to clarify the definitions of pragmatics. Then, the literature review of pragmatics and its role in EFL learning and teaching. Pragmatics is defined as “a general cognitive, cultural, and social viewpoint on language phenomena in relation to their usage in formulas of behavior in various contexts” (Verschueren 1999: p.7). In other words, He described pragmatics as a part of linguistics, presents a diverse perspective, which includes a radical departure from the identified component view that tries to assign to pragmatics its own set of linguistic characteristics in contradiction with morphology and semantics.

In recent researches (Vellenga, 2004; Alcón-Soler, 2005; Rueda, 2006; Hussein & Albakri, 2019) on pragmatics in EFL learning and teaching has stated that it is essential to help language learners to increase both usages of the speech act of request, and ability to communicate effectively in different situations. Moreover, research by Hussein and Elttayef (2018) and Hussein and Albakri (2019) stated that EFL students’ pragmatic which is an aspect of communicative competence in the classroom. Such pragmatic should be successfully selected in such a way that they should be more testable, teachable, interesting, appealing in the FL classroom. More importantly, an empirical study by Bataineh and Hussein (2015) and Hussein & Albakri (2019) specified that pragmatic doesn’t focus on grammatical knowledge, but it emphasizes on the meaning of students’ language use in the acts of communication in EFL schoolroom. Findings of those researches provided rich proof to support the necessity for EFL learners’ pragmatic aspects to develop speech act of request and increase the act of communication in the FL schoolroom, yet further explores need to be conducted in different contexts, with many models to increase a deeper understanding of how learners can develop such competency effectively in their schoolroom.

Furthermore, various researches have shown the role of pragmatic instruction on developing English learners’ usage of the request in the EFL schoolroom (Bachman, 1990; Schmidt 1993; Bardovi-Harlig & Hartford, 1997; Bataineh and Hussein, 2015; Hussein & Albakri, 2019). According to Bardovi-Harlig & Dörnyei (1997) and Hussein & Albakri (2019) stated that syntactic development does not confirm an

equivalent level of pragmatic development, and even excellent learners may not be able to comprehend or convey their intended goals and contents (Eslami- Rasekh, 2005). For instance, a language learner may pass any test, but they are not able to convey the same language appropriately in real-life positions because of the lack of pragmatic competence. Kasper (1989) stated that excellent learners’ communicative acts frequently had pragmatic failures and proposed that there was a need for teaching pragmatic to include the application of pragmatic aspects, namely, usage of request (Bardovi-Harlig & Hartford, 1997; Bataineh and Hussein, 2015; Hussein & Albakri 2019). As well as, pragmatic instruction has been identified as one of the important instructions that help language students become successfully competent in the application of request in different environment (Hussein & Albakri, 2019).

Interestingly, concerning pragmatic developing in the teaching of language, a number of activities are valuable for pragmatic growth and can be categorized into two main types: activities to develop students’ pragmatic awareness, and activities providing opportunities for communicative drills (Bardovi-Harlig & Hartford, 1997). Concerning awareness-raising activities are those that have been intended to grow recognition of how learners’ language forms are used suitably in context (Eslami- Rasekh, 2005). For instance, Schmidt’ work (1993) states a consciousness-raising way that comprises paying aware attention to related forms, their pragma linguistic purposes and the sociopragmatic constraints these particular forms include. On the other hand, other activities that offer opportunities for communicative exercise may contain group work, in-class consultations and cultural communications outside the lesson. Consequently, results revealed those two activities help to improve EFL learners’ pragmatic aspects such as speech act of request.

4.2 Previous Studies on Different Usage of Request among Male and Female Learners

Teaching pragmatic played an important role in increasing students’ knowledge of the requests in diverse contexts. Requests are described as actions and procedures utilized in teaching English language (Oxford, 1993; Hussein & Albakri, 2019). Oxford & Nyikos (1989) stated that request strategies are often referred to as actions or practices that learners utilize to remember what they have learned in the classroom, and they also help learners promote their own achievement in language production (Bremner, 1998; Hussein & Albakri, 2019). As a result, learning strategies put forward by English students are also crucial to English

teachers as it can help them comprehend request produced by male and female students and respond suitably.

More importantly, previous studies have been conducted to discover the importance of teaching pragmatic with assist strategies on increasing learners' usage of request especially female learners, the findings of researches revealed that significant difference in mean scores, the findings revealed that females surpassed males in post-test (Alcón-Soler, 2005; Rueda, 2006; Hussein & Albakri, 2019). Also, Green and Oxford (1995: p.285) maintained that "more proficient language students use more learning strategies and more types of strategies than less proficient language learners". Thus, teaching of pragmatic by using strategies not only help learners become competent in learning and utilizing a language, but they also develop students' usage of the request particularly female students, the results of studies discovered that female scored better results in post-test than males (Hong-Nam & Leavell, 2006; Alzeebaree & Yavuz, 2017; Hussein & Albakri, 2019). Therefore, the results of previous studies revealed the role of teaching pragmatic on developing students' usage of the request in different situations particular female students in four components of request.

In the same vein, several studies had provided that the female students were aware that learning request strategies were a portion of their language learning and pragmatic competence, the results indicated that the females showed more usage of request than the males in performing and realizing the speech acts of request, there was a significant difference in mean scores in post-test, female scored better results in usage of request than male students (Yang, 1999; Hong-Nam and Leavell, 2006; Tuncer, 2009; Li, 2010; Alzeebaree & Yavuz, 2017; Hussein & Albakri, 2019). Teaching pragmatic by using request strategies were the most prioritized actions that helped on improving learners' pragmatic aspects in the EFL classes especially female learners. Female learners applied more request strategies than male students regarding instructor interference in the learning procedure. In the same vein, many studies explained the main role of teaching pragmatic by using request strategies on developing learners' production of the request in EFL contexts, results indicated that there was a statistically significant difference between the two groups (males and females) in the production of speech act of request, females used more request strategies than the males (Bardovi-Harlig & Hartford, 1997; Bremner, 1998; Tuncer, 2009; Alzeebaree & Yavuz, 2017). A study by Hussein & Albakri (2019) also stated that request strategies played an essential role in

developing learners' knowledge of the requests particularly female students in different contexts. Therefore, the findings discovered that there was a statistically significant difference between the two groups (males and females) in the usage of the speech act of request.

Additionally, it was noted that teaching pragmatic by using request strategies helped language students develop their communicative actions and pragmatic aspects namely speech act of request (Shridhar & Shridhar, 1986, 1994; Sheorey, 1999; Alzeebaree & Yavuz, 2017). In the same vein, it was noticed that request strategies helped EFL students become more effective in their communicative contexts particularly in-class discussions. Furthermore, the students' social and cultural backgrounds influenced some of the request strategies they utilized especially female learners. Yang (1999) stated quantitative proof to explore English students' learning request strategy in the context of an indigenized form of English. The results revealed there was a statistically significant difference between the two groups (males and females) in the usage of request strategies, female was more effective in the usage of request strategies than male students. Also, various researches focused on teaching pragmatic by using request strategies in language learning have shown that language learning strategies are essential to learners in developing their language production, especially female learners (Griffiths, 2003; Ersözülü, 2010; Li, 2010; Purdie & Oliver 1999; Yılmaz, 2010). As well as, a study by Hussein & Albakri (2019) discovered the essential role of request strategies for developing English learners' communicative language in the classroom. Therefore, the results of data analysis discovered the female has used request strategies more than male students in the classroom.

V. CONCLUSION

This study has addressed the differences in usage of request among Iraqi male and female learners in EFL, as well as its explanations and characteristics of strategies on developing request among two groups (males and females). It has revealed researches on learners' usage of request strategies in EFL learning. The studies display a consensus that pragmatic knowledge can be taught request by using strategies in EFL learning and teaching helps language students in their progress of pragmatic aspects. Furthermore, it has been mentioned that students' different request strategies among two groups (males and females), the results of data analysis discovered that there was a statistically significant difference between males and females in the usage of speech act of

request, female scored better results than male students in post-test. However, this summary also reveals that more investigation needs to be conducted in different studies to identify elements that may affect the way students go about pragmatic development as well as the request strategies they utilize to obtain pragmatic competence. Lastly, depending on the successful findings, the researcher tries to recognize the differences in the usage of the request among male and female. Then, he tries to put a suitable remedy for increasing usage of request in the EFL classroom.

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Climate Change and the Struggle for Natural Resources in Africa

Nwankwo, Donna-Carine Nkeiruka¹; Ogali, Matthew Dayi²

¹PhD - Research Student, Department of Political and Administrative Studies, University of Port Harcourt, Nigeria.

²PhD, Lecturer, Department of Political and Administrative Studies, University of Port Harcourt, Port Harcourt, Nigeria.

Abstract— *The study examined the negative impact of climate change in Africa that has negatively impacted livelihoods across the continent. The region that was formerly a robust agrarian belt, animated with a culture based on agro-social energy, is fast becoming a shadow of its erstwhile glorious image. It generally explains how climate change and its implications for natural resource use are fast changing the developmental and migratory narrative, as well as conflict, in Africa. The 'World System Theory' was adopted as the theoretical framework to explain the impact of climate change in Africa. Primary and secondary sources were used to generate data for the study. The central thesis is that the colossal environmental degradation in various parts of Africa, including the Lake Chad Basin, has resulted in a struggle over the available, but fast shrinking, natural resources in the region. The numerous crises that have arisen from the struggle to make a better livelihood in the African region also has a contingent effect on other continents of the world, particularly in terms of migratory movements. The inevitable conclusion is that without relevant, creative, functional and sustainable education on greening the environment and effective pollution control the current crises in the region would not abate. It therefore recommended that stringent measures be taken against countries that emit greenhouse gases, and that urgent strategies be introduced to generate employment for sustainable livelihoods as means of curtailing crises in the region.*

Keywords— *Climate Change, Natural Resources, Environment, livelihood, Migration.*

I. INTRODUCTION

The world generally is bedevilled with the negative impact of climate change. The African continent is not an exception as the ecological system can long be what it used to be since the global war on climate change. Climate change could be seen as an increase in global temperature for an extended period. The reported of Intergovernmental Panel on Climate Change in 2014 revealed that countries contribute differently to greenhouse gases associated with the cause of climate change. However, their levels of vulnerabilities vary. The continuous increase in the atmospheric temperature has resulted in a series of disasters globally. The developed countries, due to their advanced technology, emit greenhouse gases while in Africa, lack of those facilities made it difficult to manage climate crisis. The worst continents in the emission of carbon dioxide are Asia and the Pacific as a result of their new advances in industrialisation. The level of air pollution in the developing countries is outrageous, especially in China which contributes immensely to the environmental crisis ongoing in the developing world. Air pollution does not only affect the quality of the environment and economic development as an environmental issue. However, climate change increases

related challenges of global warming to the environment and economic growth in parts of the world, mostly on regions that found it difficult to adapt to the situation (Kelsey, 2017). African countries are vulnerable to the impact of climate change due to their weak economic base and technology, as well as their inability to adapt and mitigate the problems associated with climate change.

Moreover, Petersen and Stephenson in 1991 stated that the exploitation of water resources in developing countries is linked with economic development. Also, the formulation of various agricultural projects by governments in the African region, such as irrigation and rural water supply are geared towards benefits from the environment. The Food and Agriculture Organisation of the United Nations (FAO), in 2014, revealed that in Africa, 46.8 per cent of the arable land area is utilised for agriculture permanently for pasture and crop production. The rising temperature in the region and the desertification it has caused in previously forest areas and agricultural land have grave implications for sustainable livelihood of the people. Unavailability of water for agriculture made some African countries, such as Sudan and Somalia, to withdraw a sizeable volume of water for agricultural activities through the construction of dams.

Moreover, FAO (2016) reported that climate change undermines the livelihood of the populations that depend on agriculture for survival.

II. THEORETICAL FRAMEWORK

The 'World-System Theory' was adopted as the theoretical framework for this paper. Immanuel Wallerstein propounded the theory in the 1970s. The proponents argued that the position of the state could be viewed broadly within a legal, economic and political framework of relations involving other states at various levels of development. This is what he referred to as the 'world system.' The theory explains that the interaction between countries of the world has an input and output outcome in the political systems of the countries involved. Wallerstein rejected the concepts of the sovereign state and national society as constituting a social system. To him the only social system is the world system (Roxborough, 1981, p. 51). This world system, to him, is essentially a capitalist system, which forms a network in which productive activities in one part of the system have implications for the other. In other words, the world system divides states into core of capitalistically developed and another set of underdeveloped peripheral societies.

Following this theory, global warming is an ecological challenge that variously affects the diverse nations of the world. They could be categorised into those that generate greenhouse gases and those that are mostly affected by the impact of global warming. Climate change is responsible for most of the natural disasters in the world and causes social and regional inequalities and dislocations globally. Furthermore, the theory elucidates exactly how geopolitical arrangements in the global economy ensure that the implications of burning fossil fuels are not evenly shared throughout the world.

It distinguishes between the different ranks of the countries of the world in terms of their responses to globalisation. The theory could be adapted to explain the massive emission of greenhouse gases into the environment by the developed countries, also known as the core countries. These hazardous gases are emitted as the developed countries process goods and services for their consumption and commercial purposes, but which affect the third world countries, also known as the peripheral countries that contribute less of the greenhouse gases that impact the environment. The African continent belongs to the peripheral countries in which a large number of their populations mostly depend on agricultural activities and extraction of natural resources for livelihood. Wray and Dantas revealed that low productivity, the participation of inactive people in the work-force and stagnate wages of workers are associated with problems of demand. The

situation is common in Africa, where climate change has reduced the resources and employment opportunity of the populace.

A dysfunctional relationship exists between the core countries, i.e. the developed countries, presumed to be responsible for colossal greenhouse gas emissions into the environment and therefore significant contributors to climate change, and the peripheral countries that are impacted by the concomitant effects. In between the core and the peripheral countries are the intermediate countries known as the semi-peripheral category of the world economy, which are more advanced and economically more diverse than the peripheral countries. As a result of some level of advancement of the semi-peripheral and mostly the advanced core countries of the world, due to their high technological know-how, services and information, raw materials are transferred from other categories to the core countries for processing into finished goods. However, the processed goods are finally shipped back to the peripheral countries and sold at a higher rate. The situation in the peripheral countries is worsened since they do not have the technology, economic power, and adaptive measures to curtail the impact of climate change. The separation of countries of the world and their level of manufacturing of goods for other countries, is a creation of economic and political global inequality that have direct effects on global climate change. Below is a model that can be used to explain how raw materials are produced in peripheral and semi-peripheral countries but finally processed in the core countries of the world. Movement of raw materials from periphery and semi-periphery countries → the core → raw materials processed → emission of GHG → moving of finished goods → periphery and semi-periphery countries.

III. RESEARCH DESIGN AND METHOD

The study adopted the descriptive and historical method of data analysis in explaining the struggle in Africa as a result of the impact of global climate change. Opinions of some scholars on the Lake Chad Basin, a region in Africa and one of the regions of global reference to climate change were captured. The secondary sources are from documentaries of Food and Agriculture Organisation of the United Nations Regional Office in Africa, library and internet.

IV. RESULTS AND DISCUSSION

The result of the study revealed the colossal impact of climate change on the natural resources in Africa. The impact of climate change led to the shrinking of Lake Chad and its tributaries. Also, it resulted in a severe

drought in the Horn of Africa. However, the study exposed the core countries as a significant contributor to greenhouse gases that cause of climate. The core is made up of the developed countries of the world with advanced technology and sustainable economic power to adapt and mitigate the impact of climate change in their region. European countries are developed nations. They involved mainly in the donation of funds, assisting with aid, trade and policy on investment, as well as facilities to the developing countries through the United Nations Development Programme. They support all forms of bilateral and multilateral assistance to the developing countries, which affect industrial and agricultural development in the region. On the other hand, those countries referred to as the periphery are the developing nations that are partly on the African continent. The core countries contribute more to the causes of climate change, but the peripheral suffer more from the impact of climate change. Africa is known to be afflicted with high rate of poverty, hunger and low technology. The population depends mainly on agriculture as the means of livelihood. Massive populations in Africa are struggling to survive amid available but poorly managed resources in the region. The resultant effects of this situation in Africa are poverty, hunger, unemployment, migration, drug and human trafficking, proliferation of arms, terrorism, among others.

The drying of the ground known as El Niño and the La Niña, the cold phase of the climatic situation, have wreaked severe havoc on agriculture in Africa. African countries are the most affected with natural disasters such as storms, flooding and drought-related climate change. These disasters have resulted in food insecurity, leading to the death of many, and displaced massive populations, thus creating conflicts in the region. In the face of climate change the survival effort of the affected people is tough and therefore hardly able to attain food security. An example is the severe drought that led to a food crisis in the Horn of Africa in 2011, affecting twelve million people. Countries that suffered from this impact of climate change associated with famine were Ethiopia, Somalia, Djibouti, Uganda and Kenya. Underlining issues created in Africa by climate change include scarce resources, migration, poor governance, unsustainable livelihoods, conflict, and proliferation of arms, among others, and the situation has worsened in terms of mitigating and adapting to climate disasters. Di Marco in 1972 captured poor educational background and training processes as some factors responsible for economic setbacks of most countries in the African continent. The implication of these factors of economic devastation is connected to migration,

population growth and unemployment in the region among others in the aspect of the regional development of Africa.

The devastation of the natural environment is on the rise. World's population has been on the increase despite natural disasters that occur in diverse ways with implications for natural resources. In 2011, the percentage of urban population was 52.6 per cent against the rural population of 47.5 per cent (Food and Agriculture Organisation of the United Nations, 2014). However, the Food and Agriculture Organisation of United Nations in 2014 captured that in their data analysis at the regional levels Africa has the most significant rural populace in the world. That is to show how committed the people are in agriculture. Therefore, water and land resources are under severe pressure from the teeming population. The situation has gloomed the economic condition of those whose livelihood is dependent on those resources. The usual trade between African countries and other countries that rely on the supply of such resources drastically reduced because of the domestic issues in the region. The effect on the economy of some the African countries increased poverty level. The poverty gap for some African countries against national poverty from 2005 to 2012 was high. Hunger manifesting since the available resources can no longer sustain the majority of the people. During the International Conference on Lake Chad, African leaders, the Secretary-General Food and Agriculture Organisation of United Nations, representatives from United Nations, and others governmental agencies lamented the severe degradation of the African region, mainly the Lake Chad, by climate change (Lake Chad Basin Commission, 2018).

The African region has been battling with a high rate of poverty and illiteracy. The impact of climate change on the means of livelihood of a larger population has rendered many jobless. The larger affected population in the rural areas are left to the mercy of the degraded environment that supports their well-being. Also, the Food and Agriculture of the United Nations Regional Office for Africa in 2014, recorded a broad decline in agricultural population in all the sub-regions from 1990 to 2012. Many of the victims of climate change struggle to earn a living from the available natural resources in the region; some change their trade, while others changed locations to cities to seek white-collar jobs. The destruction of natural resources by climate change in African countries also contributed to the massive migration of the population whose livelihoods rely mostly on agriculture to Europe and other parts of the world. Some of these migrants met their Waterloo in the Mediterranean Sea, others in the Sahara Desert, among others since the struggle over available resources in Africa can no longer put food on their tables,

thereby resulting in crises in different parts of the world, especially Africa that contributes less to greenhouse gases.

Climate change can be seen as a state of observable changes in the variability of the mean and changes in the mean properties. The changes can be confirmed through a statistical test in a particular area over a long time, for a decade or more. However, the United Nations Framework Convention on Climate Change stated that climate change is attributable indirectly or directly to human activities altering the natural climate variability and the atmospheric composition for an extended period.

Report from the Fourth Assessment of the Intergovernmental Panel on Climate Change in 2007 by the three working groups on Climate change impacts, i.e. physical science; adaptation and vulnerability; and mitigation of climate change greenhouse gas emission trends, discovered serious impacts of global climate change. The report established that human activities are responsible for climate change, and that if the causes of climate change are not checked, the phenomenon will cause more havoc to the global community.

Shrivastava (2007) also stated that a study carried out by scientists at the World Health Organization with the London School of Hygiene and Tropical Medicine, showed that 160,000 people die each year from the effects of global warming, ranging from malnutrition to malaria, in which children in developing nations are the most vulnerable. The number could almost be doubled by 2020. It states that the effects of climate change on countries, sub-regions and regions vary in degree, magnitude as well as devastation levels. The level of mitigation and adaptation of such situations depend on the capabilities of states to manage based on their financial power and technology.

V. CONCLUSION

The study emphasised on climate change and its impact on natural resources in the African region. Agriculture is a primary means of livelihood for the population. Due to its naturally large agrarian area the continent is facing severe challenges from climate change. Africa is categorised among the peripheral countries as one of the poor regions of the world, battling with a high rate of poverty and hunger. It lacks financial power and technology to tackle most of the challenges in its domain, and is still suffering from the consequences arising from the exposure of the world to global disaster by the core countries. The impact of climate change in Africa destroyed the natural environment that most people rely on to make a living. A reference point is the entire Horn of Africa, and the shrinking of the Lake Chad as one of the global references

to the impact of climate change. Also analysed is its severe effect on agricultural activities in the entire Lake Chad Basin, drought in Ethiopia, Somalia, Djibouti, Uganda and Kenya, among other countries in Africa. Waziri (2012) revealed the deterioration of the environment as it affects the socio-economic livelihood of the people. In line with the opinions of the previous scholars on the impact of climate change in Africa, Custodio and Gurguí in 1989 stated that water generally not merely groundwater might have a macroeconomic impact in countries, where water contributes a high proportion of the Domestic Product. These countries due to their massive agricultural production, source of income, foreign trade and employment of their population. However, some countries in Africa are also affected by flood and in other climate-associated disasters in the region. These effects resulted in scarce resources in arable agricultural land, water resources, among others, as the population struggles over menial available resources for survival. The rate of water use has increased about three times higher than the rate of the global increase in population, which affects the availability of water and increases the demand. However, water prices may steadily increase to control demand of the commodity, which will likely affect farmers (Jain and Singh, 2003). The struggle culminated in various crises such as intra-migration and inter-migration, conflicts, arms proliferation, drug and human trafficking, terrorism and other crime-related trades to sustain livelihood by the displaced population in the region.

Recommendations

- Education is the most powerful weapon to change the population today and the next generation. African countries should see it as a prerequisite for curtailing the negative impact of climate change in the region so that the water and vegetation will be restored for a better livelihood for the people.
- Stringent measures should be imposed on consumers and businesses to reduce the greenhouse gases (GHG) that contribute immensely to climate change and the African Union should liaise with the United Nations to charge the industrialised countries to be paying for damages to the region.
- United Nations should call for climate alert on the degradation of African countries by climate change and apply faster strategies of greening the environment to promote employment for sustainable livelihood which will help in curtailing other crises existing in the region.

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The Health Education Process of Hospital Visitors through the Educative Brochure

H. M. Tamsir Ridho

Fakultas Ilmu Komunikasi Universitas Mercu Buana, West Jakarta, Indonesia

Abstract— *The presence of a hospital does not only treat patient. However, they also educate the public. Hospitals should be aware of their responsibility to educate the public, for insistence, educating by using brochures. Related to this matter, the researcher was interested in conducting research related to the Health Education Process for Hospital Visitors through the Educative Brochure. This research used the theoretical foundation of Public Relations communication media and the use of media in Public Relations activities at Maria Assumpta Rumanti's book, the Basics of Public Relations. This research used a qualitative approach with a descriptive qualitative research. The research method was a case study by conducting in-depth interview with the participants.*

Keywords— *Brochure management, Health Media Information, Hospital.*

I. INTRODUCTION

The competitive business of health services is increasingly tight. This encourages each hospital to further improve its health services and to innovate more with health service programs that can meet the needs of public, namely patients. Nowadays, hospital does not only observe the quality of their health services but also the public image and the public trust toward the hospital.

The existence of a hospital does not only treat for patients. However, they must be able to educate the public about how to maintain their health. To convey health information, especially for the hospital visitors, they need appropriate and supported media so that the visitors can understand very well. There are 2 types of media with different objectives, such as information media and educative media. Media information is media in which the writing material increases knowledge for the readers (<http://hospitals.webometrics.info>).

Information media contains material that can meet the public information needs. Meanwhile, educative media refers to media whose material introduces the reader about new ways to carry out an activity or to solve a problem (Effendy, 2003: 31). Siloam Hospitals Lippo Village strives to convey information well to the public as an effort to give more attention for the visitors. Siloam Hospitals Lippo Village in utilizing its communication media for external parties, the company also paid attention to the publication of the media.

The media which is published by Siloam Hospitals Lippo Village observes the media goals as an informative and educative media. Educating in this case refers to providing new knowledge or add insight for the public.

The purpose of the publication of the Siloam Hospitals Lippo Village media organization is also to build a good image in the public/visitors eyes. Siloam Hospitals Lippo Village publishes one of its communication media, namely brochure media that aims to broaden the horizons of visitors who are visiting Siloam Hospitals Lippo Village.

Through this brochure, it is expected to educate and explain the many dangerous diseases that infect the body and how to wash hands properly to prevent dangerous diseases. This can educate hospital visitors to always wash their hands after having the activities and visiting the patients in the hospital. The researcher was interested in exploring the media brochure published by this hospital to provide health information on how to maintain good health and to increase the visitor knowledge. This media brochure is also used indirectly to educate visitors on how to maintain a healthy body and to increase the Siloam Hospitals Lippo Village information. The brochure of this hospital is not directly intended to promote a service or facility provided by this hospital. However, the brochure aims to increase visitor knowledge about ways to prevent diseases in the human body easily. Hence, several goals which was set by Siloam Hospitals Lippo Village is to pay more attention and educate the public very well.

Brochure generally functions as an informative media. As the informative media, the brochure aims to convey information so that the public can increase their knowledge and insight (Iriantara & Surachman, 2006: 162). The Siloam Hospitals Lippo Village educative brochure produced by the Business Development division

aims to increase visitor knowledge about health infections and their prevention.

The brochure media used by Siloam Hospitals Lippo Village is intended to educate visitors about health information which does not only to promote a service or doctor at this hospital. To maximize the information delivery through the brochure on health education, it requires a consistent production of brochures on a regular basis so that visitors can be more aware of ways to prevent diseases affecting the body. The researchers is also interested in exploring the consistency of educative brochure production by Siloam Hospitals Lippo Village, which, in this case, is one of the media used by hospitals to provide health education for the visitors. The establishment of Siloam Hospital Lippo Village educative brochure is a form of hospital care in providing health care for the visitors in order that the visitors will be inspired to get the health service in this hospitals as they care of their public health. Hence, the researcher is interested in exploring how Siloam Hospitals Lippo Village uses educative brochures to educate the public, especially visitors. Based on these descriptions, the researcher is interested in further researching the Health Education Process of Hospital Visitors through the Educative Brochure.

Based on these explanations, the researcher is interested in discussing and focusing this research on the Health Education Process of Hospital Visitors through the Educative Brochure. By this research, the researcher wanted to understand and then explain how the Health Education Process of Hospital Visitors Through the Educative Brochures. The results of this study are expected to be a reference frame for Siloam Hospitals Lippo Village in managing brochures as a media information brochure for the public as well as continuing. Thus, this research can be used as a source of data to perfect the media and meet the public information needs, especially for health education.

II. LITERATURE REVIEW

Public Relations

Rex Harlow explains that Public Relations is a management function that is distinctive and supports coaching, maintaining a common path between an organization and its community, concerning communication activities, understanding, acceptance and cooperation; involving the management in dealing with problems, helping the management to face public opinion; supporting management in following and utilizing change effectively; acting as an early warning system in anticipating trends on the use of research, and communication techniques, such as good and ethical

communication as a primary means (Yuliawati & Irawan, 2016: 211).

Public relations as a management and communication discipline needs to understand that they are strongly influenced by information and communication technology, especially in the last decade. At present, Public Relations cannot avoid dealing with the digital media, social media, and cell phones. These media are part of the works that will become one of the drivers of new work within the scope of Pulic Relations work. (Vercic et al. 2014: 1).

To achieve the promotion objectives, the communication strategies of the promoters are facilitated by the existence of social media in communication activities. Social media can function as a network agent and a window for criticism and suggestions. (Rowe and Pitfield, 2018). The implementation of social media promotion can be beneficial for the company, such as, first, it can reach more people in a shorter time. Thus, many consumers can be reached because of extensive social media penetration. Thus, they could receive information about the product company (new). Second, the spread of positive words through social networks can influence the decision making of potential customers and might increase their purchase intentions. (Baum et al. 2018: 1)

Company Monitor: This function makes company policies and programs match the expectations of the public. The enthusiasm of entrepreneurs must encompass the work of Public Relations practitioners. In addition, this is perhaps the most powerful reason for senior Public Relations officials to report to the top management (Wilcox, Ault & Agee, 2006: 24).

Public Realtions Campaign and Environmental Communication

Public Relations (PR campaign) according to Ruslan (2012) in the narrow sense aims to increase the awareness and knowledge of the target readers to grab attention and foster positive perceptions or opinions on an organization or organization's activities (corporate activities) In order to create a public trust and good image through the intensive delivery of information within a certain period of time. In a more general or broad sense, the Public Relations campaign provides continuous illumination and understanding which motivates the public towards a particular activity or program through continuous and planned communication processes and techniques to achieve publicity and a positive image. (Libertine, 2014)

Environmental communication according to (Robert Cox, 2010) is a pragmatic and constructive media to provide the public knowledge about the environment.

Concerning the message packaging strategy in the media to foster public awareness and participation in environmental management, the main communicators in environmental communication are government and non-government organizations that have a commitment of environmental management (Yuliawati, 2019: 82).

The Environmental communication analyzed in this research was related to hydroponic growing activities. This was motivated by the limited available land in the urban housing complexes. The community's knowledge has yet to be popularized about the optimization of the benefits of mining despite its limited extent. The Limited information about hydroponics that does not only functions to make use of the narrow but also at the same time, it can also improve the nutrition and family welfare. Planting without soil means changing the way the needs of plants are supplied by irrigation, but this does not mean the needs of plants can be eliminated or reduced. The same is true for plants with light and temperature. Plants need light, temperature, and humidity in accordance with the original. This needs to be carved out considering that the plant will not grow well without the light and temperature according to its needs (Yuliawati, 2018: 152).

Public Relations Media in communication is a means of connecting used by a Public Relations practitioner with the public, namely internal and external to help the goal (Rumanti, 2005: 118). The communication media used by Public Relations is divided into 2 types of media, namely internal communication media and external communication media. The internal media in an organization or company can be in the form of magazines, tabloids, newsletters, company websites, company intranets, and many other types, while the external media is created by printed and electronic media such as brochures, leaflets, annual reports, company profiles, social media companies that are devoted to the interests of relations with external companies.

Brochure

According to the Indonesian Dictionary by JS. Badudu (2010), Brochure is a short publication consisting of several pages without volumes. In addition, the brochure is also interpreted as printed leaflets containing brief information about companies, organizations for public knowledge (Iriantara & Surachman, 2006: 153). Brochure, in this case, is leaflets containing pictures and information which is not only used to introduce a product or service but also to inform the public about a company or organization.

In general, the brochure serves as an informative medium, and aims to convey information so that the audience can increase their knowledge and insight. In addition, the brochure also aims to influence the public to

change attitudes, opinions, behavior, or social change. (Iriantara & Surachman, 2006: 162)

Brochure is usually intended for external public companies. The use of brochures by companies also functions as a corporate identity. In terms of the presence of the brochure made by the company, the brochure can show a good image for the company itself and build a trust to use the products or services offered by the company.

III. METHODOLOGY

The method used in this research was a qualitative method with a single case study design. A single case study has three rationalizations: first, when the case states an important case in testing a well-developed theory, both cases present an extreme or unique case and third is a disclosure case (Yin, 2011: 46). The uniqueness of the Health Education Process of Hospital Visitors Through this Educative Brochure, namely Siloam Hospitals Lippo Village, performs management consistently, even though digital media has developed rapidly.

Data on this qualitative research generally took the form of descriptions, narratives, data, images or statements obtained from research subjects, both directly and indirectly in campaign planning conducted by Siloam Hospitals Lippo Village. Lufland and Lofland (Moleong, 2013: 157). The main data sources in qualitative research are words and actions. Meanwhile, the rest are the additional data such as documents and others. In this regard, in this section the types of data are divided into words and actions, written data sources, photographs and statistics.

This research used purposive sampling technique. Purposive sampling is a sampling technique with certain considerations, for example, conducting research on food quality, the sample data source is a food expert. This sample is more suitable for qualitative research, or studies that do not make generalizations (Sugiyono, 2004: 124). One of the participants was Mr. Alexander Mutak as Head of Business Development of Siloam Hospitals Lippo Village who was responsible for all business activities at Siloam Hospitals Lippo Village, one of which was controlling the production of educational brochures, contributing topics in the educative brochure and agreeing on the feasibility of educational brochures. The second participant was Mas Slamet as Physician Relations in the Marketing division of Siloam Hospitals Lippo Village is responsible for the production of educational brochures, looking for topics for educational brochures and consulting topics in the educative brochure with the Infection Control Department

at Siloam Hospitals Lippo Village. The third was Mrs. Mawati Sinurat as a visitor at Siloam Hospital Lippo Village's child policeman who was reading some of the educative brochures at Siloam Hospital Lippo Village. The fourth was Imas Nurhidayah as a visitor and an inpatient at Siloam Hospital Lippo Village.

The data collection techniques was interviews with the relevant participants and related to the Health Education Process of Hospital Visitors Through the Educative Brochure at Siloam Hospitals Lippo Village. In addition, the researcher also collected data through field observations. In addition, the researcher also collected data obtained from offices, books, (literature) or other parties who provide data that are closely related to the object and purpose of research (Tika, 2006: 64). The data taken was data that contains information value related to the Health Education Process of Hospital Visitors through the Educative Brochure at Siloam Hospitals Lippo Village, both from the website, books, documents, photos and so on.

IV. DISCUSSION

Brochure is generally used by an organization or a company to explain brief, concise and clear information about a company. The brochure is also used to convey the company information and also as a promotion media for the company itself. At Siloam Hospital Lippo Village, the use of educational brochures in hospitals as a information media that can educate visitors. Siloam Hospital Lippo Village is well aware of its responsibility to heal the community and also educate the public about the diseases that are around the public.

Since the inception of Siloam Hospital Lippo Village in 1996, the hospital has been using educational brochure to educate visitors. Siloam Hospital Lippo Village does not only heal the public. However, they are also responsible for providing educative information so that the public is more alert to disease. Siloam Hospital Lippo Village is well aware of its responsibilities which furthermore established the communication with visitors by educating them using brochure media.

Based on the results of the study, the researcher found that what was done was in line with the concept of external organizational communication according to Khomsahrial Romli that an organization communicates to the organization's public using the media so that its public can feel involved with the organization. Siloam Hospital Lippo Village seeks to establish communication with its visitors by providing health education through educative brochures and later visitors will come back again to consult a doctor after reading the educative brochure.

The media brochure is used by Siloam Hospital Lippo Village as one of the media organizations used to convey information about disease prevention so that visitors can be educated and gain insight.

Based on the results of the study, the researcher found that the use of brochures at Siloam Hospital Lippo Village is in line with the concept of brochures according to Yosol and A. Yani namely brochure as informative media that aims to increase public knowledge and insight. In this case, when visitors read educational brochures that contain disease prevention measures such as how to wash hands consisting of 6 steps then good cough and sneezing ethics, visitors gain insight or new knowledge of what they usually apply in everyday life those who just wash their hands are simply exposed to water or sneeze and cough covering it with their hands.

Siloam Hospital Lippo Village uses brochures as information media in educating, because brochure media is considered as practical information media that can be carried anywhere. The educative information to be conveyed can be obtained practically and easily if placed in the educative brochure. The researcher sees that the brochure is easily obtained by visitors and can be directly read so that the educational process can be done easily.

The researcher found that the messages usually discussed in the brochure are simple things that can be an information related to prohibition and suggestion, such as the prevention of infection by diligently washing hands, ethics coughing and sneezing, diet tips for diabetes, pain management, and steps to wash hands . The messages contained in the Siloam Hospital Lippo Village brochure are in the form of educative information that can add visitors' insights so that visitors can re-apply them.

The value of the information contained in the educative brochure of Siloam Hospital Lippo Village is in line with the concept of the value of information according to Onong that information must contain informative and educative value. An information must be able to increase knowledge and introduce a new way to carry out activities for users or readers. Researcher sees that the visitors who have read, assess the information obtained after reading the brochure is considered very informative. The educative brochure that visitors read contained the simple infection prevention measures, but the impact of implementing effective prevention measures can be very beneficial for visitors.

Siloam Hospital Lippo Village visitors consist of various backgrounds, namely outpatients, inpatients, patient families, customers, medical and non-medical personnel. The Siloam Hospital Lippo Village educative brochure is intended for these visitors so that they are educated about infection prevention.

Based on the results of the study, researcher found that the Siloam Hospital Lippo Village educative brochure was used by hospitals for branding purposes. When Siloam Hospital Lippo Village organized events both internally and externally, the brochures are distributed when the event runs so that visitors are educated about health while understanding the Siloam Hospital Lippo Village brand clearly. The educative brochure of Siloam Hospital Lippo Village was made with an attractive appearance to create a good brand image for the hospital.

Researcher also sees that the educative brochure used in hospitals can support the confidence of visitors to use the services offered in the Siloam Hospital Lippo Village educative brochure. Siloam Hospital Lippo Village will be trusted by visitors as a hospital that cares about the public because of the branding that is done through educative brochures.

The use of brochures as communication media is in line with Maria Assumpta's concept of the purpose of using media in Public Relations activities to increase public trust and enhance the good image for companies or organizations. Researcher found that this was done by Siloam Hospital Lippo Village to improve the good image of the hospital so that hospital visitors continue to entrust their health services to Siloam Hospital Lippo Village through an educative brochure distributed.

V. CONCLUSION

The Siloam Hospital Lippo Village educative brochure was beneficial both for visitors and Siloam Hospital Lippo Village. Visitors who come to the hospital and read the educative brochure of Siloam Hospital Lippo Village could receive the benefit from the brochure, for example, the public becomes aware of ways and preventive measures that can be taken to prevent illness both when visiting the hospital and when outside the hospital. The visitors do not only receive health education information. However, by the educative brochure, visitors can see the seriousness and responsibility of the hospital to educate visitors through simple things. There is an increase trust when visitors read educative brochures produced by Siloam Hospital Lippo Village. In this case, the benefit of this media also is also felt by the Siloam Hospital Lippo Village, such as, Siloam Hospital Lippo Village can communicate health information to the extent of visitors and can reach all people in terms of education. Siloam Hospital Lippo Village also gets benefits through the educative brochures in terms of brand image. The educative brochure produced by Siloam Hospital Lippo Village can enhance a good brand image for hospitals.

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Essay on Igbo Folk Medicine as an Indispensable Aspect of Health Care Delivery in the 21ST Century

Aloy Nnamdi Obika¹, Obiora Eke²

¹Assoc. Prof, Department of English, Madonna University Nigeria, Okija Campus, Anambra State, Nigeria.

²Prof, Department of English, Madonna University Nigeria, Okija Campus, Anambra State, Nigeria.

Abstract— From time immemorial, the Igbo who the researchers used as a representative nation for most nations in the third world countries, has been using folk medicine. Such medicine combines faith healing, herbs and minerals. But no matter how inchoate it may sound, the truth is that it produced more elders with higher longevity than what orthodox medicine is producing nowadays. But recently, a lot of accusations are being levelled against it. To the accusers, folk medicine attacks the liver and other vital organs of the body. But then, why did it not kill our ancestors? The stand of this paper is that although some side-effects can sometimes be recorded in its usage, such is also the case in many orthodox drugs. In fact, it has been discovered that in many cases when Western medicine is quite incapable, folk medicine becomes the only solution. In order to prove that Igbo folk medicine is an indispensable aspect of health care delivery in this 21st century, the researchers used both direct and indirect data collected from practitioners of folk and orthodox medicine, patients, elders, books and Internet sources. The discovery is that some manufacturers on seeing the shortcomings in what they are producing have resorted to adding the word herbal to their products so as to give it an air of efficacy. Even, some prominent pharmaceutical companies, Bayer being an example, have started studying and transforming folk medicine to orthodox medicine. This is because they have seen the resistance of some diseases to their drugs. Or have you heard of folk medical practitioners borrowing from orthodox medicine, making it to look like traditional medicine? When a man with bone fractures has been booked for amputation, he runs to the folk medicine practitioners for his broken bones to regain its original shape, thereby showing the superiority of folk medicine over orthodox medicine.

Keywords— Folk medicine, Orthodox medicine, Herbal products, Igbo nation, Longevity.

I. INTRODUCTION

Ever before the intrusion of Europeans into the Igbo terrain which in this essay is a representative nation for most countries in the third world, the indigenes were surviving on their land; their children were being born, and both the elders and the youngsters had been growing, dying, working and engaging in several activities some of which were dangerous, life threatening and annihilating. Sicknesses and wounds have been afflicting them. In spite of their precarious existence, longevity was there for those who survived initial childhood challenges which made many to lose their lives. These initial challenges had to do with some of these children suffering from sickle cell anaemia because traditional healers do not have the knowledge of cross matching the blood of intending couples. On the whole, longevity was more prevalent than now for there are still records of elders who died when they were over 120 years of age. But today, it is celebrations galore for the few whose ages are counted to

be over 80 years. Although some are of the opinion that today's short life span is as a result of economic stress, such stress was more in the olden days. Also, if orthodox medicine is capable, it can help to save more lives no matter the economic stress.

But for the Igbo people of those days to be surviving at all and for them to reach old age, they were feeding on natural foods and treating themselves with their folk medicine. Judging from today's knowledge and training on orthodox medicine, what they were using in treating themselves were nothing to write home about. To us, they were treating themselves with poison. But then, they survived to produce the present generation of orthodox or Western medicine users. Therefore, in view of the usefulness and resilience of folk medicine and in view of newly discovered influences that it has on modern medicine, it is necessary to know more about it and if possible, revive and integrate it with modern knowledge. Also, it is highly necessary to enlighten people on its

exclusive area of coverage which modern medicine cannot handle.

Folk medicine also known as indigenous or traditional medicine is that type of medicine found among aboriginal inhabitants of a particular place. It makes use of beliefs, herbs, animal and mineral components either combined or used singly in order to bring about healing and protection to both humans and animals. According to the group, National Centre for Farmworker Health Inc of Buda, Texas (n.d.) in an online publication: "Folk medicine is the mixture of traditional healing practices and beliefs that involve herbal medicine, spirituality and manual therapies or exercises in order to diagnose, treat or prevent an ailment or illness (n.p.)." The group further cites the World Health Organization (WHO) who states that this type of medicine "is mostly practiced by indigenous or native populations and as much as 80% of the population in certain countries within Asia and Africa rely on it for primary health care" (n.p.).

On their own, Shirley Telles et al (2014, n.p.) define folk medicine in an online article thus: "Folk medicine is those traditional knowledge systems which are more often orally transmitted, have been generated by communities over centuries and use components of ecosystem which are locally available and accessible." To show the prevalence and similarities of folk medicine produced by different people, these researchers do not mince words when stating that: "There are several similarities in the folk/indigenous medicine of widely differing geographically distinct communities" (n.p.).

With this type of locally generated healing method, the Igbo people have been able to protect themselves and tackle all types of health problems that come their way. Such health problems as enumerated by Ray Tapan are: "...poisonous snake bites, neurological disorders and some others... like eye disease, skin disease, fever, allergies, headache, [birth delivery], arthritis, diabetes, diarrhoea, stomach ache and nervous disorders" (2014, p.14). This is the researcher who has so delved into the topic that he has studied the method of preparation of such medicine. According to him, these are in four categories viz: "(a) plant parts applied as a paste (b) juice extracted from the fresh plant parts (c) powder made from fresh or dried plant parts (d) some fresh plant parts and decoction" (2014, p.14). But no matter how analytical these are, the present researchers do not agree with these categories because apart from these all of which only refer to a section of the healing method, the scholar is silent on the spiritual or metaphysical aspect of folk healing which sometimes are accompanied by incantations or enchantments.

Finally on the definition of this field, Ignatius Uche Nwankwo in his work cites the World Health Organization (WHO) who in the year 2003 stated that:

...folk medicine involves health practices, approaches, knowledge and beliefs incorporating plant, animal and mineral based medicine, spiritual therapies, manual techniques and exercise applied singularly or in combination to treat, diagnose and prevent illness or maintain wellbeing (2014, p.177).

But in spite of the usefulness of this medicine and its ability in keeping the whole race before the coming of Western medicine, in spite of its superiority in handling some ailments better than Western medicine, some people are not comfortable with it. A lot of accusations are being levelled against it. This has gone to the extent that there is need not only to defend it but to enlighten those who are either confused by Western civilization or who are yet to be exposed to the achievements of our forefathers. Even to pacify and reclaim the confidence of such people, there will be a sort of integration of the two systems of healing.

II. ACCUSATIONS AGAINST FOLK MEDICINE

In spite of the usefulness of this type of medicine, a lot of negative criticisms and evaluations are put forth from time to time against this time-tested method of healing. These criticisms and dwarfing evaluations have gone to the extent that fearful and ignorant people are afraid of availing themselves of the potentials in this ancestral method of healing. These accusations extend from the destructive nature of this traditional method of healing to its having no generally accepted dosage and concentration, its hygienic nature, its destructive attack on the liver and the non-determination of one drug's reaction with another. But if the truth is to be told, how then was folk medicine used in the days gone by? Those whose only means of healing was this type of medicine were noted for longevity. Was folk medicine as destructive as that and longevity was recorded for those who used it as their only type of healing?

Apart from the views noted above, David Young, Ingram Grane and Swartz Ingelise (1988, n.p.) in an online publication observe that "Traditional medicine has been gradually forced underground in many societies due to pressure from missionaries and governments who perceived such practices as witchcraft." These scholars further point out another source of this problem of folk medicine. According to them, the denigration accorded to traditional healing comes from the cultural imperialism of European tradition.

Ruth Kava (2007, n.p.) in an online article points out that the American Council on Science and Health accuses traditional healing as causing damages on the flora and fauna “because of traditional beliefs that certain things are curative.” Then, the researcher quickly adds that “Yet, there is no evidence that it is so.” But if collecting herbs destroys the flora and fauna, then we must stop rearing animals because they do more damages. As for the curative potential of traditional medicine, this paper will throw more light on it.

In addition, M. Wintermtz (1899, n.p.) in the online edition of *Folk Medicine in Ancient India* brings out a point which can also be seen to be affecting Igbo traditional healing. To this scholar, “The degraded position of the medical profession in ancient India is no doubt, due to the fact that in India as in other countries, the physician is the direct descendant of the wizard and sorcerer.” In Igbo land, they are regarded as unbelievers, idol worshippers and satanic agents. This position makes it difficult for people to come near them and benefit from their wealth of knowledge.

In another online publication, Linus Chia Saalu highlights some points which also affect Igbo folk medicine. Some of these points are the unavailability of quality control of this type of medicine, lack of well-controlled double blind clinical and toxicological studies to prove their efficacy and safety. Then, taking some of those materials used in traditional healing, this scholar points out the dangers involved. According to him, ethanol extract of unripe fruit of *Ananas cosmosus* (pineapple) brings about anti spermatogenic activity; *Azadirachta indica* (*dogon yaro* or neem tree) which is used in treating malaria and chicken pox causes decrease in the sperm count; *Bambusa arundinaecea* (common bambo or *otosi* or *achala* in Igbo) which is used in treating stomach upset and even malaria brings about infertility in males; *Carica papaya* (paw paw or *okwuluezi* in Igbo) which is used in treating headache, painful swellings, catarrh and so on causes testicular weight decrease and testicular degenerative changes.

The scholar, Charles Daniel (2018, n.p.) in his studies dwells on folk medicine causing liver problems. In an online article, he mentions some of such local herbs that do so: Greater Celandine, Mistletoe (*Ibu* in Igbo), etc. But in Igbo land, mistletoe is used in treating stroke, and there is no evidence that it destroys the liver.

Finally, in the array of accusations is one from Kay Sackett, R. N. Melondie Carter and Marietta Stanton. According to them, folk medicine enables individuals to indulge in self medication “or to self-treat themselves with folk or home remedies from their past, even though the

medical situation may indicate a very different approach” (2014, p.113). This can be understood after considering that these remedies are easily available and any person who is not careful enough may make the mistake of applying an incorrect medicine on an ailment. But then, such can also be obtainable when considering orthodox roadside drug sellers who go by the name “Chemists.” Therefore, medicine whether Western or folk as it is currently among the Igbo can be abused. Be that as it may, it is worth mentioning here that the abuse of folk medicine is less harmful to the body than some of the concoctions we call orthodox medicine or drugs.

Again, the abuse in folk medicine can be minimal since it has become part of the people. Since its existence for eons of years, it did not annihilate our ancestors. Therefore, it cannot annihilate the present generation. In all, a lot of accusations are levelled against folk medicine. Such accusations, one can see, are as a result of lack of knowledge and racial jingoism that emanated from Igbo man’s contact with the Western world. Therefore, there is need to enlighten people on the merits and successes of this type of medicine. In view of this, it is the stand of this paper that folk medicine is so efficacious that it is indispensable in this era of strange diseases that defy orthodox medicine, spiritual and poisonous attacks from wicked people, weakness of Western medicine due to over use and resistance by different ailments, high cost of medical attention even in government hospitals and so on. Therefore, a lot of reasons can be garnered so as to make people understand the indispensability of folk medicine in this 21st century.

III. METHODOLOGY

This research involved both direct and indirect data collection. Although some of the indirect data were gotten from people outside the Igbo nation, they are still very relevant since these people are experiencing what the Igbo nation is passing through. Such data can be accessed from books and from the Internet. For the direct data, the researchers had to meet both practitioners of orthodox and Igbo folk medicine and the ordinary people to whom the medicine is administered.

What is more, folk medicine exists in such a way that part of it is in the general medical arsenal of the people and do not require specialized knowledge. When the current researchers consulted some elders who used such knowledge copiously before the present suspicion became rife, they were furnished with a lot of general healing techniques. The other part can only be accessed through specialists in the field. These specialists are generally referred to as *Dibia*. These specialists are in

different areas. When, for an illustration, *dibia ngbologwu-na-nkpa-akwukwo* (herbalist) encounters a problem, he may consult *dibia afa* who is a soothsayer and can do part of the diagnosis for him. Sometimes, a person can be a specialist in the two fields.

Therefore, with these consultations, personal experiences and what was garnered from the Internet and books, the present researchers hope to put it indelibly that Igbo folk medicine in spite of its being distrusted is still very relevant and in many dicey situations can be of safer use and is more efficacious than Western medicine. Since orthodox medicine is borrowing from it so as to keep on tackling some diseases which have become resistant to it and which *ab initio*, it cannot handle, it means that folk medicine is indispensable in handling thorny medical cases in this 21st century.

IV. ON GENERATING HERBS AND THE EFFICACY OF IGBO FOLK MEDICINE

Owen Davis (2010) in an online article points out that “Long before the advent of clinical pharmacy or indeed modern health care, folk medicine was linked to supernatural forces.” This is because of the activities of the native doctors who dispense this type of medicine. For one, if the presiding spirit, Agwu who is in charge of the medicine does not choose somebody, the person cannot be a native healer. If he chooses somebody and the person refuses, he will afflict him with diseases and suffering. But one cannot quite say that what the people do is superstitious. That it is a sort of cult in which only the initiated participate does not make their activities superstitious. Judging from their successes, there is something behind what they do; let it be noted that “it is becoming increasingly clear that not everything can, at the moment, be explained by means of empirical observation alone” (Nwala, p. 105).

On interviewing some of these practitioners, some said that for them to know the curative ability of leaves, stems, roots, grasses, etc, their Agwu would direct them. Others said that these plants would talk to them whenever they were in the forest looking for a cure for any disease. A story the researchers got from Awuda Nnobi in Idemili South Local [L] Government [G] Area [A] of Anambra State revealed how one Late Mary Samson Metu was suffering from a certain stomach ailment. In a dream, she was shown a certain palm tree at the foot of which were some herbs. She was told how to use the herbs. When she woke up, she did as she saw in the dream and with that she was healed. Then, she started using the same method to heal others.

This method of acquiring healing knowledge among the Igbo is not different from what was recorded in India. As it is in India, the healers who are known as Ojha: ... have deep connection with healing culture. They are known as the god-gifted individuals of our folk society who may heal snake bites as well as common diseases in different ways like touch/stroke method. Naturally, they use ritualistic approach. They have a great power to use a variety of therapies to heal snake bite infection (Tapan, 2014, p.14).

However, Igbo medicine practitioners have been noted for achieving some feats which orthodox medicine has never dreamt of. As an illustration, there was a pastor one of the researchers met in Onitsha who narrated how his stomach ulcer problem went to the extent that the doctor recommended carrying out surgical operation on him. But with two thousand naira only (₦2000.00), a traditional healer set him free. At Uli in Ihiala L. G. A. of Anambra State, the researchers saw cases of those who were healed of diabetes. To the best of their knowledge, Western medicine cannot achieve this feat. Medical doctors only control it for the problem to become manageable.

Also, there are cases of very sick people suffering from poisoning who orthodox medicine diagnosed of suffering from nothing. Yet, by merely looking at them, they were dying. One of such people the researchers met at Uwani Enugu told the researchers of how he went to Ede-Oballa in Nsukka and was healed at a very low cost. He brought out the photograph of what he vomited out. The thing looked like a cockroach except that the head had four sides. According to the young man, since he vomited that thing out, what was crawling in his chest has stopped. Asked whether he was not tricked since something like that which was alive could hardly live inside a person's chest, he said no. According to him, there were others who came along with him and who were told that they were not suffering from poison. If the healer was a trickster, he would not have told those people to go because they were not suffering from poison. When one of the present researchers suggested that his healing could be as result of placebo effect, the man said that all he knew was that he has been healed. According to him, placebo effect is obtainable even in Western medicine.

However, the problem with these traditional healers is that they hardly release the most important formulas of their medicine. They do so only to their favourite children some of whom may be apathetic to their parents' leaning. In this way, the Igbo nation has lost much medical knowledge acquired in the days gone by. All the

same, the reason given above does not in any way make folk medicine less effective in the treatment of diseases.

For illustrative purposes, the late Igwe Ezeokoli 1 of Nnobi in Idemili South L. G. A. of Anambra State was noted for operating surgically as the need arose on his patients. In the course of this research, it was discovered that none in his family knows anything about that method of healing. That is also obtainable in the family of one of the best bone setters that was ever born in the land, Ofodumogu in Adazi-Ani in Anaocha L. G. A. of Anambra State. He was so professional that fractures and many desperate cases in many teaching hospitals and orthopaedic centres were brought to him and by knocking together two bones and using other medications, what would have ended up as amputations were treated by him. Our informant Ebele Afulukwe of Umuoji in Idemili South L. G. A. narrated how one man who was awaiting amputation at National Orthopaedic Hospital, Enugu was whispered to and directed to Ofodumogu. Today, the man is walking about without limping but the old healer is no more.

What these people use for their healings are natural and simple materials that are easily available as can be illustrated from the list below as the researchers got them from a practitioner, Nwamuoma of Eziehulu, Awuda Nnobi in Idemili L. G. A. of Anambra State:

- i. Mixture of lizard's faeces, palm oil and salt makes boils to form pus so that it can be lacerated.
- ii. Put four leaves of bitter leaves into your mouth if you are suffering from cough. By chewing them slowly and allowing the bitter saliva to be draining down your throat, the cough will soon disappear, and even when it is a dry cough, you will sleep soundly at night without coughing from time to time. Bitter cola is also very efficacious in treating fresh cough.
- iii. When somebody is suffering from toothache no matter the seriousness of it, let the person cut out many pieces of the bark of a coconut tree. Boil the pieces with water until the water turns brownish in colour. As warm/hot as the person can endure, let him pour the brownish water into his mouth, wobbling it up and down until it becomes cold. Let the person do so as many times as he can endure at a stretch three times a day. Before one week elapses, the toothache must have been healed even when the tooth has a

hole. The researchers hereby appeal to you not to go for tooth extraction for this method is highly efficacious.

- iv. The water of neem leaves (*Dogonyaro*), paw-paw leaves and lemon grass leaves cures malaria.
- v. Grind balls of red potato into a paste; mix it with water and drink the mixture three times a day or be chewing cabbage the same number of times. The two can curtail stomach ulcer.

After looking at the above, one wonders, what is so dangerous in them that people's livers and kidneys will be damaged. Some of the medications for oral consumption make up part of the food ingredients of the people. There may sometimes come up some problems but then, the problems may not be as serious as it is said or generally thought of. Such problems also can be obtained in modern medicine. Therefore, if modern or orthodox medicine is not vilified because of this, then why the bias against traditional medicine? This view is not far from that of Sackett, Cartor and Stantor (2014, n.p.) as it is in their online publication:

It is clear that herbs have much in common with prescription medication, including possible powerful effects on the body and the potential for side effects and interactions. Herbs may be safe and effective for home use, but they should be used in the proper forms with the advice of qualified health care professionals who can offer appropriate guidance.

Also, because of the availability of these materials, traditional healing can be obtained at a very low cost. What is more, the belief is that when the healer's charge is high, the spirit in charge of healing known as Agwu, will neutralize the medicine making it ineffective. Thus, people are helped no matter how poor they are. This observation is similar to what was observed in India:

Lots of people can be saved from the side effects of imported medicines. Poor people can be released from huge economic pressure because imported medicines are very expensive. It is then understood why Prime Ministers Jawaharlal Nehru and Indira Gandhi advocated the integration of the best of indigenous medicine with modern medicine (Tapan, 2014, p.16).

That is the call in India. It should also apply in Nigeria but not so in China where David Young, Ingram Grane and Swartz Ingelise (1988, n.p.) observe in an online publication that: "... the government itself has promoted a dual system in which paramedical personnel

... are trained in both traditional and modern orthodox diagnostic and treatment procedures.”

The idea that traditional medicine is cheap can also be found in the online publication of Peter McGuire (2016, n.p.). Just as it is in Igbo culture where Agwu stipulates the cost of healing or else he makes the medicine ineffective, so it is in Ireland where “The attitude was that you never paid healers. They had a gift, and helping out the neighbours was a decent thing to do.” The scholar goes on to recall that “One healer had a cure for farsy and decided to start charging money but he couldn’t cure from that day on.”

Also, emphasized in traditional medicine is the cordial relationship between the healer and the patient. One woman, Grace Okeke of Nnobi was told by a healer that he would not have the chance to go to the village with her in order to get the leaves of a particular plant which was near his compound wall. He directed her on how to get the leaves and how to use them. She did as she was directed but the expected reaction on her body could not manifest. Then, the mother-in-law of the woman told her that the leaves did not work because the healer’s hand did not touch them. She was later proved right, for when the man went personally, plucked the leaves and gave them to her, the expected reaction of the leaves was experienced by the woman. To the Igbo people, “Healing is in the hands of the doctor.”

Next, there is a type of healing method which has nothing to do with oral consumption. From modern perception, this can be said to be faith healing. The traditionalists see it as the work of the healer god, Agwu. In other words, a supernatural is working behind the scene. Normally, such medicine goes along with incantations because the native believes in the efficacy of the spoken words. Because nothing is ingested, there is nothing like side effects as well as negative effect on the liver and kidney and all the other accusations against traditional medicine. For illustrative purposes, here are again five traditional healing methods that have nothing to do with taking anything orally.

- i. If the breasts of a girl have grown bigger than the expected size, gently knock the head of a broom or partly burnt but extinguished firewood on the breasts three times a day. In less than a week, the breasts will reduce to its normal size.
- ii. When suffering from sour throat, find a crack in a wall and whisper into it. Promise it what you will do for it if it heals you.
- iii. Conjunctivitis (*oku anya*) is highly infectious. For one to be free, let one fetch

firewood even if it is just a broken broom stick for the sufferer.

- iv. If you have a knife or machete cut and you want speedy healing of the wound, put the knife or machete into a stem of plantain or banana.
- v. *Ona abuke* which is a type of *Dioscorea dumetorum* (bitter yam) is poisonous when eaten the same day it is cooked. You have to leave it overnight. For the treatment of the poison that results from eating it, carry the sick person from one side of the compound wall to the other.

The question that first comes to the mind of the readers of this second list is: “Can these work?” Yes, they do. One of the researchers witnessed when the first one was applied on the breasts of a 10-year old girl whose breasts were so bulging that they were as big as those of a 20-year old girl. It was just by chance that a visitor who came to see the mother told the girl to use a broom on “those things.” The researcher got interested and she explained that with pelting the breasts with the bottom of a bunch of broom that they would shrink to normal size. This was witnessed in less than a week.

In addition, one of the present researchers also witnessed when a man who was behaving as a drunkard because he cooked and immediately consumed *ona abuke* was hoisted over a wall by a group of men. One group on one side of the wall carried him over the wall for another group at the other side to receive him and place him on the ground. As soon as the second group laid him on the ground, he recovered, with his senses back to normalcy.

While discussing the first episode with an orthodox medical practitioner I. E. Anigbogu from Oba in Idemili South L. G. A., he said that such method can be curative. According to him, this is the case of mind over matter which belongs to the field of psychotherapy. But he lamented that many traditional healers over indulge on psychotherapy. That such a method of healing is workable is also supported by Mary Oladunmi Adeware. According to this scholar, “Studies regularly point to placebo effects (both positive and negative) which are entirely caused by the power of expectation or preconceptions” (2012, p.45).

On interviewing Anigbogu further, he revealed that his grandfather was a native healer and as such, he was in a position to assess the efficacy of both folk medicine and orthodox medicine. He himself in 1956 had a complex fracture on his leg. When he was taken to Iyenu Hospital at Ogidi, the doctors wanted to amputate his leg. His grandmother refused saying that there had never been somebody who was one-legged in the history of the

family. She then took him to a native bone setter, Ofiabuluaku of Ojoto in Idemili South L. G. A. of Anambra State. Today, nobody who sees the erudite lawyer and western-trained medical doctor Anigbogu, can ever know that he went through such an experience.

Anigbogu went on to reveal that there are many workable herbs but some of them have side effects. He then narrated the case of a small girl who died while he was treating her of measles. By then, he was a housemaster. What happened was that the parents who were from Delta State believed that by making noises that the spirit of measles would run away and leave the girl alone. By the time she was brought to his hospital, her condition was critical and so the girl could not survive. In other words, the second enumerated cases above do not always work. He further explained that some of the cases in the first list are workable with some being based on sound scientific knowledge but rendered from the native perspective.

On being asked how he saw the idea of some native healers saying that either they obtained their medicine through dreams or that the plants themselves call out their healing power, Anigbogu opined that whether we believe it or not, there is an external power who we may call God or any other name. He further said that such powers do influence human lives and actions. What was more, it is not only in folk medicine that dreams influence the outcome of expected results. It also happens in the sciences.

Illustrating his statement that it happens in the sciences, he gave the example of August Kekule when he was experimenting on the benzene structure. Further research on that area revealed to the present researchers that the chemist in 1890 at the 25th anniversary of the benzene structure discovery narrated of two dreams that he had at the key moments of his work. According to Michael Verderese in an online publication, Kekule's dream revealed how:

... atoms danced around, then formed themselves into strings, moving about in a snake-like fashion. This vision continued ... [showing moving atoms in a] snake-like fashion. . . until the snake of atoms formed itself into an image of a snake eating its own tail. This dream gave Kekule the idea of the cyclic structure of benzene.

Since Kekule solved a thorny scientific problem with what he got from dreams, it means that major problems can be solved using metaphysical means. Therefore, those who obtain their folk medicine either through Agwu, the god of healing who speaks through the herbs or those who get their healing herbs through dreams

are on the right track. Since what they came up with comes from sources greater than humans, the assumption is that their medicine must be more efficacious than medicines that come out only through human ability. But this enquiry must consider how to sustain the health of both present and future generations.

V. EFFICACY AND FUTURE OF FOLK MEDICINE

Is it safe to be taking folk medicine in this present generation? Yes, it is in spite of some side effects it is accused of. This is because even orthodox medicine has its dangerous side effects. Furthermore, there are many areas where folk medicine is far more efficacious or superior to orthodox medicine. As an illustration, in the course of this research as we cited above, we met one man, Stephen Ogbonna who was living in Uwani, Enugu. He has been bedridden for over one year. Before then, he had wasted a lot of money in different hospitals but without being healed. Finally, somebody directed him to Ede-Oballa in Nsukka Area of Enugu State. There, a healer diagnosed his problem as coming from poison. He gave him some emetic drugs after which he vomited something that looked like a cockroach but had a head that had four sides. The thing was alive. After, he noticed that what had been moving about in his chest has been evacuated and his health started improving.

Take it or leave it, Western medicine has not been known to cure or control poison cases. But how frequent are such cases? Very frequent indeed! Evil minded people tend to be more diabolic with increase in hardship and with stringent economic measures. Since hardship in this nation is in the increase, it is projected that evil minded people will be in the increase. Also, they are more devilish minded when others are progressing. Therefore, there is no certainty that some will not progress more than them. That will draw their ire and the invention of more dangerous poisons. That can explain the existence in Igbo society such poisons like: *Enyi-ure*, *Ukwara ntilili*, *Acha ele*, *Mmiwu* and so on. These are areas where orthodox medicine can do nothing. The worst part of the whole thing is that in some cases, when tested in laboratories, the patients are found to be suffering from nothing.

The above observation is not just peculiar to the Igbo people or Nigerians. In the Republic of Turkey as observed in the online article "Folk Medicine" (n.d.):

... some people do not trust modern medicine in cases like the evil eye or when someone is under the influence of an evil spirit. Both folk and modern medicines are used in some disease like asthma or to deal with heart problems. Cancer and

other diseases which require surgery are totally left to modern medicine.

Further on the efficacy and exclusive areas of folk medicine, it was discovered that the first traditional ruler of Nnobi, Igwe Ezeokoli 1 used to carry out surgical operations on his patients. He was not the only person who could do so. During the interview with the folk medicine practitioner Nwamuomma, he narrated to the researchers about some traditional healers who used local methods to carry out surgical operations on their patients.

In extension, which orthodox medicine can be used to treat demonic oppression, possession or obsession? Scientific records as shown above prove that discoveries can be gotten from metaphysical sources. Do we take it that only good ends can come from such realms? If something good can come from there, something bad can also emanate from such a realm. When it does so, can we use orthodox medicine to tackle the problem? The answer is left for you.

However, Ignatius Uche Nwankwo has the answer which can serve as a defence of folk medicine. According to the scholar:

The understanding that certain diseases are sequel to [the] anger of the gods or are due to demonic attacks by enemies and evil forces alike provide further attractions to folk medicine even in this age. Traditional healers are seen as [being] capable of communicating with the spirit world, offer acceptable sacrifices to appease offended spirits and/or cast out demons (2014, p.183).

At the present age, folk medicine shows its originality and potency through some modern medicine. Because its potency is no longer in doubt, some pharmacists study them as they take them into their laboratories. The result is that some of the drugs dispensed in orthodox hospitals are transformed folk medicine. That explains why it is recorded in the online encyclopaedia, *Wikipedia* (n.d.) that “some modern medicine is based on plant phytochemicals that had been used in folk medicine.” To be specific, in the online site of the Ministry of Culture and Tourism of Turkey, it is clearly stated that: “... aspirin used as painkiller appeared as a development of quinine and cocaine which had been used by folk medicine for a long time. In the same way, research has proved that some herbs used in folk medicine were really effective in curing diseases.”

There is no iota of doubt that traditional medicine is superior to the orthodox one. That can explain why researches are on-going to see how to standardize and popularize this original medicine. It is in the process of this new wave of study that a Nobel Prize Winner for

Medicine, Tu Youyou discovered: “... a breakthrough drug after poring over 2,000 ancient herbal recipes. Dr. Tu Youyou’s discovery, the anti-malarial Artemisinin, derived from wormwood, is credited with saving millions of lives.” It is when one sees lapses in what one has, that there arises the need to look elsewhere. That which produces the needed result must be superior. Therefore, folk medicine in many respects is superior to orthodox medicine.

For Chris Pit (2015) to prove this point further in the online edition of BBC News, he points out that: “From opium in poppies, to quinine derived from the cinchona tree, to digoxin from foxgloves, there are many gems unearthed from the past -- that have true testable medical benefits.” He then lists five herbs and their medical usefulness. According to him, these are: white sap from milkweed (*Euphorbia peplus*) which is used in treating warts; leeches for bloodletting which is used for tackling many diseases; bark of the willow tree for pain relief, etc. According to him, the mega pharmaceutical company, Bayer since 1915 has been selling the last named as aspirin. Even, recent discoveries have shown that it reduces the risk of strokes, prevent cancer, etc.

In order to show the gems and nuggets in folk medicine, Pit in the same online article shows that “... there is now a whole branch of science dedicated to the study of traditional medicine, ethnopharmacology (n.p.)”. To show that Pit is not the only person who knows this fact, Davis Owen (2010, n.p.) in *The Pharmaceutical Journal* which is another online publication shows the influence of folk medicine by attracting numerous fields of study to look into it. According to this researcher: “... a range of relatively new disciplines, namely medical anthropology, ethnobotany, phytotherapy and ethnopharmacology, have provided an impetus for looking again at the nature and value of Europe’s old medical traditions.”

If folk medicine is just an empty something, none would have been motivated to look into it. If there is no lack in the existing orthodox medicine, then there will be no need to look elsewhere. But then, in spite of the plethora of negative criticisms levelled against folk medicine, the fact still remains, according to Linus Chia Saalu (n.d.) in an online publication, that the: “...inability of Western medicine to provide cure for some diseases and infections (e.g. HIV and AIDS) makes it necessary to look elsewhere.” That place that should be looked into is folk medicine which has, in spite of negatively, incorrectly and hastily produced assessments is said to be everything bad and backward but actually has been observed to have “... little or no side effects; with [the] use of herbal medicines are other factors, often stated in favour of herbalism.”

Also in favour of herbal medicine is its easy accessibility. If somebody is working in the farm and gets wounded, there is no need going outside to get treated. Let the person look around for the herb *obachili-be-onye-nwuru-anwu*. The leaves of this plant when squeezed, produces green liquid which can be smeared on the wound. Though it can be painful, it will not only shield the person from bacterial infection, the wound will heal quickly. This is not the forum to talk about its other medicinal qualities. Again, at home when somebody receives burns or is wounded, going to the hospital may be both time and money consuming when Alovera plant is handy for the plant can conveniently bring about healing of burns and wounds.

In assessing the advantage of folk medicine over orthodox medicine, we must note the cost of health delivery in the hospital. What is more, because of the few medical doctors compared with the large population they are to attend to, the cost of hospital bill is in the high side. When compared with the effect of poor economy on the struggling populace, one can see that there is need to popularize and standardize folk medicine. Let quacks be sent packing and let the good aspects be brought to the fore. As Saalu states in the online paper earlier cited:

... it is estimated [by the World Health Organization] that in sub-Saharan Africa, there is one traditional healer for every 500 people whereas there is only one medical doctor for every 40,000 people. Therefore, the importance of herbal medicines in the life of Africans cannot be overemphasized.

In view of the lapses in orthodox medicine, a lot of new products are coming up. For manufacturers to sell their products, they have to attach the word herbal to them since many people have seen that the “chalk” (or so Igbo people sneeringly and in denigration refer to orthodox tablets) cannot be of much use. That situation explains why today there are: herbal toothpaste, herbal tea, herbal soap, herbal medicine and a host of other herbal preparations. When people buy them, they do so thinking that they are buying something from a natural source and these must be highly efficacious.

That some manufacturers append the word “herbal” to their products so as to attract buyers, points to the fact that there are lapses in what they are selling, and for them to sell their products, they have to add what can attract customers. These customers have seen the limitations in the potency of Western medicine where fractured limbs end up being amputated; ordinary malaria refuses to be cured, or reoccurs after a short while;

diabetes can only be managed and cannot be cured; decaying teeth are extracted and not cured, etc.

Situations such as this can explain the observation of Linus Chia Saalu (n.p.) in an online publication:

In the past two decades, there has been a global resurgence of interest in traditional medicine for the treatment of ailments that defy orthodox medicine principally because many diseases have defied or developed resistance to conventional drugs as well as a health system closer to the rural poor.

It is not only in Igbo land that this situation is obtainable. In short, even in civilized nations, this is what is happening. As it was observed in America: “Herbal and nutritional supplements used in the United States are increasing, including use among older adults. Often, older adults do not inform their care providers that they are using dietary supplements” (Sackett, Carter and Stanton, 2014, p.116).

But then, there is need for the government to look keenly into folk medicine if not for anything but to evict quacks who muddle the water and bring bad name to the healing process which for unnumbered centuries has been shielding the people. Also to be considered are: standardization of products, discerning the active ingredients in each drug, double blind toxicological studies that can help in determining the efficacy and safety of each drug, side effects, drug interaction with others, etc. With the determination of all this, it can be possible to see how to integrate the two types of medicine.

VI. CONCLUSION

From time immemorial, Igbo people have been making use of folk medicine. This type of medicine is holistic in its approach in that it handles problems from three perspectives -- physical, emotional and spiritual. It has been found to be so powerful that some ailments that defy orthodox medicine can be conveniently taken care of. Where orthodox medicine comes up with such irreparable results like amputations, people who are adepts in folk medicine repair the damage so well that nobody can ever guess that there was any problem before.

However, due to the presence of quacks, lack of documented studies in the field and other human errors, a lot of accusations are levelled against it. Some of such accusations can be in its side effects, lack of dosage, etc. The result is that these accusations are scaring people away, thereby debarring them from benefiting from the healing prowess obtainable in this type of medicine.

However, this does not scare everybody away. That can explain its resurgence among many people from

such places like America, China and India. In fact, in India, the call has come from the government that folk medicine be merged with orthodox medicine. Such can augur well for better health care delivery. Even in America, some elderly people without informing their personal doctors visit folk medicine practitioners. To show the usefulness of this type of medicine, some manufacturers append the word “herbal” to their products since they have seen that people have become enamoured with the potency and naturalness of herbs.

Finally, since many diseases are becoming resistant to orthodox medicine, scientists are turning to folk medicine, studying its drugs and adapting them to look modern. Therefore, folk medicine remains the only saving grace that can save humanity from extinction. What is more, when medical doctors are too few to attend to the enormous population that needs them, since their medicine and health delivery are out of the reach of the common man, the only solution can be found in folk medicine.

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Feminist Consciousness and Traditionalism in Dollar Bahu by Sudha Murthy

Shakun Joshi, Ashok Singh Rao

Department of Arts, Mody University, Lakshmangarh, Sikar, Rajasthan

Abstract— The purpose of the paper is to study Feminist Consciousness And Traditionalism in the novel Dollar Bahu by Sudha Murthy, taking in account the complexity of life, different histories, culture and different structure of values, the women's question, greed for money and working abroad as status symbol in Indian society. The article mirrors that Indian mentality which is fascinated by Dollar ...the foreign currency which is valued more than sentiments, morals and relationship. Murthy is considered to be one of the most realistic authors, for she is able to bring the true picture of psyche of the women changing with the times. Her concern for the women who are caught in the dilemma of liberty and individuality or stability and protection is understandable. The paper displays the way in which the Urban middle class women struggle for self identity yet rooted deep into values of being a women who binds together the family in Sudha Murthy's Dollar Bahu . The novel is women centered and woman's emotions and attitudes are delineated quite meticulously. We see a very clear touch of Traditionalism in this novel in the way a woman rate down another women low blinded by glow of Dollar. The study of the research highlights the dominance of the mighty Dollar in every pursuit of life. Today's new women are ready to accomplishing their aspirations. An Indian woman unlike a man, is stronger morally and emotionally. The novel deciphers the fact that it is the power of 'SHE' that can make or break a family.

Keywords— Chauvinist, Disposition, Feminism, Modernism, Repertoire, Stereotypes, Titular.

I. INTRODUCTION

History of English language and literature in India starts with the advent of East India Company in India. It was in late seventies that a new breed of Convent, boarding school educated and elite class of novelists and writers started to come on block. To begin at the very beginning, the contributions of Bankim Chandra Chatterjee and Toru Dutt cannot escape our attention.

Bankim's contribution was the first English novel by an Indian, Rajmohan's Wife (1864). A novel, where the female protagonist's (Maatangi) romanticism is snatched away and she is punished for her personal revolt against the mundane life and its meaningless shackles. An extremely modern novel of its times – the plot and its message remains socially relevant even today.

Toru Dutt (1856 – 1877), virtually unknown during her short life of 21 years, made her mark posthumously in the world of literature by sheer purity of the spirit in her writings. Traditionally, the work of Indian Women Writers has been undervalued due to patriarchal assumptions about the superior worth of male experience. Indian Women Writers in English are victims of a second prejudice vis-a-vis their regional counterpart's.

As Chaman Nahal writes about feminism in India: "Both the awareness of woman's position in society as one

of disadvantage or in generality compared with that of man and also a desire to remove those is advantages" [1].

The majority of novels written by Indian women writers depict the psychological sufferings of the frustrated homemakers. Among such writers is a name that takes readers heart is Sudha Murthy [2].

Among the various prolific writers of English in India is a name that does not need an introduction per se. Sudha Murthy is an immensely accomplished business woman, teacher, social worker and an author to reckon with.

In her notable writing career, she has penned nine novels, each of which is a reflection of what she has grown up with and observed in middle class India. She has been lucky to have lived through an era where traditionalism was waning to pave way for modernism. The transition neither complete nor sudden, nevertheless, gave her enough to write about.

Out of the many issues that make up her writing repertoire, the condition of women remains the most highlighted one. She wrote about feminism and the concept of equality for women in the choices they make and the lives they lead. The significant thing isn't the content but the timing of her revelations. She spoke about women issues and highlighted their plight when it wasn't 'in vogue'. She drew the attention of readers to things which had been socially acceptable, in fact a prerequisite,

of the Indian middle class society and its women. Most times, her work refrains from being sermonizing or instructing the reader what needs to be done to improve the lot of women. She doesn't believe in the chest thumping and slogan- screaming kind of feminism. Her stories and characters portray the world as she sees it, without bothering to impact a change but, in a very subtle and understated way, achieving just that.

Originally published in 2003, 'Dollar Bahu' deals with the fascination of middle class Kannadagas' with America, the promised land of riches and comforts. It highlights the dominance of the mighty Dollar in every pursuit of life [3].

The novel showcases how women themselves are the worst enemies of other women and how we are, as a society, responsible for keeping our women-folk down. It also brings into perspective how easily and seamlessly we accept stereotypes and how vehemently we oppose change, especially if it pertains to the fairer sex.

II. FEMINISM AND TRADITIONALISM IN NOVEL DOLLAR BAHU

The first female character we are introduced to in the novel is VINU (Vinuta).

She was fair with bold and beautiful black eyes, a straight, sharp nose, and long, thick hair braided into a plait. She seemed slightly flustered to find someone occupying her seat [3].

Vinu is our regular girl next door and a perfect example of how women are brought up in middle class households of India.

One thing that had struck him in this short time was that the major share of the housework was done by Vinu. Even from his room on the terrace, he could hear someone or the other calling out for her, '*Vinu, have you plucked the flowers for puja?*', '*Vinu, where are the ironed clothes?*', '*Vinu, where is the bigger kadai?*', '*Vinu, add some salt to the dal*', and so on. Who was she really? A maidservant, an orphan, a poor relation, a housekeeper or...? But then she addressed Bheemanna Desai as uncle and he knew she went to college. It was a mystery to Chandru [3].

Not only does she have an angelic voice, she also is beautiful, talented and yet homely- PERFECT, some would say. She is rooted, sincere, diligent and a complete family girl. She works like a mule and never raises her voice or expectations.

The following night, after dinner, he heard Bheemanna telling Vinu, '*Vinu, I could not get the exact colour you had asked for. Instead I have got this for you.*'

'*Oh, that's all right. This is also very pretty. I like this blue colour,*' said Vinu brightly [3].

'Chandru', the male protagonist notices the difference between her and his sister when she accepts, with a smile, a sari from her uncle which wasn't the one she had wanted. She doesn't know how to throw a tantrum and she isn't an uneducated, underprivileged person either.

Orphaned at a young age, and looked after by her uncle and his family, she has been raised with all the right ingredients.

She is perfect marriage material. She has her role and character cut out for her. She is a lot into music and would have loved to make a career out of it but she gives up all of that when she is married to a man who, in the nitty-gritty of everyday living, isn't much inclined towards the arts. She has a hidden, independent streak too which is evident in her working woman avatar. She hates to be indebted to anyone and that becomes a trait which attracts Girish to her.

She spoke sternly to the tall man. '*Listen, sir, I will pay you my fare the minute we disembark*' [3].

Although in the beginning, Vinu looks like the female lead of the story but she actually isn't. She is the burning example of a docile, accepting Indian woman who is programmed to tolerate the excesses of her mother-in-law, the disdain of her sister-in-law and the silence of her men folk (even her husband).

Chandru kept up a happy chatter, but suddenly thought of something.

'*Do you still sing?*'

'*Chandru, the koel has understood her position. She has stopped singing,*' Vinu said in a sad tone [3].

She, and women like her, are the reasons we talk about Feminism these days. She is an ideal bahu'- doting, caring, homely and all sacrificing. She doesn't let the neglect of other women in the family come in the way of her exercising her household duties.

Before Jamuna's advent into their lives Gouramma used to say, '*Now that Vinuta is here, I am totally relaxed, like a retired person. She takes care of everything.*' But now, there was no such talk. The proverb, '*If you have money, like the sun you will shine; if you don't have money, like a dog you will whine*', was quite apt in this case. Jamuna's sun shone brighter each day while Vinuta's life became more like that of a dog [3].

The unsavory and fulsome comparison with the new Bahu, which she is subjected to at the hands of her mother-in-law, also fails to provoke her to raise her voice. She tolerates every slight, lying down, giving way to self-doubt and depression.

The main female protagonist of the story is Gouramma- mother of Chandru, Girish and Surabhi.

Stepped into traditionalism, she has set ideas and a craving to be a part of the 'American wave' or the NRI club.

Gouramma was in India only in body at such times; her spirit would be flying across the length and breadth of America. She would dream about the Dollar, that magic green currency, which could change her house and fulfil her dreams. It was the Dollar, not Indian rupees, which could elevate her into the elite circle at social gatherings and marriage halls. The Dollar was like the Goddess Lakshmi, with a magic wand [3].

Although very critical of the simplicity of her husband and second son, she is nevertheless, the anchor that holds the family together. She has pinned all her hopes on the prospects of her eldest son Chandru, who has been sent to America by his company.

She hopes to get all the dollars and privileges that an NRI could provide. She is a firm believer in marrying her precious son off to the highest bidder. For her second son, who is content in his job as a clerk at a bank, she chooses the homely Vinu. Though the girl is virtuous and diligent, she never receives a word or praise or appreciation from Gouramma, because she did not bring in the dollars. Gouramma is happy to leave the day today chores to Vinu not because she appreciates her but because that is what an ideal Bahu is supposed to do, lessen the burden of the mother-in-law in looking after the family. Gouramma starts by firmly believing in the gender roles.

As the story moves on, Gouramma and her perspective on life undergoes a sea change when Chandru is married off to Jamuna, a plain girl from an affluent family, only because he is an NRI. She is blind to the flaws of this match which has been forged keeping the social status and money in mind.

Jamuna was effusively friendly with Surabhi and that made Gouramma very comfortable. When they were leaving, Parvati handed over baskets of vegetables and fruits, saying, 'The match is not in our hands. But let us at least continue with the cordial relationship.' Gouramma left with tears in her eyes.

On the way home, Gouramma silently prayed that her son would choose Jamuna as his bride, and began enumerating her virtues. In the end Shamanna was forced to say, 'Let Chandru decide' [3].

She showers Jamuna with all the love and gifts appropriate to a girl coming from a richer family. She closes her eyes to the indifference and apathy of Jamuna. She fails to recognize that for Jamuna and her parents this match was apt because the boy lived in America and it was easier to blind his mother with gifts and riches or by feeding their greed and need to be a part of the rich brigade.

When she reached the door, Gouramma heard her name and stopped for a minute. She was curious to know what Jamuna and her friends were saying about her. Foolishly she thought, maybe Jamuna is praising my services.

She listened in on the conversation. Girija said, 'Jamuna, you are the smartest of all. I can trade my PhD to possess your talent on how to handle a mother-in-law and win her heart.'

'It seems her mother-in-law always treats her like her own daughter! Is it not surprising?' said Veda.

'Nothing so surprising. My mother-in-law is greedy and stupid. My co-sister-in-law Vinuta is from a poor family and innocent about the ways of the world. My sis-in-law Surabhi does not have any brains. It is easy to manage such women.' [3].

The power tussle that goes on amongst the women of the family is not new to Indian households. The concept of feminism or providing equal status to women was alien, if not completely than surely, even in the new millennium India.

It is only when Gouramma fulfills her lifelong desire to visit the US and get a chance to actually stay with Jamuna that she comes face to face with gender equality in a twisted form. Not only the roles in the household are not gender specific, but also the dressing and lifestyle of women are an eye-opener for Gouramma.

Gouramma was disturbed on another account. She had noticed that, unlike Girish, Chandru had to share in the housework, and washing the dishes and ironing the clothes were his responsibilities. Gouramma had been brought up with the view that the male members of the household did not work in the kitchen [3].

On many occasions she comes across examples of Indian girls being married off at an early age by their parents, lured by the attraction of a new developed country and how these women were left to pick up the pieces of their lives and carry on in a strange land. It is evident from the story that young women tried, desperately, to unbolt the shackles that bound them. Education was not enough to bring that change about. The adversity of their lives and the situations they found themselves into gave them the much needed push. But without fail, all of them found their fortunes in the United States, a country far removed from the orthodox chauvinist mind set of India. It is all a novel concept for Gouramma, who believes in the gender specified roles that the society has always prescribed to. She supported the education of her own daughter Surabhi but for her that is how far the notion of women going out, goes.

Gouramma's mind was reeling. She felt she was seeing the world from a new perspective (Case of Asha Patil Bombay store) [3].

The characters of this tidy little novel do not place more importance on feminism and equality, in fact that does not seem to be the central idea of the novel to begin with.

Jamuna, the dollar Bahu, the titular character of the novel, has shades of grey bordering on the black. Her moves are calculated and manipulative. She and women like her, are the reasons that traditionalists do not warm up to the idea of equality among men and women. She takes undue advantage of her affluence, education and the fact that she is gainfully employed in a foreign land. Her vampish traits are in sharp contrast to other Indian women living in the US, mentioned fleetingly in the story.

Vinu is lucky to have grown up with Bheemanna, her distant uncle, after the death of her own parents. He is a poor man with limited resources but is very fond of Vinu and cares for her a lot. He is the one who promotes her singing talent in her growing up years.

Bheemanna was very fond of Vinuta and wanted her to complete her degree, work for two years in order to become financially independent and then marry. At present she was in the second year of the BA degree course in Karnatak College, majoring in Hindustani music. A bright and talented girl, she had won almost every prize in every event in the college.

Every night, after dinner, Bheemanna would sit on the bamboo cot underneath the mango tree and relax for some time. That was the time when he also talked to Vinuta. *'Vinu, come here. You have done enough work for the day. Let the others also do something. What did you learn in the college today? Come on. Sing me a nice song now.'* [3].

The greatest feminist in the entire story is in fact Shamanna, father of Girish, Chandru and Surabhi and husband of Gouramma. Shamanna has been a school teacher all his life and wholeheartedly supports the women in his family.

Shamanna, a Sanskrit teacher, was a calm, sensible and contented man. He had a reputation as a good teacher and a good human being. Gouramma, his wife, was a clever woman who knew how to run the family. She worked hard to keep the domestic expenses within the budget, but she was extremely ambitious. She always dreamed of diamonds, gold and silver jewellery, cars, a big house, and servants.

Shamanna had a modest salary but he had managed to build a small house in Jayanagar. His priorities were different from his wife's. He wanted his children, Chandra Shekhar, Girish and Surabhi, to have a good education. So

he did not think of extending his house or making any changes [3].

He recognises the failings of his wife and yet realises how she keeps the household together. He gives a free rein to her when it comes to the household and social decisions of the family. He looks beyond the beauty of Vinuta and accepts her singing talent.

Sometimes, she felt a little sad that Girish did not have an ear for music, like Shamanna did. But he certainly did not object to her singing.

Shamanna would often say, *'Vinu, you have a good voice. You should pursue music as an alternative career.'* [3].

He keeps motivating Vinu to pursue her craft. He sees through the devious designs of Jamuna and her family.

Shamanna had seen through Jamuna's pretence [3].

He is the one who recognises what Gouramma's contempt had done to Vinu's spirit. He advises Vinu to leave them and settle down in her own village, where she had a house of her own. He, in fact, uses all his resources to get Vinu and Girish shifted from the toxic environment of their household. The simpleton Vinu finds in Shamanna, her true champion.

Shamanna guessed what was going on in Vinuta's mind. One day he called her to his room and said, *'Vinu, I want to tell you a story.'*

Vinuta and Kadru were the two wives of Sage Kashyap,' began Shamanna. *'There was tough competition between them. The condition was such that the one who lost would become the other's slave until her son brought back the holy nectar. Kadru cheated and won, and Vinuta became the slave. A hundred years later, however, Vinuta's son Garuda brought in the nectar and rescued his mother from slavery.'*

'Why are you telling me this story, Appa?'

'All due to my wife's foolish behaviour, you will develop a complex and you will start hating our family the way a slave does. If the woman of the house is unhappy, a family can never live in peace. Vinuta, I do not want you to live with such a complex. In that story, the son comes after a good hundred years. I don't want you to stay in this house for that long, in bondage. Please go away and make your own home.'

Vinuta was surprised by this sudden decision.

'Is Girish aware of this?'

'Yes. I have told him the same thing and have explained the situation. Chandru, being away from us, has become independent, assertive and confident. I want Girish also to become like that. He is always under the protection of his parents. In that sense, America has taught Chandru a good lesson.'

Vinuta was silent for a long time, pondering over what Shamanna had said. Then coming back to the present, she said, 'Appa, where can we go?'

'I have told Girish to apply for a transfer to Dharwad. I have also sent him to the government education office with a request for your transfer. The person in charge was my student. I am sure that he will comply with my request. You have your own house there and you will love to live there as you did before. You need not send us any money. I plan to tell Chandru, too, to stop sending us dollars. With just the two of us, we can rent out the first floor. And I have my pension. We can lead a comfortable, peaceful life without being a burden on our children.'

Vinuta looked at her father-in-law. She felt sad that just when he was ageing, and when it was proper that his children should stay with him, they would be leaving him [3].

In the end it is Shamanna who makes Gouramma see sense. Although, by then, Gouramma has already learnt her lesson, after her year long stay in the US with her Dollar Bahu, Jamuna. But he explains to her the way she should have treated Vinu all along.

'Gouri, love and affection are more important than food and money. Vinuta is like our daughter and I do not want her to suffer. What I would have done for Surabhi, I did for Vinuta.'

Gouramma sat down helplessly. 'Gouri, we raised our children according to our ideas and values,' Shamanna continued quietly. 'Now, allow Vinuta to do the same thing in her house. Never once did you mention Vinu or Harsha in any of your calls or letters. Don't you think she felt it rather deeply?' [3].

Girish takes after his father in loads of senses. He has never had a problem with the dominating character traits of his mother. His first meeting with Vinu leaves an indelible mark on his conscience because he likes the streak of independence in her disposition, in addition to her beauty.

III. CONCLUSION

The novel 'Dollar Bahu' portrays strong, progressive male characters on one hand and on the other, various shades of grey, black, weakness and strength, traditionalism and modernity in its female characters. The novel also concludes on a note of regret and penance where Gouramma – the mother in law of Vinuta realizes that the invincible dollar has fallen and that she has never valued the pure gold that she possessed in the form of her a pure soul of her daughter in law Vinuta.

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The Eldritch Storyteller: Revisiting Edgar Allan Poe's inimitable oeuvre

Kevin George

Department of English, K.E College, M.G University, Kottayam, India

Abstract— Allan Poe's standalone fame rests to an extent, on the fact that he was a conjurer of macabre tales of 'mystery, supernatural and suspense' unrivalled and inimitable even today. His stories and poems weren't influenced by personal factors like unrequited love (except maybe 'The Raven'), bereavement or tragic events of that sort. He wrote for the sake of writing and usually out of an uncanny impulse, unlike Mary Shelley who wrote her magnum opus 'Frankenstein' based on events from her own life. Poe's preoccupation with the occult gravitated towards the themes of death and decay and a contemplation of the same in a manner quite unexplored by writers of this genre. The theme of madness/ insanity was never dealt more tactfully in the history of horror genre. Poe's predilection for the macabre enabled him to explore uncharted arenas. His 'Metzengerstein', for example, is regarded as the first story to have 'metempsychosis' as its central theme. His poems were also not different in its preoccupation with the enigmatic, supernatural and the Gothic.

Keywords— Eldritch, Uncanny, The Gothic, The Raven, Schadenfreude.

I. INTRODUCTION

One of the most prominent themes in Poe's work is death and the associated process of decay, a hackneyed theme in most, if not all gothic stories. The ominous tone of the narrator is often discomfiting to readers quite unaccustomed to his style. 'The facts in the case of Mr. Valdemar', for example deals with an experiment that goes awry, when the narrator Mr.P (who could be Poe himself) makes an attempt to arrest the death of the eponymous Valdemar and tries to bring him back to life months later. The body of his friend disintegrates into a putrefying liquid, an act which instils horror in Mr.P's mind (or our minds). Poe's 'A premature Burial', a story dealing with a similar theme is a first-hand account of being buried alive. Poe also cites different instances where the victims had to go through similar harrowing experiences, evoking a sense of premonition in the minds of his readers. According to Poe, this unearthly experience is the most terrifying ordeal because it leaves the victim in a stifling position combined with the fear of an impending death and claustrophobia. Poe narrates the story in a very convincing manner and in a way, becomes a central character, a motif in his works. The eldritch experience of 'life in death' was one of his greatest inventions, something unparalleled in the history of horror fiction, even today. 'The Masque of the Red Death' has as its central theme the ineluctability of death, the titular plague 'Red Death'. This tale was purportedly inspired by the bubonic plague, which ravaged London in the 14th century leaving a quarter of its population dead. The eponymous

'Red Death' is personified as an unscrupulous murderer, who evokes fear in the minds of the populace. But, Poe has imputed to it a disinterested demeanour, exemplified in its choice of victims; including the rich and the poor, young and the old etc. The desperate attempts to evade the 'Red Death' by confining himself to the interiors of the castle end in futility for the crown prince Prospero. The 'Red Death' arrives as an unwelcomed guest to the masque and kills Prospero and his noble friends as soon as he is unmasked. Poe was perhaps trying to tell the world how infinitesimal and pointless its efforts were in evading something as powerful and ineluctable as death. The rooms themselves signify the various stages in one's life. The guests move from one room to the other unwittingly crossing the frontiers of life and death. 'The black and red room' which signifies death is left deserted by the guests in the beginning. It is at this particular moment that the ghoulishly dressed guest enters the masque, attracting a lot of attention for his flagrantly discourteous attire. The spots of blood on the face and the long cloak undoubtedly symbolize the eponymous plague and Prospero is indignant and perturbed like never before. The prince is goaded by the strange figure to enter the dreaded room where he meets his adversary- Death himself. Poe's stories are subtle, unpredictable and enigmatic as exemplified by this tale.

Madness is yet another theme deftly dealt by Poe. The madness of the protagonist is usually a reflection of Poe's eccentric (or should I say demented) mind and its turbulence is evocative of the Gothic when it is coupled

with dark alleys, catacombs and mansions on the verge of destruction. The madness of the central character is usually an outcome of some unfortunate past, like in his 'The cask of Amontillado', 'The Tell-Tale Heart' 'The Raven' and many other works. The unreliable narrator in 'The cask of Amontillado', for example is a man endowed with preternatural intellect in one sense, if we consider how nefariously he covers up Fortunato's murder. At the beginning of the story, he vaguely hints at the reason why he had decided to take the drastic step. Fortunato dressed as a clown is in fact ludicrous for the kind of naiveté he evinces. He is lead through the darkest chambers of the Montresor catacombs, without a hint of the impending danger. Poe has made effective use of irony throughout the story and most of Montresor's replies have a double meaning, which adds to its uncanny beauty. The sinister tone of the narrator at some points evokes horripilation, a true characteristic of the Gothic narrative. A series of conversations between the two gives the reader an idea of what is yet to come, mainly Fortunato's impending death. Poe opens a portal into the mind of the psychotic killer for his readers and expects them to relish in his schadenfreude. Fortunato's innocence might evoke sympathy in the minds of some readers, but his inebriated condition and ingenuous disposition veers him toward an irredeemable fate. In a bloodcurdling climax, he is buried alive inside the masonic chamber and all we hear are doleful shrieks of a man, gaining consciousness only to realize that he is going to die a gruesome death. The event is narrated through a parchment years later, most probably through a confidant, giving us a glimpse of the lunatic mind, which conjured up perhaps, the most nefarious murder of the period. The narrator of 'The Tell-Tale Heart' suffers from a similar disorder as he finds himself unable to convince the readers of his sanity. He starts by giving evidence for the same, an attempt in vain as it brings him under the reader's suspicion even more. The justifications for committing the gruesome, motiveless murder are absurd. The narrator who is purportedly perturbed by the old man's stare decides to silence him. He dismembers the body and surreptitiously hides it under his floor bed. When the policemen arrive, he starts panicking after hearing strange palpitations, which forces him to confess his well-planned murder. It is undoubtedly his own sanity which comes under the reader's suspicion. The beating of the old man's heart is nothing but a figment of his own imagination. A similar tale is Allan Poe's 'The Black Cat', in which the murderer-narrator finds himself in a helpless position. But, his insanity is rather enforced by alcohol and to an extent by his own deluded mind. The narrator regains his sanity after years of incarceration and the tale is more

of a confession. He recounts how he was instigated into committing two murders- that of his cat and his wife. Poe's narration is quite unique as he tries to convince his readers that instability of mind could be induced as much as it's innate. The narrator, on one of his inebriated evenings finds the very sight of his favourite cat disturbing and on an impulse kills it after subjecting it to a series of torturous experiments. Days later, he finds an identical cat roaming around his locale and he is reminded of his crime. The readers will never fathom the mystery behind its reappearance, whether it is the same 'Black Cat' or its ghost seeking vengeance. The disturbed narrator (as he recounts) decides to kill it secretly and upon his wife's interference, hacks her to death instead. Poe is a brilliant storyteller as he wanted the readers to know that not all murders were motivated by revenge, but out of unprecedented fits of madness. While trying to cover up the corpse, he forgets about the cat and later, when the investigation is on, a strange cry from the wall forces them to un plaster the wall, revealing the mangled corpse with the cat ensconced on the head. We never really get to know how the cat got inside the wall. It's a mystery that Poe leaves to our imagination.

Allan Poe's Magnum Opus 'The Raven' could be regarded as the acme of his imaginative prowess. The introduction of a callous bird to instil a sense of portentous feeling is tremendous. The bird is initially presented as a creature seeking refuge inside the protagonist's chamber. Guy De Veres (the woebegone narrator) opens the chamber window after hearing a series of tapping. This 'tapping' could be his imagination and the readers ought to question his sanity. It's evident that the death of his beloved 'Lenore' has left him in a miserable position. The uncanny raven replies 'Nevermore' to the protagonist's queries, at first leading him to think of its vocabulary as restricted to that particular word. He imagines the raven to have picked up the word 'Nevermore' from an unhappy master and continues asking more personal questions, only with a nefarious intent. This endless questioning is rather masochistic in nature as Poe would have wanted us to know. The bird replies 'Nevermore' to everything that he says. When he enquires about his rendezvous with Lenore in Gilead, the ominous bird utters the same piercing word. In the end, Poe wanted us to believe that the bird would never leave his soul alone, a premonition of his eternal damnation. Poe's brilliance comes to light when we consider the lingering effect of the poem and the powerful images it evoke in the minds of the readers, for example that of the bird ensconced on the bust of Pallas. The bust of Pallas symbolizes wisdom, as Athena is regarded as the goddess of wisdom and art. The raven on top of it conveys

a rather different idea; the overwhelming power of superstition over reason or perhaps, the vulnerability of the mind (sanity), as in the case of this bereaved lover. Poe's mind was evidently prescient and his obsession with the supernatural (or the uncanny) doesn't surprise the reader. One must also note that the setting is purely gothic, with the inclement weather (the tempestuous night) outside adding more vigour to its strangeness. The milieu of his other notable poems like 'Annabelle Lee' and 'Ulalume' are also reminiscent of the same. The themes of the poems are also similar, as in his 'Ulalume' and 'Annabelle Lee', where the bereaved lovers mourn the death of their loved ones and are haunted by the memories of the same. The setting itself is gothic in 'Annabelle Lee'. 'The city by the sea' has an uncanny aura as it is located in a remote place, inaccessible to mortals. The horrendous image of the 'sepulchral city', where everything comes to decay instils in the readers a 'gothic chill', ineffable but overwhelming at the same time. Poe exploits the gothic idea of the doppelganger in his 'The Fall of The House of Usher'. The twins, Roderick and Madeline and the incestuous legacy of the Usher family hints not only at an eerie connection between the siblings, but also at the enigmatic nature of the happenings inside the mansion. Both are in a way, inseparable as evident from its climax, which continues to surprise readers even today. The unanticipated death of Roderick Usher in the end exemplifies the ineluctability of a reunion (in death). The claustrophobic chambers of the mansion, a persisting sickness in the family and the dreary landscape are also evocative of the gothic, especially the part where the narrator and the host decide to bury Madeline in one of its sepulchral vaults. The occult aura surrounding the mansion becomes clearer as the story progresses. The mansion is just as fragile as its inhabitants. The mildewed and tottering mansion reminds one of the moribund Madeline and the valetudinarian Roderick. The premonitory dream of Usher becomes a reality, when Madeline's ghost appears out of nowhere and kills him, to the horror of the narrator (or, perhaps the reader). The scene culminates in a blood-curdling climax with the collapse of the mansion in the end, leaving a sensation of a lingering frisson in the minds of the readers.

II. CONCLUSION

Poe's works were inimitable not because his entire collection of short stories or his poetry dealt with the Gothic. It was Poe's innovative style of interpolating the supernatural into quotidian events, thereby giving it a hue of the uncanny that merits mention here. His notion of the 'supernatural' was quite different from the archetypal ones. In most cases, the readers are left to ponder over the

nuances or the subtleties of his tales/ poems as none of his works reveal themselves to the readers on a first reading. The black cat from his eponymous tale, for example is an enigma. On a first reading, it gives the reader some hints as to the revelation of the gruesome murder, only to alter everything when it is read again. Did a phenomenon similar to 'metempsychosis' take place? Or did the truth come out from the narrator's own tongue after a series of harrowing hallucinations? This is why Poe's style is unique. Novelty never really dies after a single reading. And that's why his immortal fame rests on an empyrean pedestal, rivalled by none.

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A Delineation: Diaspora to Multiculturalism in Jhumpa Lahiri's 'The Namesake'

Vijaylaxmi

Research Scholar, Banasthali University, Vanasthali, Rajasthan, India

Abstract— In the global world of today everyone is a migrant, dislocating from the place of origin due to market forces, political conflicts, disasters and so on. The dispersal of people from their homeland to various parts of the world resulted in enhancing the cultural diversity. Multiculturalism and Diaspora have given a significant contribution in increasing the proximity among the peoples in the world. It is due to the effect of Diaspora and multiculturalism that new concepts like transnationalism, cosmopolitanism and globalization have emerged. The differences and distances embedded with various myths about varied cultural diversities came to end which provided a space for cultural relativism, cultural tolerance, hybridity and assimilation. The term multiculturalism is often compared with 'salad bowl' due to the coexistence of culturally varied groups of people in terms of social structure, religions, languages, race, foods, customs and rituals. In the present scenario US can be considered as a best paragon of cultural diversity where people from all parts of the world have accumulated with their cultural bag-gages. India and China which are the most populous countries in the world have set their imprints in America. The phrases like 'Little India' and 'Chinatown' can be easily heard on American streets. Asians have consolidated their feet on American soil in every possible zone – food, clothing, health, literature, entertainment, film and drama. In the midst of this diversity Asian writers emerged with a plethora of colorful Asian culture. In 'The Namesake' Jhumpa Lahiri has portrayed South Asian cultural diversity in customary behaviors, cultural assumptions and values, patterns of thinking, and communicative styles in contact with west.

Keywords— Multiculturalism, Diaspora, Jhumpa Lahiri, The Namesake.

Peace and prosperity in the world depends upon the mutual understanding and respect along with the space for the diverse groups of people. People seem to have taken lessons from the past which was full of racial intolerance, skirmishes and conflicts. It is the effect of these lessons that a kind of 'give and take' relation has set up in the contemporary world where every group of people or community has an equal right. These groups have succeeded in establishing a congenial ambience in the world which endorses mutual coexistence. The credit goes to Diasporas for transforming the racially rigid and unmoving world into a flexible and compromising one.

Earlier the meaning of the term 'Diaspora' was limited to some specific words like spread, scatter, disperse and it was significantly associated to the exile of Jews from Israel. With the passage of time the meaning of the term expanded due to the inclusion of a variety of Diasporas – Victim (Jews, Africans, Armenians), Labor (indentured Indians, Chinese, Japanese, Turks, Italians, North Africans), Imperial (British settlers), Trade (Lebanese, Chinese, business and professional Indians, Chinese, Japanese), Deterritorialised (Caribbean people, Sindhi's, Parsi's). As a result, the meaning of the term is

no more restricted to the forceful and involuntary expulsion; rather, in the 20th century, the range of its meaning has increased to such an extent that it is applicable to the migrants of all kind.

In the global world of today, the world has shrunk; countries and people have come closer with the development of a better understanding of the differences and the respect for each other. Transnationalism and multiculturalism seems to have become a part of life and their influence is so strong that it is starkly visible in metropolitan cities. One can observe different temples, cultural centers, ethnic restaurants, charities and businesses carrying both linguistic signs and official language. For example: Little Italy, Chinatown or Little India. This shows people belong to two places, their connection with native nation and adoption of the host nation provides them with two homelands. They belong to both 'here and there'; they are free to incline toward 'this or that', which results in creating their own transnational identities.

In the past western powers had suffused their language and culture in the rest of the world by forming colonies. But with the rise of decolonization and globalization the rest of the world has scattered and

implanted its communities and cultures in the west through Diasporas. Among this flux of diasporas, South Asians have migrated to west in millions and have played a crucial role in widening the horizons of opportunities for the people worldwide. South Asia has a unique and recognizable culture which is heterogeneous in form. The diversity of South Asia is remarkable in terms of ethnicity, languages and religions. It is divided into six nations: India, Bangladesh, Pakistan, Sri Lanka, Nepal and Bhutan. Among them, India is the most pluralistic and diverse.

The continuous flow of diasporas from South Asia has established its communities worldwide which has contributed significantly in the global phenomenon. Various exchange programs in the field of education, trade and business, industrialization, science and technology etc., have been initiated. For example, the exchange of ideas is quite visible in education sector; where Indians have brought in the pattern of 'student centered education system' and 'grading system' from the west; the west has replaced punishment with meditation. Another example can be taken from the phrase 'multinational companies'; it reflects the idea that corporate world is not limited to one particular national company rather it has become an amalgamation of various nations; here as well, there is a big demand for Indian labor force because they are known for giving outstanding outputs at low wages and are also considered as more efficient. In the west, teaching has become a complex and herculean task as teachers are responsible for every tiny move of their students; therefore people in west generally avoid getting into such professions. As a result, the importance of South Asians is further asserted by regular advertisements for teachers, engineers, nurses and so on. In terms of food also, Indian beverages like 'mango delight', food packages like *Haldiram* and various Indian spices have become prominent at food corners in the west.

Decades ago English ruled most of the world but today it seems the two major South Asian countries, India and China are all set to take over the role of English by ruling the world indirectly as it is evident from their increasing impact upon world economy and rising importance upon various global issues. Today, they have grown to such an extent that it won't be imprecise to call them 'the fastest developing Asian giants'. They are also crucial for the economy of today's world leader, America. The population of both the countries provides huge market to American imported goods and cheap labor for American companies.

The Indian and Hong Kong film industries proved to be the main sources for bringing the noticeable change in Hollywood. Indian films are well known for its musical

romances as its favorite genre. Its impact could be seen when Director Baz Luhrmann recycled American Pop for his Bollywood homage, "Moulin Rouge". In 1990s, Hong Kong style action film reached its zenith. Hong Kong action choreographers were hired for the blockbusters like 'The Matrix' and 'Charlie's Angles'

The impact and influence of South Asians is evident in the field of religion and philosophy also. 'Iskon Temple' in Varndavan, UP (India) is known for captivating Krishna hymns sung by the British. The same influence could be seen in England where the British are seen dressed in saffron or red colored robes and visiting Indian Temples or dancing and chanting *Hare Ram*. Foreigners in abundance are driven toward India in search of peace and spiritualism. History is full of instances presenting South Asians as people with substance. Swami Vivekanand was the first Indian who received a standing ovation in America during a Religious Conference. In the contemporary world, eminent writer like Jhumpa Lahiri has received the highest award-'Pulitzer Prize' for 'Interpreter of Maldies'. Consequently, South Asians have succeeded in crafting opportunities for themselves and for saving a place for their existence in the global race.

In the realm of literature South Asian writers have made their presence felt on the global front by presenting varied and vivid themes like cultural adaptation, religion, socio-cultural institutions, hybridization and assimilation. Jhumpa Lahiri, who is a South Asian writer by origin, has justly presented the impact of west upon east and vice-versa which has drawn a trail for cultural relativism, cultural tolerance and transnationalism to follow. In her novel 'The Namesake', there are four characters, each presenting a different aspect of Diasporas. Ashoke can be seen as a representative of 'English modeled Indian,' his character presents the impact of west upon Indians. Ashima, Ashoke's wife, is seen upholding the theme of 'cultural isolation' and 'ethno-consciousness'. Gogol, their son, presents the example of assimilation and hybridization. But Sonia, their daughter, displays transnationalism predominantly through her character.

After the dawn of independence in India, its fresh youth started taking journeys to foreign lands in search of better opportunities and with a dream of improving the conditions of loved ones back in homeland. In 'The Namesake', we find Ashoke in the similar context; he goes to America in search of a bright future. We see him striving hard for making his respectable place in America. And he does achieve his dream, becomes a professor and owns a well furnished house, has an obedient Indian wife. The impact of west upon Ashoke is clearly apparent in the novel. Ashoke has always been careful regarding his

outfits. He takes care that he is well dressed with a tie and formal pair of shirt and pants while going to the university or boarding a flight. Like his grandfather, he shows great admiration for English writers. He had read all the possible English novels at an early age. Another example of his foreign taste can be seen when Ashima was admitted in the hospital, unlike Ashima who has read *Desh* numberless times, the only Bengali magazine that she brought on her way to America, Ashoke preferred American *Boston Globe*.

The character of Ashima on the other hand is in stark contrast with that of Ashoke. She purely represents Indian cultural identity and cultural isolation. Throughout the novel, we see her in Indian saris, cooking Indian food, making attempts to celebrate Indian ceremonies as ritually as possible, pining to visit homeland. Unlike Ashoke, Ashim is deep rooted in her culture, in the legacy which has been passed down to her by her elders.

Out of the four characters in 'The Namesake', Gogol's character is the most complex one. We see Ashima's clear inclination towards her land, Ashoke remains in a kind of neutral zone, almost unaffected, Sonia is more of a transnational kind. The position of the three of them is clear; they make it simply by opting one of the ends. Contrary to them Gogol hangs in the middle of two nations and two cultures. His character sets an example of assimilation. He is neither completely Indian nor American. He is not loyal to any of the sides. In spite of the fact that he does not like Indian culture over American, in spite of the reality that he cannot put his privacy and individualism on stake for the sake of his family, still there are few delicate threads which survive inside him to keep him connected with his family and this connection does matter to Gogol.

Contrary to her brother Gogol, Sonia's character is a simple one, far above from the complexities of borders and cultures. Her acceptance of New England without any dilemma becomes clear right on her *annaparsanam* ceremony when she was an infant. "She plays with the dirt they've dug up from the yard and threatens to put the dollar bill into her mouth. 'This one, one of the guests remarks, 'this one is the true American'." (Lahiri 63)

She appears to be a transnational because she is balanced and unaffected by both the nations and their cultures and succeeds in assembling their characteristics equally in her personality. We never find her confused or having a conflict upon adopting this or that. She gets happily married to a Jewish American without ending up with a conflict or divorce which is shown as very common in the novel. We never see her drifting away from the family the way Gogol does. She is equally concerned

about her job and her mother for whom she decides to get an apartment near the city where her mother resides. "Sonia is staying on with Ashima, thinking of getting an apartment in Boston or Cambridge so that she will be nearby." (Lahiri 183, 184) She also sets a perfect example of mingling of two cultures without friction in between. We see her both in Indian and western outfits, celebrating both Christmas and taking part in Bengali *pujo*

In 'The Namesake' through first and second generation immigrants Jhumpa Lahiri has depicted the shifts that have taken place in the concept called 'Diaspora'. All these four characters narrate four different tales from four different perspectives presenting a contribution by South Asians in developing and maintaining peace and prosperity in the world. Nations under south Asia are considered as developing or underdeveloped countries. Major part of Asia was once ruled by British and they have always taken it as backward, uncivilized, barbarous and devoid of any culture. The character of Ashoke has proved them wrong. He succeeded in raising and establishing himself as a distinguished and accomplished professor who taught the English on their very own land. Ashima had contributed in enhancing the multiculturalism by keeping alive her original identity; her character has maintained the sanctity of Indian culture. Whichever place was colonized by British by English, they tried to generate English modeled natives to help them running the administration. But contrary to this nature of West, Gogol's character has shown the quality of assimilation, adapting and adjusting; which consolidates the point that Asians are flexible and compromising one when it comes to promote mutual understanding. The role of a transnational played by Sonia further strengthens the idea that humans should not be restricted by boundaries. To tie the world with peace and prosperity, they should go beyond the boundaries and that is what South Asians have been seen doing in the novel.

Struggle accompanied with hard work has established South Asians in the foreign regions. They have succeeded in creating opportunities for themselves and in proving their mettle in every possible zone. The changing roles of Diasporas from immigrants to multicultural communities to transnational's have contributed significantly in keeping their South Asian identity alive in foreign regions while simultaneously collaborating in creating a space for mutual understanding and transnational identities.

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Violence Against Women: A Reading of Amma Darko's *Faceless*

Maina Ouarodima, Ph.D

Department of English, University of Zinder, Niger

Abstract— Despite the increasing worldwide interest for a society without discrimination, the space occupied by contemporary African women is still a domain that needs a close examination. Literature being the domain of visibility and audibility, especially in problematizing African women's space, several researchers have interrogated Amma Darko's *Faceless* from various angles, to point out the socio economic and political problems faced by women and or children (basically girl children); but, however, our reading of the novel presents alternative realities that are not yet evoked. That is, in *Faceless*, Amma Darko does not only voice the problems of African women, to strike women's awareness to break the yoke of silence, but, also and mainly, the novel is addressed to the leaders whose attitudes and conspiracy of silence have exposed women to various kind of violence. For Darko, the truth of the matter is that in a society where there is "the National Commission on Children, the Commission on Human Rights and Administrative Justice, FIDA, the Nation Council on Women and Development and the Attorney General and Minister of Justice" (Darko, 2013:182), security issue, in general, and women's security, in particular, should not be a matter of personal concern or even that of any non-governmental organizations such as MUTE. Within the framework of gender studies, our findings have revealed that not only women are marginalized but also and mainly that the marginalization is due to the loss of priorities by the government.

Keywords— Corruption, *Faceless*, Gender, Marginalization, Violence.

I. INTRODUCTION

Human civilization is made by and for both men and women (Ayayi, 2005:19). As a result, both men and women have their own rights and needs to live with modest admiration. What is more, many institutions over the world encourage citizen participation by seeking the representation and participation of everyone, irrespective of sex, in the conduct and management of their affairs (UDHR, 1948). Then, why men hold most of the important socio-economic and political activities and, as well as, marginalize women and reduce them to silence? The question, certainly, serves as a catharsis for the following statistics:

Mineke observes that a recent UN study, about women's position in the world, shows that women carry out two-thirds of the world works, both within and outside the home, but they receive only ten percent of the world salary. Again, women possess less than a hundredth of the world wealth (Jones, 1987:35). According to the same study, in Africa, there are four times more illiterate women than men. In the schools, the higher the level of education, the less the proportion of girls (Jones, 1987:35).

Joyce A. Mangvwat (1999:6) brings into focus UNESCO statistics whereby the proportion of women illiterates is getting higher and higher: "in 1960, 58 percent of illiterates were women, by 1970 this percentage had risen to 60 percent and by 1985 the number of women illiterates had gone up to 133 million. Out of the total increase of 154 million illiterates, 86 percent were women."

Christine (1980:12) observes that: "Men monopolized higher education giving an excuse that women do not become chiefs, therefore why to educate them for long?" This is, probably, one of the reasons why, we have few female writers compared to male writers. For Zulu Sofola, the reason why few women write is that "...the women are more burdened with humdrum of daily life than men. And therefore it takes extra-effort on the part of the female to write..." (Henrietta, 1989:60).

What is more, even the political system that normally allows women the right to cast one's vote just as their husbands, fathers or brothers do, seems controversial to women. According to Dora (1991:12), when voting time comes, a woman "waits for directives from her husband if

she is married or from her father or head of the family if she still lives at home to tell her which box to throw her vote in.” As a result, the rhetorical question, which we are tempted to raise, is: how can one expect a free and fair election when more than 50% of the electorate, the women, do not know that they have a choice?

Although it is ‘conventional wisdom’ that societies in Africa severely limited women’s political power, by often misinterpreting religious principles, Hadjia Bilikisu Yusuf has this to say: “No religion to the best of my knowledge forbids women from active participation in politics. Being a Muslim, I know Islam allows women to vote and be voted for. It provides for women’s views to be heard on private and public affairs” (Dora, 1991:64, emphasis mine).

Though the above statistics better fit a sociological research, it is good to remind that even fictional narratives very often generate from real life experiences. That is, the portrait of many of the fictional heroines, in African women’s works, is the portrait of African women trying to unload the double, often multiple yokes on their backs. Mary (1997:174) rightly says that: “It is generally accepted that African literature is largely biographical either at the personal or collective levels...” Furthermore, Mary (1997:204) has been specific in pointing out that, for African women writers, literature is an “imitation of African women’s reality and inscription of their values...” Juliana (1997:6) puts a seal that “women are now writing about women and bringing not only their points of view but [mainly] lived experiences as women to their writings.” Thus, the novel *Faceless* is no exception.

In fact, if we look at the position of women as described in the above statistics, there is a wide range of constraints and obstacles that impede women’s progress and limit their abilities to occupy leadership positions whether in public or even in private sectors. Since the oppression of women constitutes a great barrier for the development of Africa, the aim of African women writers, in general, and that of Amma Darko’s, in particular, is to utter a cri de Coeur for a new optimistic Africa, free from the yoke of discrimination and the proliferation of violence that mostly affect women. By women, in this research, we mean all individuals of female sex whatever the age. This is because, even those who are considered teenagers, in *Faceless*, perform almost all that adult women perform (Darko, 2013). The marginalization is brought to the surface in the next section through the reading of Amma Darko’s *Faceless*. The section informs us of the ‘ongoing’ discriminatory practices, against women, which certainly serve as a catharsis for Darko to write or to bring to

the front burner of public discourse issues that affect the physical and even the spiritual well-being of women.

II. MARGINALIZATION OF WOMEN AS PORTRAYED IN FACELESS

To begin with, women are marginalized almost everywhere. Evidently, the titles of fictional narratives produced by female writers across Africa (*Double Yoke; Second Class Citizen; Women are Different; One is Enough; The Slave Girl; So Long A Letter; The Joys of Motherhood; The Stillborn, Faceless...*) suffice to portray the moral tragedy of innocent individuals. Each title, according to Nnolim (2009:140), “reflects just one or more phase in the brutalized plight of women in the hands of the ‘enemy’ man.” Juliana (1975:5) rationalizes that:

Whether she is elevated to the status of a goddess or reduced to the level of a prostitute, the designation is degrading, for he [man] does the naming. Whereas her experience as a woman is trivialized and distorted. Metaphorically, she is of the highest importance, practically she is nothing. She has no autonomy, no status as a character, for her person and her story are shaped to meet the requirements of his [man’s] vision. One of these requirements is that she provides attractive packaging. She is thus constructed as beauty, eroticism, fecundity- the qualities the male Self values most in the female Other.

More than a mere representation, the above quotation, as well, illustrates the general position of women as seen by men. It is clear that whatever the position of a woman, she is made to please man. However, our concern and focus, in this section, is Amma Darko’s *Faceless*. Thus, the society of *Faceless*, as described by Darko, is full of restrictions. A woman does not have space of her own or a position of her own. While, for instance, it is known that the happiness of a married couple lies on the contribution of each partner, woman’s expectation for a better couple, where there is love and mutual understanding, often turns to be a disappointment as men tend not to offer a mere smile to their wives. Yet, to deprive a woman of a mere smile within a couple is nothing else than marginalizing a woman. In *Faceless*, a little boy reports that his “mother never had a smile as his father had

never tempted to make her smile” (Darko, 2013:2). However, what is bad, the side effect of such attitude from a man or even better from a husband conditioned a woman or a wife to be cruel. The same little boy adds that: “I cannot help thinking that maybe she [his mother] never has a smile for me because the man she made me with, that is my father, probably also never had a smile for her” (Darko, 2013:2).

Darko points that even when it happens that both boys and girls find themselves on the street, the living condition of boys is far better compared to the living condition of girls, because girls are more exposed to dangers. For instance, on the street, Fofu was about to be abused by two boys, one of them known as Poison, the street gang. The cry uttered by Fofu proves her vulnerability. We learn through the narrator’s comment that: “Fofu let out a cry and began to flail her hands and legs widely in the air. One huge muscular hand came down hard upon her mouth and suppressed the sounds from her throat. The other restrained her flailing hands and legs” (Darko, 2013:3-4). Later, Fofu, herself, reports to her friend Odarley that Poison tried to rape her: “The person I said [Poison] tried to rape me, that was him” (Darko, 2013:8).

What is more, the economic condition of married women seems to be even more vulnerable than the condition of the street girls. Fofu speaking of her mother, when her friend Odarley asks her what she is looking for upon visiting her mother, reacts: “Am I a dreamer? She and me who needs money more?” (Darko, 2013:8). The truth of the matter is that despite Fofu is a street girl, her married mother has more economic problems than she has. Fofu further laments the living condition of her mother within marriage and adds: “...I don’t like coming to see you because I don’t like what I feel when I come to see you...” (Darko, 2013:25). This “...what I feel when I come to see you...” uttered by Fofu is, further, made more explicit: “If he [Fofu’s father] returned today you would let him in and probably get yourself pregnant by him again, won’t you? Why? Mother, why? What life have you been able to give those of us you already have?” (Darko, 2013: 159).

Through another character, in the novel, Darko, aesthetically, supports Fofu’s viewpoint. During a radio interview, with Sylv Po, a woman reacts: “I want to know if I can apply any existing law to legally prevent our parents from having any more children after the one presently carried is born” (Darko, 2013:182). That is, no child should be brought into the world without means of providing for him or her physically, financially, psychologically and even emotionally.

In fact, in *faceless*, the marginalization of women is a daybreak when it comes to the choice between a boy and a girl child. Though, the prayer on the lips of many African married couples is that God gives them children, they may have preference over a boy child or else a boy child is very special. Such attitude is even known to children. Ottu, the only son of Kabria out of the three she mothered, once says: “Mum, do you know that I cut short your problems by coming as a boy and earned you respect?” (Darko, 2013:13).

What is more, as the mother, herself, is surprised of her little child analysis; Ottu was able to report a similar case from another family: “You see [speaking to his mother], my friend’s grandfather said that had my friend not come as a boy, she, being my friend’s father’s mother, would have insisted and ensured that my friend’s mother continued to bear more and more children till she born a son” (Darko, 2013:13).

In addition to the above, when a married couple is not blessed with a child or children, the blame is on women as if procreation is not a result of a joint action between a man and a woman. A woman who is not fertile is most often divorced. In *Faceless*, Dina, the Boss of MUTE, experienced such pain: “Dina was a graduate of the University of Ghana. Her marriage to her campus boyfriend shortly after her graduation, ended in divorce after four turbulent years of childlessness” (Darko, 2013:38).

Also, though school is an important socio economic and political ladder, girl children do not have the opportunity to go to school. School is a reserve of men who grasp the benefit. It is at the tender age that girls are involved in the street life. Though, thanks to education, men are able to work and earn salaries, one is tempted to question what the salary is worth as they, most often, spend their salaries on beers: “After work, Adade [kabria’s husband] normally met with friends at a drinking spot to socialize over bottles of beer” (Darko, 2013:14, emphasis mine). The so-called socialization is celebrated while the kids are on the street at the mercy of all kind of dangers. That is certainly why, Darko creates a character such as Kabria.

Through Kabria, the writer does seem to tell women that even though they are married, marriage is not a profession and that men are not banks to rely on. Kabria once said to her husband, who asks her whether she receives salary from her work or not, that: “Don’t get sarcastic with me” Kabria retorted. “If I had had the time to study further as you did, I would also have been reaping the benefits today in terms of a better salary. But I was busy making babies then” (Darko, 2013:15). The fact that women do not have salaries does not

mean that they do not work. They work often harder than men do but their works are penniless. In *Faceless*, a report once alleged that the “African woman worked for an average of sixty-seven hours a week as opposed to fifty-five for the African men” (Darko, 2013:56). Darko is critical of such situation that debases women.

Since women do not go to school, they have little chance to do office works. Therefore, poverty greatly affects them. When, in *Faceless*, Kabria asks a blind woman the reason why the little girl of eight years old, guiding her, is not going to school, the blind woman responds: “If people like you won’t give me money, how could I send her to school?” (Darko, 2013:37). In the novel, it is said that Fofu does not only know poverty but she even sees it. This is an indication that poverty is even personified. Poverty often drives women to the expense of reason and the situation involves them in prostitution, as a survival strategy: “They [the girls] had no idea at all about the extent of self-damage. Sex, to them, was just a convenient means of survival” (Darko, 2013:32).

What is more, they are not even able to conduct the sex business freely because they are often raped. They are raped by street gangs and often by relatives. Darko informs us that, for many girls, “rape was their first sexual experience” (Darko, 2013:32). For instance, at sixteen years old, Baby T. was raped both by her own uncle, Onko, and by her stepfather, Kpakpo. However, as poverty is a rule but not an exception, Onko bribes Maa Tsuru, Baby T.’s mother, to keep silence and threatened Baby T. not to tell anybody: “three times he did it, and left her bleeding on his bed. ‘Better tell no one!’ he warned” (Darko, 2013:139). Accordingly, Christine (1980:16) observes that “...majority of women assume ‘silence is golden’ because they lack the confidence or education to deal with male dominance.”

Worst of all is that often men tend to marginalize women without reasonable evidence. Rightly, a saying goes on that “If one does not need one’s dog, one accuses it of rabies and kills it”. In the context of a relationship between a woman and a man, the latter often takes even a dream for granted. For instance, during a radio interview with Sylv Po, Ms. Kamame says:

We met a woman whose husband had left her, after several years of marriage, with six children. He claimed he had a vision from God in which it was revealed to him that his wife was an adultress, that he had fathered none of the six children. One week later, he

announced another vision. This time, he said God had revealed the new woman he should marry to him. The new woman turned out to be a young member whom everyone knew he had been eying since she joined the church. The man was an elder of the church. No one challenged him. How was the woman to afford paternity tests to debunk his absurd allegations? (Darko, 2013:110).

The marginalization of women has reached its summit because even beating a pregnant woman is worth celebrating, at least for some men. For instance, MaaTsuru was pregnant of Kwei for the third time. However, as Kwei was not happy of the pregnancy, he attempts to make her abort by giving a ‘sound’ beating. Not only that, Kwei returns to friends and tells them, as we learn from the narrator’s comment, that with “immediate effect, they had better start calling him Dr. Kwei, because he had singlehandedly and very cost effectively terminated an unwanted pregnancy” (Darko, 2013:124). Moreover, when ‘Dr. Kwei’ learned that MaaTsuru was safe and as well as her baby, his reaction was: “How had MaaTsuru and the baby inside her survived his pounding?” (Darko, 2013:124). In the end, as opposed to the naming tradition, the baby was never honored with a Kwei’s family name at birth: “she went first by the name ‘Tsuru’s baby’; which evolved to ‘Baby Tsuru’; and then, to ‘Baby T.’” (Darko, 2013:125).

From the recollection of the above evidences, from the novel, the society is very hypocritical. It is so to the extent that even when the campaign against AIDS was launched, the sensitizers tend to focus on the use of condom rather than abstinence. In the novel: “Sylv Po’s female studio guest was on and complaining about the AIDS prevention campaign not driving home the message of abstinence and faithfulness with the same intensity as the use of condoms” (Darko, 2013:32). Yet, such hypocritical attitude would not help develop a nation. Umeh (1998:168) supports that “A society which sets double moral standards for its adult population based on sex and gender is setting up the society for perpetual condonement of discrimination against the weak.”

In the novel under analysis, Obea, one of Kabria’s daughter, rightly recalls her social studies teacher who once quoted John F. Kennedy, the former president of the United States of America, saying that: “The future promise of any nation can be directly measured by the present prospects of

its youth [both men and women]” (Darko, 2013:75). As the marginalization of women is made explicit through the reading of Amma Darko’s *Faceless*, then who does the author, aesthetically, hold responsible for?

III. PORTRAYAL OF A FAILED GOVERNMENT

As human beings live in a society, there are, certainly, relations and interrelations between people who live together. Naturally, as people come from different socio cultural backgrounds with different material conditions and speaking different languages; it follows that their worldviews, thoughts, visions, feelings, likes and dislikes are different. Also, knowing that one cannot, normally, do whatever pleases him or her, no matter how rich or powerful he or she is, then the power belongs to the government, an organized institution, to ensure the basic needs of the population such as education, health care, social justice, security... irrespective of sex and as well as develop strategies to ensure a better living condition to its population. This is known to MaaTsuru who once says: “...it is the government who had the power to make people do or stop doing certain things [things refer to everything that needs mutual understanding]” (Darko, 2013:79). The above-mentioned basic needs are necessary for a society to prosper so that its members live in harmony with one another. However, are such expectations fulfilled by the government? Especially when we know that both men and women have their own rights and needs to live with modest admiration?

The answer to the above question is certainly no. This is because despite the establishment of institutions such as the “National Commission on Children, the Commission on Human Rights and Administrative Justice, FIDA, the Nation Council on Women and Development and the Attorney General and Minister of Justice” (Darko, 2013:182), women are still marginalized due to the dysfunction of the above mentioned institutions. The dysfunction is known to Bell (2015:43) when she states that: “women are the group most victimized by sexist oppression. As with other forms of group oppression, sexism is perpetuated by institutional and social structures...” For instance, the issue of security has become a matter of personal concern to the extent that women tell their daughters to go away, on the street, just to look for a secured place where there is no man to hunt them. At home as well as on the street, if ever they are abused, there is nowhere to complain about the odds. Not even the ministry of justice would attempt to protect the victims through the security forces such as the police or the court

judges. This is because, even the police agents do not do their jobs.

In fact, when Kabria, a member of MUTE, went to the police station to investigate about a girl’s dead body, found behind a kiosk, and asked the inspector if anything was done; the latter retorted: “ Bodies are found at all kind of places at all sorts of times”(Darko, 2013:81). What is more, even if they want to do their jobs, they are in short of materials. When Kabria insisted on seeking information about a girl’s dead body, the inspector keeps telling her the problems that the police station, itself, faces such as no cars, no materials...(Darko, 2013). Seemingly, fighting for women victims seems not to be the priority of the government.

The lack of interest on women’s preoccupation is, certainly, what pushes Dina to establish a non-governmental organization called MUTE. It is good to point out that MUTE is not an acronym but it translates silence. All the members of MUTE are women and their concerns are women. This is because, if one takes a close look at the nature of the oppression, sex does determine the situation of women in a very fundamental way. For instance, men in the novel are dominant and assume the position of influence and authority not on any other ‘merit’ than being male.

Members of MUTE are aware that it is a problem to be a female, in the society of *Faceless*. It was MUTE that conducts all the investigations about a girl’s dead body until they get evidence that Poison was the murderer of the girl. However, security issue, in general, and women’s security, in particular, should not be a matter of personal concern or even that of any non-governmental organizations such as MUTE but normally the concern of the government. Darko, in *Faceless*, is very critical of such a loss of priorities by the government.

What is more, even education, which is considered as one of the basic needs that any government should provide to its population, is not guaranteed. In other words, it is the responsibility of the government to provide free primary school to children, in general, and to girl children, in particular, but; unfortunately, this happens not to be the case. In *Faceless*, for instance, Fofu was registered at school and performed up to class two but later left because of her parents’ inability to provide the basic needs: “but I [Fofu] went only up to class two. There was no money. Mother couldn’t afford the uniforms and the exercise books” (Darko, 2013:100). Also, note that Fofu’s father left home even before Fofu was born. It was poverty, as well, that pushed Baby T. to the street after class two.

In the society of *Faceless*, corruption or materialism has reached its summit to the extent that when Aggie and Vickie were sent to the mortuary, by MUTE, to investigate on the dead body, a male nurse wonders how could they come all the way just to investigate a street girl dead body? Moreover, the male nurse adds: “Has she [the dead girl] turned out to be a relation of the president?” (Darko, 2013:149). The male nurse has later made his wonder more explicit when he says: “Honestly, whoever this dead street girl is, must be very lucky to have two fine women like you come here to find out what killed her. God knows how many bodies are cut up each day the causes whose of death show clear signs of murder but which end up gathering dust because no one was interested” (Darko, 2013:149). Fofu, as well, knows the hypocritical side of the society when she says that: “...learning to trust and have faith...was like a crawling child learning to walk” (Darko, 2013; 71). Didacticism in this case is that there is no attention given to the concern of the poor who are dominantly women.

More than once, Darko points out the irresponsibility of the government in handling with certain socio cultural problems such as begging. Upon mentioning the causes of streetism, during a radio interview with Sylv Po, Ms. Kamame points out poverty as a real cause of streetism and as well as “the incidence of absentee fathers, ignorance, distorted beliefs and perceptions, and most depressing of all, the instances of sheer irresponsibility and misplaced priorities” (Darko, 2013:108). For Fofu, begging is a route to streetism. She says: “I didn’t just get up one day to live on the streets. *It started with the begging*. I was going out to beg on the streets, but I always returned home to mother in the evening” (Darko, 2013:100, emphasis mine). Darko points out that, for a serious government, a girl of seventeen years old is supposed to be at school rather than the market place or on the streets to beg. In other words, Darko does seem to say that as a little fire can become bigger, a little problem can also become tremendous if no immediate solution is taken.

IV. DARKO’S AESTHETICS MESSAGE FOR A POSITIVE CHANGE OF MENTALITY

The novel *Faceless* opens with “she [a woman]” and closes with “life”. The opening and the closing words are full of meaning. For Darko, a woman has a right to live her life meaningfully. Not all the socio economic and cultural position of women that she describes, in her novel, are related to fate but to the system of governance. That is men’s inability or irresponsibility to cope, objectively, with the societal problems. The fact that her main character Baby T.,

around whom all the story of the novel goes on, is nameless, Darko, aesthetically, wants to say that it could be any other woman in the society. In other words, she does not want her readers or society, at large, to consider the story of *Faceless* as a story of a single individual. The testimony given by a male nurse is enough if ever evidence is needed to express the moral tragedy of innocent individuals: “God knows how many bodies are cut up each day the causes whose of death show clear signs of murder but which end up gathering dust because no one was interested” (Darko, 2013:149). Therefore, Darko’s message is that enough is enough.

Through the creation of a non-governmental organization (MUTE) by a woman to focus on women issues, Darko has used her aesthetics to inform that women are marginalized, by bringing to surface the issue of security or women’s security, which have become a matter of women’s concern rather than the concern of the government. The didacticism in the message is that Darko is critical of the abandon of one of the most fundamental social needs, security. Rather, she informs, as well, that women must, like Diana who creates MUTE, map out survival strategies and succeed despite the crippling and stunting circumstances that define their existence in a culture unfavorable to women.

In fact, the problem of women, in the context of situation, knows no limit. At home, they are raped by relatives and very often by close relatives, who normally should provide them maximum security. On the street, not only the money they earn is not safe but also and mainly there too, they are raped by street gangs and forced to keep silence together with their mothers. What is more, there is nowhere to complain in case of abuse and if ever one does, none dare intervene. Darko’s message is that how, in such a social condition, a woman would be able to study, to develop commercial strategies, achieve her talents and yet feel at ease? Darko calls on both men and women to consider that development is a result of a joint action. In as much as women are marginalized, the development of the society is dubious. Ama Atta Aidoo, the Ghanaian woman writer, seemingly conveys Darko’s preoccupations when she says: “...it is not possible to advocate independence [development] for our continent without also believing that African women must have the best that environment can offer” (Umeh, 1998:304-305).

Overall, Darko’s didacticism is that a violence can produce only violence. What is more, even when it happens that a man is ill-treated by a male relative, the man victim retaliates his sorrow on women who are the most vulnerable. For instance, even Poison, the street leader, is said to be a

good man before he was threatened by his stepfather: “Poison ran away from home at the age of eight to hit the streets...he was an extremely shy boy, very soft spoken and covered from head to toe in scars gained from several years of lashes with a man’s leather belt at the stepfather’s hand” (Darko, 2013: 169). However, the core of the matter is that Poison retaliates to innocent women on the streets. In the novel, during a radio interview with Sylv Po, Ms. Kamame does seem to convey Darko’s message that the government should deal with the issue appropriately and bring violence to its end. Otherwise: “Then you and I who thought it was their problem alone wake up one day to the rude realization that we have no choice but to share this same one society with them” (Darko, 2013:112).

V. CONCLUSION

A saying goes on that “If lions do not have their own historians, the story of the hunt will always keep glorifying the hunters” Amma Darko has certainly the saying in mind and then she works adequately to prove wrong all those who argue that the African women do not need liberation. Since modern academia describes human societies in relational terms, all women bear certain difficulties in relation to men. The research has proved that patriarchy, tradition, neocolonialism, gender imperialism, failed leadership, all combined to act against the African women’s self-assertion. That is, certainly, why African women’s texts have been concerned, explicitly or implicitly, with change.

Darko informs her readers and society, at large, that the African women’s conceptualization of freedom is not based on the erosion of her feminine attributes and outlook but in her ‘ability’ to go to school, to work, to voice her opinions (her likes and dislikes). For such basic needs to be effective, Darko utters a wake- up call to the government, which has a tremendous role to play in it. The government should not lose its priorities and become deaf to the cries of the victims (women). As a result, both men and women should shoulder responsibilities and work jointly for the benefit of a society without dis-crimination.

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The relationship between Writing Anxiety and Students' Writing Performance at Wolkite University First Year English Major Students

Anwar Nessir Surur, Senbeta Tadesse Dengela

Wolkite University, College of Social Science and Humanities, English Department, Ethiopia

Abstract— This study was carried out to investigate the relationship between second language writing anxiety and students' writing performance. The study employed correlation and descriptive study design. First year English language and literature students of Wolkite University were the participants of the study and they were selected by using simple random sampling technique. Questionnaire, writing performance tests and semi-structured interview were used as data collecting instruments. These data were analyzed using Pearson's Product moment correlation, qualitative description of students' interview results and one way ANOVA. In order to identify the significance of differences between the pairs of SL writing anxiety, multiple comparisons or post hoc test was also conducted. The results revealed that there was a significant, negative correlation between SL writing anxiety and writing performance. The semi-structured interview revealed that linguistic difficulties, insufficient writing practice, fear of tests, lack of topical knowledge and low self-confidence in writing performance. The results of the questionnaire showed that there is statistically significant difference in level of anxiety among high, average and low achievers and Avoidance Behavior and Cognitive anxiety are the most common and dominant type of ESL/FL writing anxiety. The investigation results also showed that the mean differences were statistically significant between the low anxiety and average anxiety, low anxiety and high anxiety and average anxiety and high anxiety.

Keywords— Writing Anxiety, Writing Performance, correlation analysis.

I. BACKGROUND OF THE STUDY

Writing performance of an English learner can reflect the learner's knowledge in English language patterns through the written discourse they present (Hartono, 2012:107). As many ESL/FL researchers and ESL teachers' assertion, teaching second language writing is a difficult task (Barkaoui, 2007:35). Evidence from a number of local studies (e.g. Abate, 1996; Alamirew, 2005; Yonas, 1996 & Italo, 1999) on English performance of Ethiopian ESL/FL students' show those learners' repeated failure in English Examinations could potentially imply their incompetence to use the language when demanded. In connection with this, students' ESL/FL proficiency might be attributed to factors such as motivation anxiety (Abate, 1996) and efficacy beliefs.

Therefore, there are reasons why the second or foreign language writing performance and writing anxiety are negatively or positively correlated or related to each other in ESL/FL contexts and why the second or foreign language learners feel anxious when writing might be different and multiple.

II. STATEMENT OF THE PROBLEM

Many language learners found that writing as the most difficult skill to master or handle (Latiff, 2007; Kurt & Atay, 2007). In spite of unclear investigation on the area, there was the prevalence of reluctance to write in English, the levels and sources of fear of writing on the EFL learners.

Currently, in Ethiopia education policy, students are exposed to practice writing skill in early grade level since English is taught as a subject starting from primary level and used as a medium of instruction starting from secondary schools in many parts of the country. However, some local studies revealed that the writing performances of students of Colleges and Universities were found to be below the expectation though they have learned the language from primary level to University level (Amlaku, 2013; Alamirew, 2005).

Besides this, some researchers (Abate, 1996; Melese, 2007; Dangachew 2013) also tried to find the impact of anxiety on the students' writing performance. According to these

researchers, most of the problems were related to foreign language anxiety, foreign language writing anxiety on EFL College students' performance, impacts of EFL writing anxiety on preparatory students' writing performance and EFL writing test anxiety on students' writing performance. For instance, Abate (1996) studied English language classroom anxiety, performance on classroom tasks and in tests at Addis Ababa University. In his finding, he indicated that learners' anxiety scores were negatively and significantly associated with their language performance and the results implied the harmful effects of anxiety and the tendency of low anxious students to perform relatively better than high anxious learners.

The things that make differ this study from previous studies were, by way of investigating the relationship of English writing anxiety and students' writing performance within particular language skill, to fill the gap seen in the previous local studies and though locally there have been many studies done in the area in different EFL skills and levels, the researcher couldn't find any relational or correlation study done in Wolkite university.

III. OBJECTIVES OF THE STUDY

The general objective of this study was to investigate the relationship between writing anxiety and students' writing performance of first year English major students at Wolkite University. To this end the specific objectives of the study were to:

- Determine the relationship between writing anxiety and students' writing performance.
- Identify the general causes of writing anxiety.
- Examine whether there is statistically significant difference in level of anxiety among low, average and high achievers.
- Identify the dominant type of writing anxiety the students' experience.

IV. RESEARCH METHODOLOGY

4.1 Research Design

This study employed a correlation research design to correlate writing anxiety and students' writing performance. Creswell (2012:20) explained that "correlation research is associating or relating variables in a predictable pattern for one group of individuals"

This research design more focuses on examining the association or relation of one or more variables than in testing the impact of activities or materials.

4.2 Population of the Study

The total number of students who were selected to the study was 80 (53 males and 27 females). The participants were selected from two freshmen groups (first year English major students). The reasons for selecting this study area are: 1) the researcher of this study has been teaching in the study area, and closely experienced the complex or difficult nature of writing skill in teaching and learning process and 2) experienced teachers /instructors are assumed to be available in the study area.

4.3 Sample and Sampling Techniques

The participants of this study were 80 students out of 120 of English Department. Therefore, 67% of students from the total were selected to this study. Out of 80 students who filled the questionnaire, 10 students were chosen from three levels (High-anxiety, Moderate-anxiety and Low-anxiety) for the interview, giving equal proportion (chance for each of them).

4.4 Data Collection Instruments

The research instruments used in this study include document, Questionnaires (for only students)-the Second Language Writing Anxiety Inventory (SLWAI), writing comprehension test and semi-structured interview.

4.4.1 Written Descriptive task (Indices of English writing performance)

The participants' grades on a 30-minute English composition and English writing comprehension test were both used as indices of their writing performance. In order to ensure whether there is significant difference among participants regarding to their writing performance and to investigate whether time constraint affects FL students' writing composition or not, participants were asked to write an English composition within 30 minutes in class, which administrated and evaluated by their instructor who has five-year experience as an ESL writing instructor. Each composition was graded on a 25-point scale

4.4.2 Semi-structured interview

Semi- structured interview questions were prepared for 10 students out of 80 participants (3 from High-anxious and 3 from Moderate-anxious, and 4 from Low-anxious) and asked the students to specify the major causes of writing anxieties in which they feel anxious to write, and the difficulties they experience when they write in English.

V. DATA ANALYSIS PROCEDURES

The researcher selected a specific design for the study which is consistent with the objectives of the research and employed multiple procedures to collect data from the

sample subjects in which the translated version of SLWAS was piloted on twenty students who were not the subjects of the study. These enabled the researcher to see whether the tools were practical or not. After the researcher collected the participants' information from the stream and pilot test, he asked sample students to write English composition under time constraint (30 minutes) at the beginning of an English writing class. The interview was also administered to 10 students to triangulate the data and reach at more in-depth information.

The study used descriptive correlation research design and the researcher employed Pearson Product Moment correlation coefficient to measure the relationship between writing anxiety and students' writing performance and calculated to show the relationship between two variables. Correlation analysis is used to describe the strength and direction of the linear relationship between two variables. According to Hatch and Farhady (1981; cited in Language Learning Journal of the relationship between listening anxiety and listening comprehension, 2017), there are some underlying assumptions that have to be met for Pearson correlation analysis. The assumptions are:

1. The two variables are continuous,
2. Scores on X and Y are independent of each other, and
3. The relationship between X and Y is linear.

The data obtained from the writing comprehension test and SLWAI questionnaire were analyzed quantitatively by using the latest SPSS version windows 20 (Special Software called Statistical Package for Social Sciences) to obtain the levels and types of ESL writing anxiety experienced by the students, and to measure if there is a significant difference in the levels of anxiety among the freshmen.

The researcher also used one-way ANOVA to investigate whether English writing anxiety affect English writing performance or not on the performance based essay task /test and employed to determine the possible differences among the writing performances of students with low, average, and high level of anxiety.

Finally, the study used qualitative analysis of the interview in order to get detailed information about the major causes of writing anxiety.

VI. RESULTS AND DISCUSSIONS

6.1 Results of correlation of Writing performance and Writing anxiety

To determine the significant relationship between second language writing anxiety and students' writing performance, the writing performance test was administered and the papers

were corrected. Then after, values for the students' performance were given according to the grading system set by College of Ethiopian higher institution students' promotion. According to the College, the grading system is presented as follows:

80-84 A- 85-90 A 90-100 A+
 65-69 B- 70-74 B 75-79 B+
 45-49 C- 50-59 C 60-64 C+
 30-39 FX 40-44 D 45-49 C-
 Below 30 F

Table.1: Frequency of the participants' writing Test performance

N/S	Grading system	Frequency	Percent
1	80—100=A-,A, A+	8	10
2	65—79=B-, B, B+ (Range)	34	42.5
3	45—59=C-,C,C+ (Range)	38	47.5
4	Below 30=F	0	0
Total		80	100

The above Table shows that only 8(10%) of the participants or students scored A (80-100). The other 34(42.5) of the students got B (65-79). Another 38 (47.5%) of the students scored or graded C (45-59).

The above achievement or performance grades of students revealed that almost half of the students scored C (47.5%) and 34(42.5%) scored B. This indicates that most of the students had difficulty of writing and understanding writing process and its basic components.

Since the grading system set by the University contains different scales, the researcher tried to change it into 3 (three) scales for leveling the students into low, average and high achievers on the basis of their writing performance test scores. To do so, the students who got the mark 80-100 (A) in the grading system were considered as high achievers. The other group that scored 65-79 (B) in the grading system was taken as average or moderate achievers. The remaining group who earned the mark below 59 (45-59) and below 30(F) in the grading system was considered as low achievers.

Table.2: Students' classification based on performance (achievement)

Scores	Levels	Frequency	Percent
80—100	High	8	10
65—79	Average	34	42.5
Below 59	Low	38	47.5
Total		80	100

From this Table, one can understand that few students 8(10%) were high achievers (scored 80-100). The others

34(42.5%) were average achievers (scored 65-79). The remaining almost half of the subjects or students 38(47.5%) who earned the mark below 59 were low achievers. The number of lower achievers was near to half of the total students. This means the majority of the subjects have difficulty of writing and understanding writing comprehension because of various reasons reported by the subjects.

Table.3: Distribution of the participants' L2 writing Anxiety Levels

Anxiety levels	Anxiety	No of	Percent
Low anxiety	22-50	4	5
Average anxiety	51-65	18	22.5
High anxiety	66-110	58	72.5
Total		80	100

As can be seen from the Table above, the number of students experiencing high levels of anxiety 58(72.5%) is more than the number of students with average anxiety 18(22.5%) and more than twice the number of students with low levels of L2 writing anxiety. Of the 80 students, only 4(5%) experienced low levels of L2 writing anxiety.

In order to investigate the degree of the subjects' L2 writing anxiety, descriptive statistics of SLWAS questionnaire was conducted.

Table 4: Descriptive statistics of SLWAS questionnaire

	N	Minimum	Maximum	Mean	Std. Deviation
Anxiety Valid N (list wise)	80	45	90	69.70	9.039

The above Table shows that the mean M=69.70 and Std. Deviation SD=9.039. The result indicated that the subjects

have experienced high writing anxiety, which reflects that during the process of writing activities, the students easily become anxious. This situation is probably associated to the emotional states of L2 students. In addition, writing activities are complex, need some grammatical and linguistic proficiency, so L2 students always take a heavy physiological and psychological burden and need to avoid the writing activities. In the investigation of SLWA, 48(60%) students chose "strongly agree or agree" when answering the item "I usually do my best to avoid writing English compositions," 67(84%) students chose "strongly agree or agree" in the item "I do my best to avoid situations in which I have to write in English ". Similarly, 41(51%) students chose "strongly agree or agree" in the item "I feel my heart pounding when I write English compositions under time constraint." Therefore, anxiety is pervasive or manifested throughout in second language writing activities.

From the above scatter plot, there appears to be a strong, negative correlation between the two variables (writing performance test scores and writing anxiety scores) for the sample as a whole. Respondents who scored good mark (shown on the Y or vertical axis) experience lower level of writing anxiety (shown on the X, or horizontal axis). On the other hand, respondents who scored less mark (shown on the Y, or vertical axis) experience high level of writing anxiety (shown on the X, or horizontal axis). The scatter plot indicated that when one of the variables (writing performance test score) increased, the other variable (writing anxiety score) decreased, in other words, when the writing performance test score decreased, the writing anxiety score increased.

This means there is a negative correlation between the two variables; so would be appropriate to calculate a Pearson Product-moment correlation for these two variables.

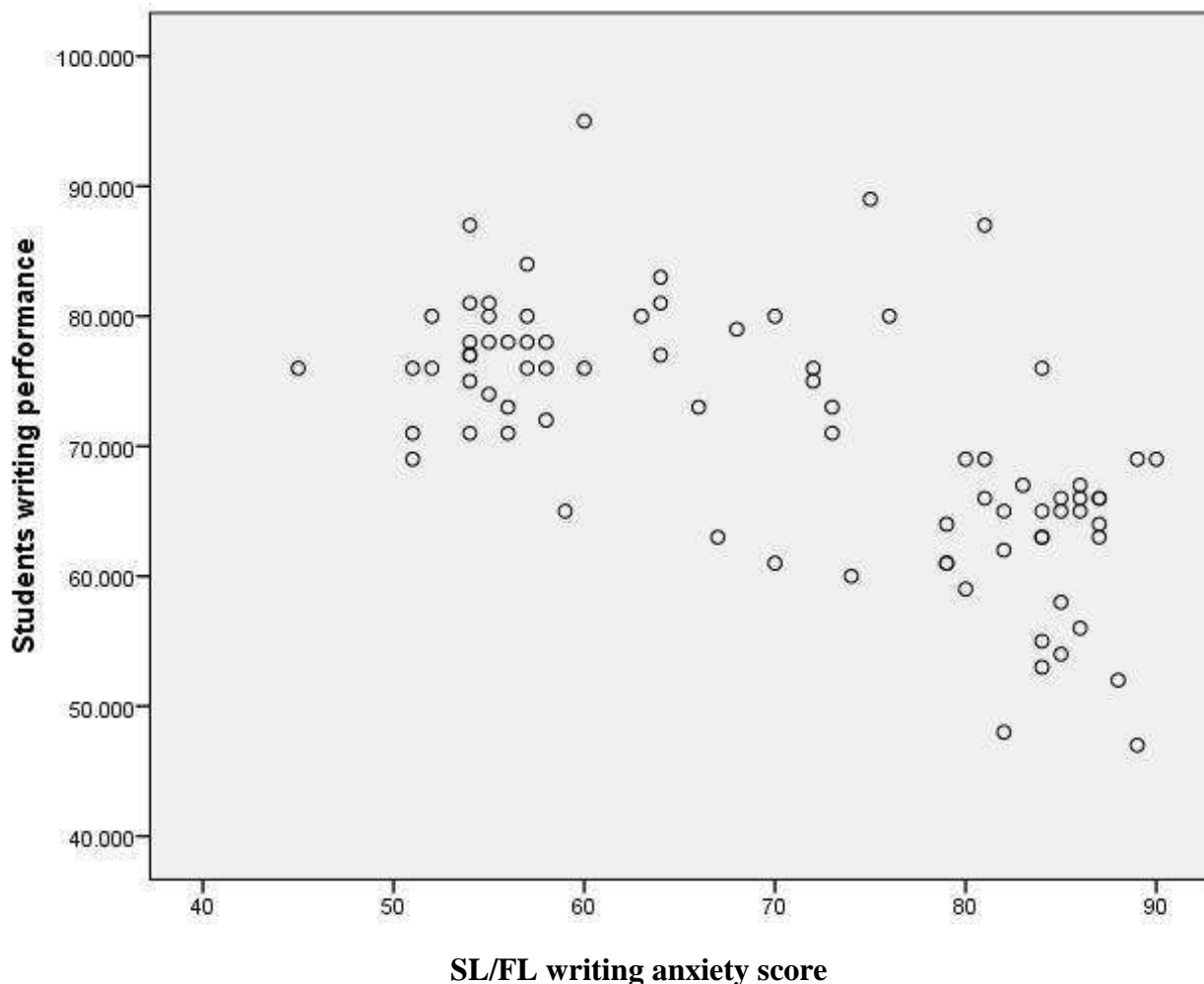


Fig.1: The relationship between writing performance test scores and writing anxiety scores

Table 5: The relationship between writing performance and SLWAS

Variables		Test score	Second language writing anxiety scale
Students writing performance Test score	Pearson correlation	1.000	-.772**
	Sig.(2-tailed)		.000
	N	80	80
Second language writing anxiety scale	Pearson correlation	-.772**	1.000
	Sig.(2-tailed)	1.000	
	N	80	80

Note** Correlation is significant at the 0.01 level (2-tailed).

As Table 5 shows, there is a strong negative correlation between ESL writing performance test score and SL/FL writing anxiety with $r = -.772^{**}$ and $p = .000 < .01$. The negative correlation between the two variables (test score and writing anxiety score) indicate that as the students' Second

language writing anxiety decreases, their writing performance increases. When students write English compositions under time constraint, they become stressed and anxious, this in turn influences the next content and activities of writing tasks.

6.1.2 Causes of ESL Writing anxiety

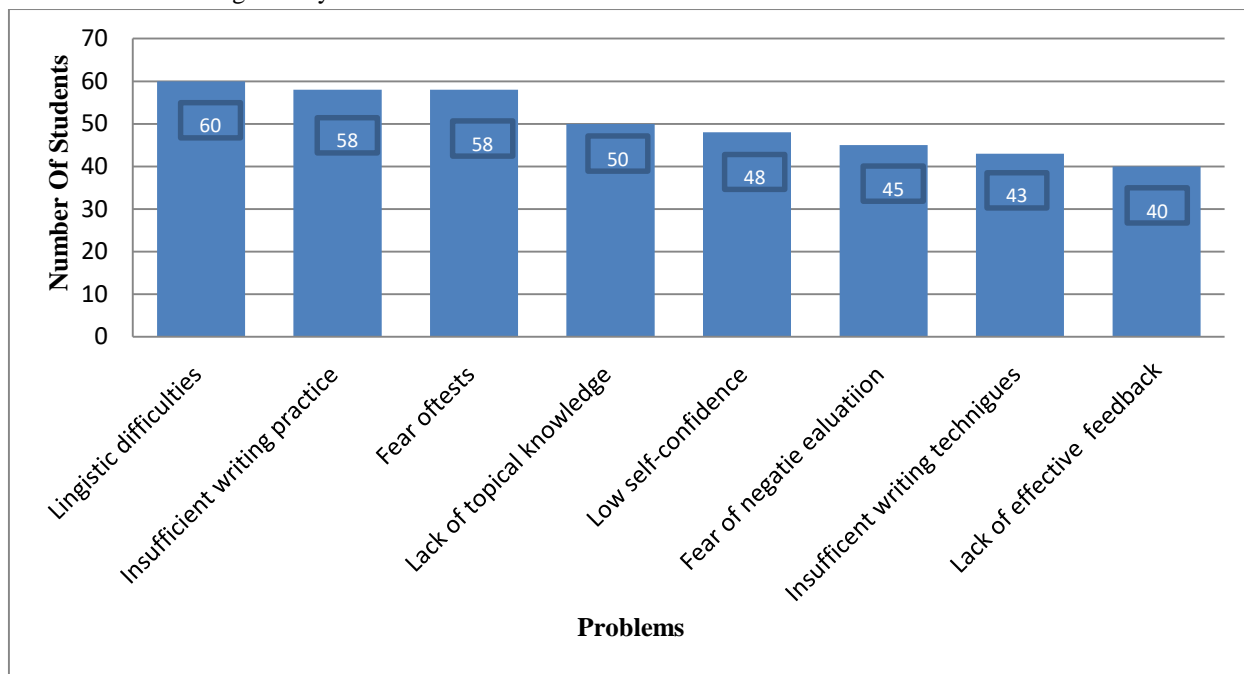


Fig.2: Causes of ESL writing anxiety

As can be seen in the figure above, the common sources of ESL writing anxiety is linguistic difficulties 60(75%) thought their English writing anxiety was from linguistic difficulties, such as inadequate mastery of vocabulary, simple sentence structures and grammatical errors. 58(73%) students thought they lack writing practice inside and outside the classroom. 58(73%) of the students worried about writing English compositions in tests. 50 students(63%) reported that they usually had no idea about the topic and what to write, in particular when writing English compositions under time constraint. 48 students (60%) lack confidence in L2 writing achievement, which made them feel upset. 45 students (56%) were afraid of negative evaluation from teacher and fellow students. 43 students (54%) attributed L2 writing anxiety to

insufficient writing techniques. 40 students (50%) thought the teacher’s feedback on their English composition was not adequate and effective, which made them anxious. The results of Questionnaire II showed that linguistic difficulties, insufficient writing practice, fear of tests, lack of topical knowledge and low self confidence in English writing performance are the most common causes of L2 writing and constitute the main sources of English writing anxiety in this study. 75% of the students thought their English writing stemmed from linguistic difficulties, such as inadequate mastery of vocabulary, simple sentence structures and grammatical errors.

6.1.2.1 Results of Semi-Structured Students Interview

Table 6: Contexts and Factors Causing Anxiety when writing in English

Causes	HA	MA	LA
Poor grammar knowledge	4	3	1
Insufficient writing practice	3	2	1
Inability to organize thoughts and ideas	4	3	1
Fear of writing test	3	2	2
Fear of teacher’s negative evaluation			
Lack of interest in writing	2	2	1
Lack of sufficient time for writing practice	3	2	2

The data obtained from the interview showed that students, particularly in the HA group, found poor linguistic and writing abilities as the main sources of writing anxiety. In this regard, some students in the MA group mentioned: “I have lots of ideas to write about, but I’m not sure how to express them in English. My instructor believes that my writings are not interesting to see and read to him. I always have lots of grammatical errors and my writing is difficult to understand.”

The students were also upset about writing tests and teacher’s negative evaluation as reflected in the following statement by students in the HA group:

“I study hard before my writing exams and even prepare some writing exams, but as the exam starts, my mind goes

absent, and I’m worry about getting a low score by the teacher. This makes me anxious.”

Although most of the results obtained from the interview were in line with the data obtained from the CSLWAI, some areas of differences between the two were spotted. The students reported other sources of writing anxiety, namely lack of sufficient time for writing practice, and lack of interest in writing.

In general, the results of the semi-structured interview confirmed the data obtained from the CSLWAI. It was concluded that students suffer from nervousness as far as writing is concerned due to poor linguistic knowledge, fear of negative evaluation and writing exams along with time constraints and lack of motivation or interest in writing.

Table 7: one—Way ANOVA for Students Writing Test Achievement and SLWA levels

Source of variation	Sum of squares	DF	Mean square	F	Sig
Between Groups	5017.477	2	2508.738	45.961	.000
Within Groups	4203.011	77	54.585		
Total	922.488				

The above table shows that the calculated value of F is 45.961 which is greater than the value table or critical value or 4.80 at 5% level with degree of freedom being variation Between Groups (V1=2, and variation Within Groups (V2=77). This means that the test score was significantly

different for the three (low, average, and high) FLWA/SLWA levels (Sig.000).

However, in order to identify the significant differences among the pairs of L2/FL writing anxiety, multiple comparisons or a Post Hoc test was conducted in the following table.

Table 8: Differences among Writing Test achievement and SLWA levels

(I) second language writing anxiety scale	(J) second language writing anxiety scale	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Low Anxiety level	Average Anxiety level	9.861*	4.084	.018	1.73	17.99
	High Anxiety level	25.233*	3.819	.000	17.63	32.84
Average Anxiety level	Low Anxiety level	-9.861*	4.084	.018	-17.99	-1.73
	High Anxiety level	15.372*	1.993	.000	11.40	19.34
High Anxiety level	Low Anxiety level	-25.233*	3.819	.000	-32.84	-17.63
	Average Anxiety level	-15.372*	1.993	.000	-19.34	-11.40

Note* the mean difference is significant at the 0.05 level.

The multiple comparisons or ANOVA Table shows that the mean differences are significant between the low anxiety and average anxiety (9.861, sig. =.018), low anxiety and high anxiety (25.233, sig. =.000), and average anxiety and high anxiety (15.372, sig. =.000).

These results indicated that there was a moderate mean difference between low and average anxious students, but the difference was a little bit bigger for average and high anxious students than the low and average anxious students.

6.1.3 Effect of ESL Writing Anxiety on Writing Performance

(SLWAI Questionnaire Results in terms of ESL/FL writing anxiety)

It should be pointed out that ESL writing anxiety can have many negative effects, for instance, on learners’ behavior; it may cause physical symptoms. Referring to the results of Questionnaire I, most students reported that they experienced avoiding writing English compositions or avoiding situations that require writing in English. It is widely acknowledged that writing is a productive activity and needs a certain quantity of practice.

Avoidance behavior, as a result of ESL/FL writing anxiety, would in turn be harmful to second language writing improvement and cause higher anxiety. Some students told

physical effects of writing anxiety. The present study found that the seriousness of anxiety was very high with fear of avoidance behavior and cognitive anxiety which was close to 4.0.

Thus, the results of this study revealed a fact that students were highly anxious, as a result of ESL writing anxiety, would in turn be harmful to L2 writing improvement and cause higher anxiety.

6.1.4 The Nature of Writing Anxiety

In this section, it is aimed to indicate how anxious students were in performing writing activities.

The theoretical score range of this scale was from 45 to 90. The ideal mean score is expected to be $67.5(45+90)/ 2$. Therefore, the following table shows the general anxiety condition of the learners.

Table 9: General Anxiety situation of Respondents/ Students

Anxiety level of the participants	№ of students	Percentage
Anxiety level of participants above 65	58	72.5
Anxiety level of participants in between 50 and 65	18	22.5
Anxiety level of participants below 50	4	5
Total	80	100

Table 9 reveals that from the total of 80 students or subjects of the study, 58(72.5%) scored anxiety level above the ideal mean score. This suggests that subjects are highly anxious to write as second or foreign language. Of the 80 students, only 4(5%) experienced low levels of EFL or ESL writing anxiety. Highly anxious students were even more than twice of average level of anxious students. Similarly, question (1) of semi-structured interview conducted with students was aimed to extract the degree and effects of writing anxiety of ESL learners and accordingly, students expressed that “I have lots of ideas to write about, but I’m not sure how to express them in English. My instructor believes that my writings are not English. I always have lots of grammatical errors and my writing is difficult to understand. Above all, many students besides me are not willing to participate in writing activities, for example, writing a paragraph, narrative and descriptive compositions and like, these are communication apprehension, test anxiety ,fear of negative evaluation, which are the sign of anxious students”

(student1). In addition, question (3) of interview conducted with students was also intended to investigate whether their learning English as second or foreign language causes writing anxiety in classroom or not. Almost all students underlined that writing anxiety significantly affects the learning process of writing in ESL classroom. Writing class was not interesting for them because they are not eager to participate in activities. They expressed that their earlier high school learning practice was the main sources for the failure or the passive participation of students to use the target language in classroom”(student2).

From the above data gathered from students through interview, one can infer that writing anxiety is a serious issue that influences the teaching learning process of ESL/FL in the University under the study.

6.1.4.1 Level of Anxiety within Variables

(Zhang’s, 2011 Model Table of SLWAI Variables)

The section also identified the dominant type of writing anxiety that the subjects of this study experienced.

Table 10: The level of Anxiety within variables

Anxiety variables	№ of Items	Mean
Cognitive Anxiety	8	28
		3.50

Somatic Anxiety	7	18.30
		2.61
Avoidance Behavior	7	26
		3.71
Total	22	72.30
		3.29

Table 10 indicates that all anxiety variables such as cognitive anxiety, somatic anxiety and avoidance behavior were 3.50, 2.61 and 3.71 respectively. The results indicated the seriousness of anxiety in the College. The seriousness of anxiety was high with fear of avoidance behavior and cognitive anxiety which was above the mean score 3.00. These results might occur, for example, according to Horwitz, et al (1986), students with average around 3.00

should be considered slightly anxious, while students with average below 3.00 are probably not anxious; students whose average nears to four are probably fairly anxious.

6 .1.4.1.1 Cognitive Anxiety

This part reports the result obtained from the first category of the SLWAI labeled as cognitive anxiety which deals with negative expectation, fear or worry of negative evaluation and tests.

Table 11: Anxiety scales Related to Cognitive Anxiety (Zhang’s Model Table to SLWAI Variables, 2011: 23)

Items	Questions	Scales	No of students	$\sum fx$	%	$Mean = \frac{\sum fx}{\sum f}$
1	While writing in English, I’m Not nervous at all	SA	41	205	51.3	4.39
		A	32	128	40	
		UN	4	12	5	
		D	3	6	3.8	
		SD	0	0	0	
2	While writing English Compositions, I fee worried and uneasy if I know they will be evaluated.	SA	11	55	13.8	2.79
		A	18	72	22.5	
		UN	12	36	15	
		D	21	42	26.3	
		SD	18	18	22.5	
3	I don’t worry that my English compositions are a lot worse than others’.	SA	41	205	51.2	4.2
		A	25	100	31.3	
		UN	5	15	6.3	
		D	7	14	8.8	
		SD	2	2	2.5	
4	If my English Composition is to be evaluated; I would worry about getting a very poor grade.	SA	10	50	12.5	2.64
		A	17	68	21.3	
		UN	9	27	11.3	
		D	22	44	27.5	
		SD	22	22	27.5	

As can be seen from Table 11, question (1), 73(91%) agreed or strongly agreed with it. It is evident from the scores most students seem to suffer from cognitive anxiety.

Consequently, students’ face of cognitive anxiety influences them from active participation of writing activities.

6.1.4.1.2 Somatic Anxiety

This part reports the result obtained from second category of the SLWAI labeled as somatic anxiety which is defined as an individual perception of the physiological effects of the

anxiety experience, as reflected in increase in state of unpleasant feelings, such as nervousness and tension (Cheng, 2004: 316). The scores of the responses are illustrated in the following table.

Table 12: Anxiety scales Related to Somatic Anxiety (Zhang’s Model Table to SLWAI Variables, 2011:23)

Items	Questions	Scales	No of students	$\sum fx$	%	$Mea = \frac{\sum fx}{\sum f}$
1	I feel my heart pounding when I write English compositions under time constraint.	SA	12	60	15	3.34
		A	29	116	36.3	
		UN	19	57	23.8	
		D	14	28	17.5	
		SD	6	6	7.5	
2	My mind often goes blank when I start to work on an English composition.	SA	4	20	5	1.91
		A	6	24	7.5	
		UN	8	24	10	
		D	23	46	28.8	
		SD	39	39	48.8	
3	I tremble or perspire when I write English compositions under time pressure.	SA	9	45	51.2	2.38
		A	9	36	31.3	
		UN	9	27	6.3	
		D	29	58	8.8	
		SD	24	24	2.5	
4	If my English	SA	6	30	12.5	
	Composition is to be evaluated; I would worry about getting a very poor grade.	A	24	96	21.3	2.96
		UN	19	57	11.3	
		D	23	46	27.5	
		SD	8	8	27.5	

As can be seen from Table 12, a large number of respondents agreed or strongly agreed that writing in time constraints causes tremble to write English compositions. Among 80 students of the study, 41(51%) of them strongly agreed or agreed that writing English compositions under time constraint feel heart pounding to write. Most of the foreign scholars or researchers complained that nervousness of ESL/FL students for writing classroom was major problems that impede or hinder their writing skill and language learning. They stated that most ESL/FL learners do not get ready rather they are confused to write a single sentence. As result, ESL/FL teachers feel bored with writing lessons and sometimes tend to teach other language skills (Zhang, 2011).

6.1.4.1.3 Avoidance Behavior

This theme presents the result concerning learners’ behavior. Referring to the results of Questionnaire, most students reported that they experienced avoiding writing English compositions or avoiding situations that require writing in English. Avoidance Behavior refers to the behavioral aspect of the anxiety experience, avoidance of writing (Cheng, 2004:316). It is widely acknowledged that writing is a productive activity and needs a certain quantity of practice. Avoidance behavior, as a result of ESL/FL writing anxiety, would in turn be harmful to L2 writing improvement and cause higher anxiety. Some students reported physical effects of writing anxiety. They experienced various symptoms of anxiety more or less, such as accelerated heart beat, perspiration and shyness.

Table 13: Anxiety scales Related to Avoidance Behavior
(Zhang's Model Table to SLWAI Variables, 2011: 23)

Items	Questions	Scales	No of students	$\sum fx$	%	$Mea = \frac{\sum fx}{\sum f}$
1	I often choose to write down my thoughts in English.	SA	3	15	3.8	2.05
		A	13	52	16.3	
		UN	6	18	7.5	
		D	21	42	26.3	
		SD	37	37	46.3	
2	I usually do my best to avoid writing English compositions.	SA	28	140	35	3.53
		A	20	80	25	
		UN	10	30	12.5	
		D	10	20	12.5	
		SD	12	12	15	
3	I do my best to avoid situations in which I have to write in English.	SA	56	280	70	4.33
		A	11	44	13.8	
		UN	1	3	1.2	
		D	7	14	8.8	
		SD	5	5	6.3	
4	Unless I have no choice, I would not use English to write composition.	SA	40	200	50	3.91
		A	13	52	16.3	
		UN	12	36	15	
		D	10	20	12.5	
		SD	5	5	6.3	

As can be seen from Table 13, a large number of respondents strongly disagree or disagree learners' avoidance behavior while learning to write English. For example, among 80 subjects or students of the study 48(60%) strongly agree or agree that do their best to avoid writing English compositions. It is evident from the scores most students seem to do their best to avoid situations in which they have to write in English.

VII. DISCUSSION

The research questions were discussed and interpreted as follows.

1. Is there significant correlation between English writing anxiety and students' writing performance?

The correlations appeared in Table 5 showed a score($r = -0.772$) or It means students who experienced higher writing anxiety received lower course grade or performance test scores with $r = -0.772^{**}$ and $p = .000 < .01$. The negative correlation between the two variables (writing test scores and writing anxiety scale scores) indicate that as the students' foreign or second language writing anxiety increases, their

writing performance decreases. This study result was consistent with and supported the earlier researchers who found that high anxiety is related negatively to classroom performance and foreign or second language writing or listening comprehension performance (Cheng et al., 1999, Cheng, 2004, Abate, 1996; Belilew & Garoma, 2017).

The comparison of performances of high, average and low anxious learners revealed the presence of significant differences. These findings are consistent with both foreign researches and local researches which indicated a low anxiety level to be related with better performance (Zhang, 2011; Dulay et al., 1982; Brown, 1987; Larsen Freeman & Long, 1991; MacIntyre & Gardner, 1994 cited in Abate, 1996, Belilew & Garoma, 2017).

2. What do the students identify as the sources of their English writing anxiety?

The results of Questionnaire II showed that linguistic difficulties, insufficient writing practice, fear of tests, lack of topical knowledge and low self-confidence in English writing performance are the most common causes of L2 writing anxiety. In addition to mentioned results, students'

semi-structured interview revealed that students suffered from nervousness as far as writing is concerned due to poor linguistic knowledge, fear of negative evaluation and writing exams along with time constraints, and lack of motivation or interest in English writing. The result was consistent with the study of Hyland (2003:34, cited in Zhang, 2011) which claimed that most immediately obvious factor that distinguished EFL/ESL writers is the difficulty they have inadequately expressing themselves in English. 63% of the students reported that they usually had no idea about the topic and what to write, in particular when writing English compositions under time constraint.

Many foreign researchers about foreign or second language writing anxiety pointed out that time, topic and language might be important factors of poor EFL/ESL writing as well as writing anxiety (Hyland, 2003; Leki & Carson, 1997). For instance, Hyland cited Leki and Carson's (1997) EFL/ESL students' statement on their experience in L2 writing (Hyland, 2003:41).

Almost all learners would be too concerned about linguistic components when writing in English, such as sentence structure, grammar rules and correct spelling, as accuracy is always regarded as the principal objective for FL/L2 teaching and learning, for evaluation. Thus, students' self-perception of linguistic difficulties turned out to be the most important reason for writing anxiety.

3. Is there statistically significant difference in level of anxiety among low, average and high achievers?

The relation between FL or ESL writing anxiety and the students' writing performance and their statistical analysis indicated that at 5% level of significance ($p=000 < 0.05$) has a significant difference in level of anxiety among low, average and high achievers. This means that the test scores were significantly different for the three levels (low, average and high) FL or L2 writing anxiety levels ($p=000$). The results found were consistent with earlier findings in that low-anxious language learners tended to perform better than those with higher anxiety scores. For example, among students with high, average and low levels of anxiety showed that students with low levels of anxiety performed consistently higher on measures of English achievement (Sanchez, 1992; cited in Abate, 1996).

4. What is the dominant type of writing anxiety the students' experience?

The result revealed a fact that students highly pressured of tests and evaluation in EFL writing that is similar to the findings in this study which fears of test and negative evaluation were the main factors associated with ESL/EFL

writing anxiety (see Fig.2), and supports Zhang's conclusion (2011:29) that cognitive anxiety related closely to test anxiety and could have a great influence in L2 or EFL writing performance. The second dominant type of EFL writing anxiety experienced by the subjects' of this study was Avoidance Behavior. Avoidance Behavior refers to the behavioral aspect of the anxiety experience, avoidance of writing (Cheng, 2004:316). Besides, the subjects of this study in their self responded SLWAI questionnaire 48(60%) responded "strongly agreed or agreed" when answering the item "I usually do my best to avoid writing English compositions," 67(84%) students chose "strongly agree or agree" in the item "I do my best to avoid situations in which I have to write in English". The results were consistent with the previous foreign or second language researchers' findings. For instance, the results of Zhang's (2011), showed that cognitive anxiety is the most common and dominant type of ESL writing anxiety experienced by Chinese English majors. Thus, the result revealed a fact that subjects of this study reported that they experience avoiding writing English compositions or avoiding situations that require writing in English

VIII. CONCLUSIONS AND RECOMMENDATIONS

This chapter presents the conclusions and recommendations based on the findings for alleviating EFL writing anxiety and to make writing class interesting.

7.1 Conclusions

With the respect to the differences in the level of anxiety among low, average and high achiever students, the study found that the majority of the students experience high level of anxiety. Because of this, they were weak or poor in their writing test performance. However, average anxious students were better than high anxious students but low anxious students were better than both average and high anxious students in their writing performance test. Second, there were some negative effects of ESL writing anxiety on the ESL writing performance, such as avoiding writing English compositions or avoiding situations that require writing in English. For instance, physical symptoms such as heart beat perspiration. Third, some sources of students' writing anxiety were linguistic difficulties, insufficient writing practice, fear of test, lack of topical knowledge, low self confidence in writing performance and these may lead them to poor performance and negative assumption about the target subject. These sources of students writing anxiety were also confirmed by students' interview. Finally, among three types of ESL/FL writing anxiety, the avoidance behavior and

cognitive anxiety were the most common and dominant type of anxiety which students' of this study experience.

7.3 Recommendations:

Based on the findings of the study, the researcher forwarded the following recommendations.

7.3.1 Recommendation for Students:

Since ESL writing anxiety and students' writing performance were negatively related, anxious students could not have most probably confidence in their writing performance. Therefore, students should be given sense of confidence, encouraged to do writing activities, enabled to apply technique that minimize ESL writing anxiety.

7.3.2 Recommendation for Teachers/ Instructors

As the avoidance behavior or factors, such as physical symptoms, heart beat and shyness have significant effect on the ESL students' writing performance, ESL teachers or instructors should make writing classroom and teaching approaches attractive and give autonomy for the students.

Since there is statistically significant difference among students in writing performance and anxiety level, teachers or instructors need to mix students with different performance level. Lack of motivation and interest in writing course is lack of ownership so that ESL teachers or instructors should increase students' ownership of the importance of writing.

The main sources of ESL writing anxiety in this study revealed a number of factors which were identified as the main sources of ESL writing anxiety were like: linguistic difficulties, fear of test, insufficient writing practice, lack of topical knowledge and low self- confidence in writing performance. Therefore, teachers or instructors of ESL writing should acknowledge these factors of ESL writing anxiety at first and then they should help students to bring affective strategies to ESL writing tasks which can greatly facilitate the learners' development.

7.3.3 Recommendation for Course Material Designers or Testers:

Testers and course book or text book designers should think of a variety of different strategies that could help to alleviate the anxiety learners might experience in the ESL writing classroom and incorporate them in the tests they develop and the text books or course materials they use.

Furthermore, concerned bodies also should give trainings to instructors and ESL teachers regarding teaching writing skill/ course.

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Elements of Naturalism in McTeague by Frank Norris

Anwar Nessir Surur, Senbeta Tadesse Dengela

Wolkite University, College of Social Science and Humanities, English Department, Ethiopia

Abstract— Naturalism as a literary theory emerged in the 19th century in reaction to different philosophical, scientific, and socio economical developments of the time. Particularly Charles Darwin's theory of origin of species and August Comte's philosophy of positivism gave impetus to the inception of naturalism. But literary naturalism was first proposed and formulated by the French Novelist Emile Zola in 1970s. Preparing the whole manifesto of naturalism, Zola universally labeled as the founder of literary naturalism. The theory firmly propagates the scientific observation of life: In literary writing it heavily lies on objective and empirical presentation of human being in its environments. Hence, this paper attempted to examine the basic tenets of naturalism in the novel McTeague by Frank Norris. The study proceeded from illuminating the background and concept of naturalism in the first chapter of the paper to providing the framework that the study to investigate exclusively in chapter two. In this second chapter the concerns of the paper are summarized through illustrating the cannons of naturalism. The last section of the paper, chapter three, is the part to interpret and analyze the literary element of naturalism in regard for the novel McTeague by Frank Norris. Here, the basic elements of naturalism mentioned: determinism, lower class plausible characters, objectivity, immoral contents, language of the actual world and pessimism are illustrated through discussion and substantiation of text extracts. The analysis is performed efficiently in a way to show each elements of naturalism as appeared in the naturalist novel under study: McTeague so as to demonstrate how naturalism is applied in literary writing. Hence, the analysis conducted examining each elements of the theory by substantiating representative extracts from the text.

Keywords— McTeague, Frank Norris, naturalism.

I. BACKGROUND OF THE STUDY

Naturalism is a concept that has been used in literature, theology, philosophy and art. In theology, naturalism advocated the idea that religious truth may be achieved through the study of natural causes and not through revelation. In philosophy, the theory of naturalism shaped the belief that world phenomena were to be accounted for in terms of natural forces rather than spiritual or metaphysical explanation.

The literary form of naturalism, which is the concern of this paper, began to appear in 1960s, in France, from its predecessor, Realism. According to Emile Zola, the development of literary styles from realism to naturalism started with writers such as Stendhal, Balzac, Flaubert and the Goncourt brothers. These writers laid the foundation for literary Naturalism by incorporating some naturalistic features into their realistic novels. But Naturalism became renowned as distinct literary movement after the French writer and theorist Zola's detailed description and characterization of the theory, formulating its manifesto.

Emile Zola, was the first scholar to coin the term "Naturalism" and universally labeled as the founder of literary Naturalism. The form of this literary movement, hence, got its basic foundation after publication of his novel, "L'Assommoir" in the late 1970s.

In this period Naturalism started in against idealistic way of novel writing, especially romanticism, which present existence and human life away from reality. Naturalism as concept and movement in literature, thus, strongly advocate that literary composition should be based on an objective, empirical presentation of human beings. The scientific methods infiltrated into the literature; the word "writer" could have been substituted easily with the term 'scientist', according to Zola, because both the writer and the scientist can experiment with his material.

Naturalists, contrary to Romanticism, believe that art should be a representation of reality of the outer world and that it should not be based on imagination or on a subjective point of view. Hence, naturalism can be viewed as a more extreme form of realism, extending creative writing to be based on

scientific facts by encompassing heredity and environment as an absolute determiners of the actions of human being and refusing to accommodate any kind of metaphysical or spiritual perspective. The theory of evolution called “*On the Origin of Species by Means of Natural Selection*” which published by British scientist Sir Charles Darwin in 1859 considered as direct source of Naturalism from scientific point of view. The effect was that the Theory served as a basis for Emile Zola, who took its most important premise of a man being developed from animal and his behavior according to his deepest instincts and passions being natural for him. This resulted in descriptions of man’s life as a continuous struggle between heredity, circumstances and environment of a moment; and from naturalistic point of view people are not far from animals.

Positivistic philosophy which formulated by the French philosopher Auguste Comte in the first half of the nineteenth century served as another source for literary Naturalism. Comte criticized metaphysics for its ungrounded speculations and labeled it as “a relic of theological and mythological period of mankind development.” (Mikysková, 8). According to his thoughts the main aim of science is a classification and systematization of cognition based on the method of observation and sensory perception. Science is therefore restricted only to the observable but when systematized and organized it enables predictable situations and phenomena not only in science itself but in society as well. Proponents of positivist thought, so, “wished to exclude from investigation all hypotheses that were not empirically verifiable, and they rejected as “metaphysical” all inquiries that were not ultimately reducible to supposedly scientific terms.”(Habib,470). Comte dealt with social organization and was convinced that any society passes through three intellectual stages--interpreting phenomena: 1. theologically, 2. metaphysically, 3. positively (Mikysková, 8). The first stage which corresponds with supernaturalism and the second one the same as observation were not considered in Comte’s philosophical thought. It is the final one, positivistic stage, with respect to science and its methods based the development of Naturalism. Zola then connected this knowledge with Naturalism in respect of justifying his argument that novel writing to be entirely oriented in to experiment and scientific facts.

II. STATEMENT OF THE PROBLEM

Naturalism is a great movement which profoundly influences manifestation and the whole mentality of writers and the society at large. The theory as literary movement

solely dominated the form of writing from 1870 to 1940 around the world, and it still continued to affect fictitious writings of all genres of our era. Today naturalistic way of writing in parallel with the newly developed styles of writing; modernism, post-modernism and others; provide an alternative for artistic manifestation. Objective, empirical, determinate nature of the theory in presenting life, make it foremost, and be preferred, to depict historical and scientific facts which have great deal of impact in the society. However, this way of exhibiting the prevailing conditions in Ethiopian literary works is a rare case. Even if globalization significantly joined the whole world together, our nation haven’t notably exposed to naturalistic way of writing which appeared in the whole world for the last century. Hence, naturalism is still in its infancy stage in Ethiopia. In fact such restriction in proliferation of naturalism is partially occurred because of the country’s limited contact with European super powers. Particularly the existence of the country preserving its independence from colonialism throughout its history contributed for this. This is because, apart from material and institutional factors, colonialism contributed great deal for diffusion of Naturalism from its center, Europe. Hill in his book *The Travels of Naturalism and the Challenges of a World Literary History* emphasize this fact.

Many of the material and institutional developments that Chevrel cites as factors in the spread of naturalism in Europe contributed to the development of the transnational intellectual culture of which naturalism was a part. .. To these factors we should add the immense prestige of European cultural products, supported by the political and economic control that several European countries exerted over large parts of the globe. Such prestige garnered great attention in subordinate regions for the latest cultural developments in Paris, London, and Berlin, whose aspirations to „modernity” frequently defined the aspirations of others. Naturalism was both a manifestation and an observation of such aspirations. (2009:1202)

Indeed, Sibhat G/egzabher tried to incorporate some elements of naturalism in his writings. But his works cannot be considered as purely naturalistic, lack some basic features of Naturalism. His works dominantly portrays mere sexual impulses which human in real world succumb to. Doing so, Sibhat ables to attain some of the naturalistic elements: immorality and actual language in his nobles: Tikusat(Fever),

Amist Sidist Sebat (Five Six Seven), Letum Aynegaling (Dawn Yet Not). But his works couldn't effectively visualize the prominent features, determinism and pessimism, upon which Naturalism formulated.

More importantly as an assessment of the researcher, there is no any study conducted so far in regard with literary Naturalism. Currently ample of studies are undertaken on different literary theories and other concepts of literature by postgraduate students and other academic scholars. But as my persistent search, I couldn't come across to a single work on the field. Naturalism as literary manifestation seems to lack attention in Ethiopian context. So, this negligence of research on the subject among Ethiopian scholars and writers inspired the researcher to shed light on the field. Accordingly, the study will try to depict important elements of literary Naturalism by studying the novel *McTeague* by Frank Norris as a point of reference. The researcher picked foreign novel to analyze naturalistic elements because there are no local novels which have been written with full orientation of naturalism; the researcher lacked there local (Ethiopian) novels having basic elements of naturalistic novel writings.

III. OBJECTIVE OF THE STUDY

This study is inspired by a prime need to acquaint Naturalistic form of writing in Ethiopian by propagating its conceptual grounds and distinct way of representing human conditions. Having this basic ground the study will be conducted to achieve the following objectives.

- To examine the basic tenets of literary Naturalism and hence halt the prevailing confusion between Naturalism and other literary theories, particularly Realism.
- To offer a general framework for the analysis of literary works written from the Naturalistic point of view.
- To offer approaches of naturalism for those who seek to write naturalistically
- To show the how Naturalistic form of writing represents human beings in relation to the whole surroundings which construct existence.

IV. SIGNIFICANCE OF THE STUDY

The relevance of undertaking study on prominent literary theory, Naturalism, is crucial to evaluate its extent of application in creative works and come across with the cannons the theory formulated on. Especially, it is

indispensable in Ethiopian circumstance where very less attempt has done to advance the theory on the level of research and literary manifestations as well. This study, as the first attempt on the area, hence, will have far reaching benefit in understanding Naturalism as a literary theory and applying it for different genres of creative writing. In Ethiopia writing being stayed heavenly directing by talent rather than grounding it on internationally accepted theories and style; writing is accidental that, dominantly, composers don't acquire any professional knowledge of literature.

Primarily, thus, this study will help individuals who seek to develop their skill on literary Naturalism by serving as source of knowledge. Apart from this the study will motivate others to engage in conducting further studies on the area in a wider sense. Besides its contribution as reference, the thesis will play vital role to drive the attention of scholars and academicians in familiarizing Naturalism. It also May pave the way to Naturalistic form of writing proliferate among Ethiopian writers. It will initiate composers to adapt the theory for literary works on different socio-economic and political aspects of Ethiopian context.

V. METHODOLOGY

This thesis is textual analysis and, hence, all investigation is completely based on close reading of the novel on focus and other reference materials related to the theoretical approach of Naturalism. Thus, the research is confined to library-based study which needs only books in text and electronic form to accomplish. To this effect the researcher critically read materials on the area of Naturalism in a wider sense in order to be clear enough about the theory and understand the stand points the selected novel can be analyzed from. The focus of reading, here, was rested on identifying, conceptualizing, and characterizing Naturalism from relevant sources. Thus all reading of further materials profoundly assist to systematize the study. But the final outcome rested on critical reading of the text selected for analysis. In this regard the researcher thoroughly read the novel *McTeague* in order to identify different naturalistic features and elements appear on it. Then at the end the analysis is carried out descriptively with the help of the information gathered from source materials. Each important elements of Naturalism are explained with substantiating the right quotes from the novel on study.

VI. THEORETICAL FRAMEWORK

This part attempted to examine theoretical models that can be used for the analysis of elements of naturalism in *McTeague*.

6.1. Cardinal Elements of Literary Naturalism

6.1.1. Determinism

Determinism is basically the opposite of the notion of free will. For determinism, the idea that individuals have a direct influence on the course of their lives is supplanted by fate. The dominant idea of determinism is that human beings have no power to change their circumstances; they presented as the victims of unchecked forces. In contrast to ideal freedom of man, naturalism claims that “such an inner core does not really exist because its place is already occupied by elementary forces beyond the individual’s control”(Winfried,2010:207).

Naturalists assert two kinds of determiners responsible for crushing free will in attempt of man. The scholars of the doctrine asserted that the fate of human being has been pre-determined by interior (hereditary factors) and exterior (environmental factors) , and the destiny of humanity is fated to misery in life that he/she can do nothing about it. Paul, further, noted that free will, actions initiated by the self, the personal accomplishment of goals, had been suppressed by the forces of economics, unconscious desires and natural selection((2004 :172). To amplify different dimensions and effects of determinism some detail of heredity and environment forces will follow.

The basic idea in the heredity determinism is that certain anomalies, mental or physical, or a particular behavior are inherited from the older generation. It is the internal force of passion and instinct, Zola termed as “nerves and blood”, which engulfs the self-directed thinking and actions of human. Naturalistic scholars usually give more emphasis to hereditary aspects of determinants than environmental. He claims that the elaborate machinery of law and custom developed by civilization is scarcely sufficient to hold in check the self-assertive impulses, the hard-driving force of the ego. (1962 :15). Zola also declares: “I consider that the question of heredity has a great influence in the intellectual and passionate manifestation of man”(ibid.19).

Here, Zola, beyond contextualizing heredity determinism to application in a particular novel, he demonstrates the associative extension of bad internal impulses, primitivism. Primitivism is another underlying feature of naturalism that the species of human being generally treated as uncivilized. Hereditary factors and the consequent surrender of man for them are the sole responsible agents for this effect. From the view of naturalism people are presented as creatures with a hidden inside animal, which rules them and brings them back to their predecessors in species evolution. The author of the school pertain that “people are not far from animals, considered as lower creatures in comparison with a human.

This outcome, when humans are seen as close relatives to animals with all their passions and basic instincts”(mikysková, 2008:18).

An environment is another major determiner which entertains combined forces of economic conditions, social interactions, weather and geography. For Naturalists it was vital to persuade the reader about their truth, which means that environment and the situation are responsible for people’s characters and development of their life stories (Zola,1893). The web (<http://www.ehow.com>) vitalizes the physical environment (weather and geography) as the dominant influencing agent. The primary external conflict in naturalistic literature is between man and nature. Harsh weather conditions, natural disasters, droughts and famine are the primary forces always struggling against man. On the other hand, as hereditary forces, Kamal El Fouadi locates the incapability of human in the face of environmental determiners; man is strived to knuckle down and bear the pressure of social forces. But man’s endeavor become fruitless and unable to change what is around him (1989:79).

6.1.2. Pessimism

Pessimism is another founding feature of naturalism on which gloomy side of the world is demonstrated sincerely. In naturalistic literatures characters usually fated to harsh treatment or tragic fall at the end of novels and holds. Pessimism as a principle provokes the idea that humans in the real world are surrounded by multifarious misery and melancholy. So, naturalistic works often exposed those sordid subject matters like poverty, racism, sex, prejudice, disease, prostitution, and filth environment. Naturalism by mean is “realism infused with pessimistic determinism”(Pizer :11). Norris believed that the source of such harsh treatment beneath the surface of commonplace is the presence of animalistic traits in all human being which are inherited from evolutionary development.

6.1.3. Amoral in Content

Scholars debated for years to theorize the true nature of morality and goodness. They attempted to draft the guiding principle of morality. Most argues for objective morality that humans are born with a conscience to identify basic moral principles. Paul Copan confirms: “We possess an in-built “yuck factor”—basic moral intuitions about the wrongness of torturing babies for fun, of raping, murdering, or abusing children. Copan also listed four principles regarding basic moralities: (1) *no inferential* or *directly apprehended*; (2) *firm* (they must be believed as propositions); (3)

comprehensible (intuitions are formed in the light of an adequate understanding of their propositional objects); and (4) *pre-theoretical* (ibid. 144). The theory of naturalism, thus, is generally labeled as immoral. Naturalists often act against the social norms or against the will of individuals under the pressure of circumstances.

6.1.4. Objectivity

The writers of the school thus used a version of the scientific method to write their novels; they studied human beings governed by their instincts and passions as well as the ways in which the characters' lives were governed by forces of heredity and environment. Objectivity, here, thus stresses the high level of truth naturalism firmly attains. So the description may serve as future analysis of the case the author is studying at the moment. Naturalists only concern is being fact, and they don't pay attention for the objection or negative feeling which can be develop from the side of society in relation to rough subjects handled by. Thus the naturalistic writers are not attempted merely to write fiction, but envisioned to provide a report on human's real life.

VII. ANALYSIS OF THE STUDY

In the previous chapters the theoretical base and background of the study have been discussed. In this chapter, as the focal part of the study, significant elements of naturalism explicated so far are presented as they appear in the novel under study. After providing the synopsis of the novel, the elements of naturalism reflected in it are discussed through substantiating representative quotes from the novel.

7.2. Analyzing Elements of Naturalism in McTeague

7.2.1. Determinism

7.2.1.1. Hereditary Determinism and Consequent Human Primitivism

The novel, *McTeague*, has many ways to scrutinize hereditary determinism. The relationships between the characters in the story are strange that all characters are not free individuals in charge of their own destiny. Rather the characters fated to conditions which were not been planned to be so. Hence, all the characters submitted to the instinctive desire and emotion inherited from older generations. Except Old Grannies and Miss Baker all succumb to the evil instinct rooted in their soul. *McTeague* overcome by his brutish desire of sex and obsession for money, Trina by extreme greediness, Marcus by jealousy and obsession for money, Zerkow by greediness and jealousy and Maria by her silly nature. Consequently, the characters civilizatory control and inner-directedness suppressed by animalistic desires; because

of the hereditary intuitive, the characters commit violent crimes and injustice to their acquaintances.

These temperaments of characters, on the other hand, reveal primitive stage of human development. First, in the first half of the story, it seems that many of the characters come together. For example, Marcus and *McTeague* become friends, Trina and *McTeague* get married, Maria and Zerkow get married. However, as the story ends, these evil desires push the characters against their rational will and thus the friendships of the characters break down into violence and death. The story presented characters as harshly determined by their biological inheritance and primitive. Let these features asserted through providing representative quotes from the text. The following extract explicates how sexual desire in the dentist *McTeague* affects the normal functioning in operating his client, Trina.

Suddenly the animal in the man stirred and woke; the evil instincts that in him were so close to the surface leaped to life, shouting and clamoring. It was a crisis—a crisis that had arisen all in an instant; a crisis for which he was totally unprepared. Blindly, and without knowing why, McTeague fought against it, moved by an unreasoned instinct of resistance. Within him, a certain second self, another better McTeague rose with the brute; both were strong, with the huge crude strength of the man himself... the better self that cries, "Down, down," without knowing why; that grips the monster; that fights to struggle it. ... Suddenly he leaned over and kissed her, grossly, full on the mouth (p.34-37).

In this excerpt the two forces residing in the major character *McTeague's* self are forwarded vividly. The one is the rational and civilizatory and the other is the emotional and evil instinct which is inherence from the fore-fathers. These two forces wage fighting to suppress each other, but, finally, emotional instinct in *McTeague* triumph over the rational. Hence, against his profession *McTeague* forcedly kissed Trina when he was operating her teeth. Here, the hereditary instinct of desire for sex determines the will of the character and he treated to be primitive.

Trina, too, is depicted as greed to admit any of *McTeague's* demand for money. Hence, being annoyed by avaricious condition of Trina, at the end, he cruelly kills her and burglarize all her money she possessed from lottery prize and miseries hoarding.

He came back at her again, his eyes drawn to two fine twinkling points, and his enormous fists, clenched till the knuckles whitened, raised in the air. Then it became abominable [towards the morning Trina died]... The dentist took the lid lifter from the little oil stove, put it underneath the lock-clasp and wrenched it open. Groping beneath a pile of dresses he found the chamois-skin bag, the little brass match-box, and, at the very bottom, carefully thrust into one corner, the canvas sack crammed to the mouth with twenty-dollar gold pieces. He emptied the chamois-skin bag and the matchbox into the pockets of his trousers (p.412-13).

For animalistic wishes McTeague murders his wife and takes the lottery treasure and other money of her she saved by being devoid of, even, from her basic needs. But this hereditary passion for money couldn't bring McTeague to the state of prosperity rather speeds up his fall. Even though he wishes success, evil instincts of hereditary works against him. After killing Trina, when he was attempting to escape sheriffs, he trapped by another misfortune. When McTeague proceeds to Death Valley partially to flee legal arrest and on the other way to accomplish his motive for gold mine, he overwhelmed by the harsh desert and died there. The other major character Trina also conquered by her heredity traits. The dominant hereditary evil in Trina is extreme greediness in which she hasn't any thing valued more than money. Even though Trina wins five thousand dollar, she progresses to become more miser and hoards every penny without any pity to her families and husband. But only one more extract is provided here to reinforce the quote above.

"Well, Trina," he said, "we got that house. I've taken it."

"What do you mean?" she answered, quickly.

The dentist told her. "And you signed a paper for the first month's rent?"

"Well, I guess we can stand thirty-five dollars," mumbled the dentist,

"if we've got to." "Thirty-five dollars just thrown out of the window," cried Trina, her teeth clicking, every instinct of her parsimony aroused. "Oh, you the thick-wittedest man that I ever knew. Do you think we're millionaires? ... Suddenly she rose to her feet and slammed the chopping-bowl down upon the table.

"Well, I won't pay a nickel of it," she exclaimed (p.226-27).

The one-room house, in the flat of folk street, where the couple residing, usually is referred by McTeague as "rats" hole". Particularly, after their fortune of the lottery prize, McTeague becomes curious to have house which qualify their present state of wealth. However, despite the fact Trina wins five thousand dollar lottery, she refused McTeague's proposal to change their residence to improved house. She prefers to have more saving than leading relaxed life. The genetic trait Trina inherited from her forefathers and far animal ancestors, pushed her down to extreme avaricious state. Instinct of greed which deep-rooted in her so determines her fate that McTeague, troubled by her strict control of money, terribly murders and take away the whole treasure she hoards for years.

Similarly, the other character, Zerkow, also afflicted by inherited evil of greed. After the poor junk seller, Maria, told him about wonderful service of gold dishes her folks used to possess, he provoked to make this property his own. The greed embodied in him forced to involve in guilty acts for the sake of holding the gold told by Maria. Even the marriage between him and Maria engaged purely to realize the material need on the side of Zerkow: "Now he's going to marry her just so's he can hear that story every day, every hour. But when Zerkow noticed that his pseudo-wife is not consented to tell further about her mythical gold treasure, he begins to abuse Maria. On the other hand Maria's refusal to tell about the gold plates she was insistent previously is not intentional. After she suffered from dementia all her memories are knocked out of her mind. But Zerkow is not in a good state to understand agony. Triggered by his evil instinct of greed, the hideous happened at the end, he brutally killed Maria. Zerkow is also exceptionalness in this regard that tasted the same fate as his wife; he gets died of unknown cause in the bay near Black Point. The basic argument in the devastation of these individuals in such a way is that both become the victims of irresistible animalistic desires inherent in their inner self. Zerkow wipe out of his evil intuition of greed whereas Maria of foolish nature that recklessly speaks whomever about her families fortune of old.

You fool! Don't you dare try an' cheat ME, or I'll DO for you. You know about the gold plate, and you know where it is." Suddenly he pitched his voice at the prolonged rasping shout with which he made his street cry. He rose to his feet, his long, prehensile fingers curled into fists. He was menacing, terrible in

his rage. He leaned over Maria, his fists in her face.(p.127)

The discussion above thus shows how the fate surpasses the will of characters. All the notable characters in the novel, less or more, have their individual goal to achieve in their life. But all drastically overcome by their instinctual desires what Zola calls their “nerve and blood”. The characters couldn’t survive because couldn’t satisfactory resist the lower self in them. For instance when Trina wins lottery and after their marriage McTeague aspires better life in future. However, the genetic heritage brings him to the direction opposite to his primary wishes and devastates at the end, the fate come ahead of will. This asserts the reality that the misfortunes face the majority of the people in the real world are rooted from hereditary limitations prevail in them.

7.2.1. 2. Environmental Determinism

The social and geographical environment is another determining agent of the actions and progress of the characters in McTeague. The human and natural environment they all lived in does not allow them to find a better life and above all causes their complete failure. At the end of the story we find that every one dreadfully fallen under joint forces of sever environment and instinct. The Prevailing social conditions in McTeague, the society of San Francisco in general and the social interaction between the residents of the tenement at Folk Street, profoundly influence all characters’ lives. This aspect of determinism is more evident in major characters McTeague and Marcus. McTeague is pseudo-professional of dentist who opened ‘Dental Parlor’ at Polk Street of San Francisco. He acquired the skill of operating teeth through practice without attending formal education of the profession. This profession of him in progress brings in contact with different clients and the society of the town. Particularly, McTeague relation with Marcus is significant to examine the extent of social environment in determining the life of characters.

Marcus Schouler was the dentist's one intimate friend. The acquaintance had begun at the car conductors' coffee-joint, where the two occupied the same table and met at every meal. Then they made the discovery that they both lived in the same flat, Marcus occupying a room on the floor above McTeague. On different occasions McTeague had treated Marcus for an ulcerated tooth and had refused to accept payment. Soon it came to be an understood thing between them.(p.12)

The social acquaintance in this segment of the story foreshadows the cause for gradual failure and at last complete devastate of the three characters. In other words this first contact between the characters implies that if the social condition didn’t bring the two characters together, the consequent tragedy afflicts the characters may not occur. This first interaction is thus crucial to understand the whole misfortunes befall on the major characters of the novel, McTeague, Marcus and Trina.

In light of this, although the intimacy between McTeague and Marcus is fascinating at the beginning, it couldn’t last for long. After Trina, wife of McTeague and cousin of Marcus, win the prize of five thousand dollar lottery, the social bond between the two characters strained and they come in to hostile rivals. This critical event agitated Marcus to take unusual measures. When they meet at Frenna’s of Folk Street attempted to kill his former intimate friend: “Marcus had made a quick, peculiar motion, swinging his arm upward with a wide and sweeping gesture; his jack-knife lay open in his palm; it shot forward as he flung it, glinted sharply by McTeague's head, and struck quivering into the wall behind.”(p.160). McTeague narrowly escaped from this danger, but the terrible fighting leads their relation more worsening. Marcus continued to endeavor in his at most effort to drop his newly developed foe, McTeague. At the end, so, informing Mcteaue’s lack of formal education of dentistry the profession requires to the municipality, Marcus succeeded in outlawing the dental practice by the city administration. This banning of dentistry plays central role to determine the fate of the character McTeague in particular and the whole progress of the story at large. The prohibition throws McTeague into joblessness and agony. From this time on the whole life of the dentist come in to disturbance. Then the intuitive desire sponsored by this bad social environment, forces McTeague to murder his wife and leads him to undertake the hideous travel to southern California. More than social conditions, geographical environment seen as the most binding force to determine the characters destiny in McTeague. Social environment has indirect attachment with final down fall of Mcteaue and Marcus , but geographical environment directly intervene to quit the survival of these characters for all. When McTeague is crossing Death Valley of California to escape legal arrest, he captured by harsh climate of the desert.

The sun rose higher; hour by hour, as the dentist tramped steadily on, the heat increased. The baked dry sand crackled into innumerable tiny flakes under his feet. ... At

eleven the earth was like the surface of a furnace; the air, as McTeague breathed it in, was hot to his lips and the roof of his mouth. The sun was a disk of molten brass swimming in the burnt-out blue of the sky. McTeague stripped off his woolen shirt, and even unbuttoned his flannel undershirt, tying a handkerchief loosely about his neck.(p.460)

Here, the severity of the climate presented in heightened imagery. When McTeague is forwarding to Mexico through Death Valley to be evaded from the legal order, he thwarted by the extreme hot in the desert. From the description it can be conceived the extent the climate threatens the life of the character. McTeague strives hard to knuckle down this hardship, but he couldn't resist and finally comes under unforgivable grip of physical environment.

7.2.2. Focus on Lower Class Plausible Characters

Employing lower plausible characters is on basic element of naturalistic novel writing. McTeague is typical naturalist novel in drawing downtrodden and credible characters. The novel reveals the real life of ordinary people living in Polk Street of San Francisco. It depicts the physique, actions and behavior of characters convincingly of real world. The surrounding the characters located is also representative of the majority people of that times society. So the characters are presented life-like to the extent that the audiences seem to view them in outside world. The story particularly situated at peoples residing in the same flat at Polk Street of San Francisco. These characters' lower status can be expressed from their socio-economic ground they thrown into. As revealed from the story most of these characters illiterate and are engaged in inferior jobs as their livelihood and consequently wrenched to worsening living standard.

The first indication of the characters unsophisticated life status in McTeague is their being unfortunate to possess home of their own by which all the significant characters dwell in the rented house of the same flat. The protagonist McTeague formerly was carboy at Big Dipper mine. But trough time, even though he didn't obtain professional education, McTeague opened dental clinic and could leap to the title of "Doctor". Notwithstanding his pseudo-professional, so, for some period of time, McTeague practices dentistry as his means of income. However, his life is still unimproved. The underprivileged condition of him when working dentistry mentioned in the story: "When he opened his Dental Parlors, he felt that his life was a success that could hope for nothing better. In spite of the name, there was but one room. It was a corner room on the second floor

over the branch post-office, and faced the street. McTeague made it do for a bedroom as well, sleeping on the big bed-lounge against the wall opposite the window"(p.6). This excerpt explains poor status of McTeague who lives and works in a single room in the flat. Above all, McTegue twists to more deteriorating condition in his latter life. After he has been prohibited to perform dentistry because of his illiteracy, he becomes jobless and involve in violent crimes.

More importantly, Maria Macap is the poorest of all characters. She works as care giver of the flat and collector of junks that she gathers cracked and old utensils from the homes of the flat's resident. Then she sales junks to Zerkow for a very minimum amount of money in order to lead her extra-ordinary life. "Once every two months Maria Macapa set the entire flat in commotion.She was collecting junks, bits of iron, stone jugs, glass bottles, old sacks, and cast-off garments... She sold the junk to Zerkow, the rags-bottles-sacks man"(p.39).

The life of other characters, Marcus, Old Grannis ,Miss Baker and Sieppes is not better. Marcus serve as assistant of Old Grannis in dog hospital ,Miss Baker is the retired jobless lady, the families of Trina ,Sippes incur business failure. Although Trina achieves good deal of money from the lottery prizes, she couldn't lead prosperous life rather become more miserable because of her avaricious nature. Apart from the characters who directly participating in the actions of the story, Norris also point out the whole degraded society of the city. He portrays the reality of life in the morning hour when the people of the city are rushing to their daily activities.

The laborers went trudging past in a straggling file—plumbers' apprentices, their pockets stuffed with sections of lead pipe, tweezers, and pliers; carpenters, carrying nothing but their little pasteboard lunch baskets painted to imitate leather; gangs of street workers, their overalls soiled with yellow clay, their picks and long-handled shovels over their shoulders; plasterers, spotted with lime from head to foot (p.8).

7.2.3. Objective Presentation

McTeague is a genuine depiction of varied circumstances of San Francisco and the whole California in the end of 19th century. The same way Norris referred the novel as "A Story of San Francisco" to signify the novel as reportage of different circumstances of the city. McTeague depicts the real socio-economic, cultural and psychological manifestation of the then society of San Francisco. It also authentically informs the geographical and social features of the land from San Francisco to Death Valley of California.

The objectivity in the novel attains to the extent of presenting occurrences and situations in conformity to truths of scientific findings. In this regard the novel is not written for mere entertainment rather to provide documentary facts about the region and its people. Like other non-literary subjects of social science, McTeague can be served as source of knowledge.

Norris, in the book, retained the highest truth in his description of social and geographical environment the story set. Along with narrating events the characters encounter, the writer reports the real sub-localities of the metropolitan, San Francisco. Apart from Folk Street, the focal point of the story, constitutive areas, like Cliff House, the Park, Presidio Reservation, Union Street, Old Fort, Golden Gate are portrayed as the authentic districts of the metropolitan. Such firm perseverance of objectivity thus enables to depict the distinctive true features positioned in the city. Besides, the legitimate representation of socio-physical environment in McTeague, along with chronological line of the story, extends further to southern California. The localities of California: Iowa Hill, Big Dipper mine, Emigrant Gap, Reno, Keeler, Panamint and Death valley accurately described.

"Well, it's mostly cattle down here in the Panamint, but since the strike over at Gold Gulch some of the boys have gone prospecting. There's gold in them damn Panamint Mountains. If you can find a good long 'contact' of country rocks you ain't far from it. There's a couple of fellars from Redlands has located four claims around Gold Gulch"(p.435).

This passage directly refers the discovery of gold in California in 1849 and the consequent influx of emigrants from different states of USA and other parts of the world. The story demonstrates the factual condition happened in the half of nineteenth century. To assert the degree of objectivity maintained in the novel, let compare it what non literary sources stated about circumstance. As a result a vast number of people came when the news of gold had spread. Although a lot of people had come to seek their fortune in gold, few people became rich, and those who became rich became very rich. The novel in this regard marks the time when crucial socio-economic changes happen in the history of San Francisco.

Also McTeague and Cribbens in their search for gold presents the scientific description about associative geological signs where gold may exists. "Cribbens had evidently read a good many books upon the subject, and had already prospected in something of a scientific manner. "Shucks!" he exclaimed. "Gi me a long distinct contact

between sedimentary and igneous rocks, an' I'll sink a shaft without ever SEEING 'color'" (p.436). The statement confirms the scientific fact about the geological location of gold, in a place where sedimentary and igneous rocks meet. These two instances show how the novel attains objectivity in its content through depending on scientifically asserted proofs.

In line with this the novel also exposes different Psychological facts of human nature. Important of all to be noted is the account provided about the psychology of feminine sex in their relation with male counterpart. The young lady Trina in the novel refuses the love proposal by McTeague for a long. But one day, McTeague derived by harsh inner instinct, conquers Trina and able to kiss her without her consent:

But he had only to take her in his arms, to crush down her struggle with his enormous strength, to subdue her, conquer her by sheer brute force, and she gave up in an instant. But why—why had she done so? Why did she feel the desire, the necessity of being conquered by a superior strength? Why did it please her?"(p.98).

In this example it is evident that the girl who lacks a little of interest to the boy, so far, find to be pleasant when she subjugated by superior male. In a sudden event, in response to stronger force she has been faced, her inner psychology adjusted so as to bring her from hate to love. This is asserted psychological fact of women that they are fond of physically or economically mightier man to be their lover: "According to the women ...they want to know their partner will be able to protect them physically in times of danger or trouble. That's not to say women are weak it's a security thing and knowing that their partner is capable or willing to protect them at all costs gives women a little more peace of mind. (<http://www.stevenaitchison.com/qualities-women-want-in-their-men/>)

Furthermore, the novel truly exhibits the socio-cultural and political manifestations of the society of San Francisco. The then rituals in wedding ceremony, social gatherings, the cultural habit of eating and food items, legal considerations and the role of women in a family of San Francisco are recreated in the novel. The text, followed, about Trina's wedding reveals the customary practice of presentation and items to be gifted before marriage of couples: The presents had been set out on the extension table in the sitting-room Trina's parents had given her an ice-water set, and a carving knife and fork with elk-horn handles. (p.177)

Accordingly the observance of presentation for expectant couples was firm cultural practice among the people of San-Francisco. As suggested, here, it is cultural duty that the relatives should offer gifts for the girl to marry. But their presentation varies according to the economic power the relatives positioned. This is done with intention to equip the couple materially before they engrossed in to the new orderly life departing from the family.

7.2.4. Language of the Actual World

The purpose of this section is to try to assess the extent to which Norris managed to enhance the naturalistic position of the novel in aspect of language. In light of language, naturalism expressed through colloquialism in vocabulary and grammar, irregularity in the flow of speech and thought, and unnecessary repetition. These features provide quality of actuality to the novels of naturalism; make the dialogue in the novel look like actual conversation spoken in ordinary life. In McTeague colloquialism and irregularity is not pervasively employed through the story. Yet some characters constantly presented in their life-like informal language. Although it is not feasible to react to all actual commonplace language uses in the novel, it is attempted to depict naturalistic language through providing sample representative extracts from the novel.

In the story no-standardized English, relatively, employed significantly to create the effect of naturalism. Let look the exchange performed between Marcus and Mrs. sieppe when they are dealing about the planned weekend picnic to Schuetzen Park. Because the utterance is so informal, word for word transcription of the first turn of the dialogue is provided in bracket in order to minimize the confusion can be created.

"We go to der park, Schuetzen Park, mit alle dem childern, a little eggs-kursion, eh not soh? We breathe der freshes air, a celubration, a pignic bei der seashore on. Ach, dot wull be soh gay, ah?" (we go to the park, Schuetzen Park with all the children a little eggs-kursion, ah not so? We breath the fresh air, a celebration, a picnic by the seashore on oh that will be so gay) (p.73)

Here it can be perceived that how the communicators used non-standardized English to the extent of puzzling the reader to understand its content. The vocabulary, pronunciation, and grammar in their utterance far deviates from formal English. However, this speech is ordinary for the people familiarized to such version of the language and consequently gets the interaction into life-like nature. The speech-exchange

between the characters is natural that recreated similarly as occurring in the conversation of daily life.

Maria, as well, characterized as speaking colloquial English. Let consider one instance of her speech at occasion demanding of junks to Old Grannis: ",What you alus sewing up them books for, Mister Grannis?" asked Maria, as she began rummaging about in Old Grannis's closet shelves. "There's just hundreds of 'em in here on yer shelves; they ain't no good to you". Though characters in McTeague are not thoroughly left to speak disordered language, at different circumstances they freed to speak their thought irrespective of the need to focus to the topic at hand. To justify this point let substantiate the discussion held between Trina and McTeague when they are undertaking picnic to Schuetzen Park:

"That's so," ... "not a single cloud. Oh, yes; there is one, just over Telegraph Hill."

"That's smoke." "No, it's a cloud. Smoke isn't white that way." " 'Tis a cloud."

"I knew I was right. I never say a thing unless I'm pretty sure."

"It looks like a dog's head."

"Don't it? Isn't Marcus fond of dogs? He got a new dog last week—a setter." (p.80)

In this dialogue the two interlocutors illogically jumped to different topics missing the first point the speech commenced. Within such brief dialogue the communicators deal about two topics, the weather of the day and Marcus's dogs. This shows how the speakers are natural in there interlocution that the dialogue corresponds to real world conversation. People in actual life usually begin talk from certain subject and round to different areas to end their speech with a topic nothing to do with the first point of departure.

7.2.5. Immoral Contents

As dealt in the previous chapter the one characteristic feature of naturalistic novelists is their indifferent position for moral norms of the society. The novel McTeague, even though is not persistently amoral, its general manifestation reveals the evil side of man's nature. Although the novel is not more amoral on the level of vocabulary, the actions the characters committed against each other confirms the level of cruelty human beings spirited in nature. Most characters, in the novel, blindly derived by their bad instincts, reacted very brutally to every fault of each other's. Hence, from the content of the narration it can be inferred that Norris in McTeague does not retain the basic moral faculty of man in

the traditional attitudes said to be oriented. To demonstrate these feature in the novel some instances considered below:

"Mamma wants us to send her fifty dollars. She says they're hard up."

"Well," said the dentist, after a moment, "well, I guess we can send it, can't we?" "Oh, that's easy to say," complained Trina, her little chin in the air, her small pale lips pursed. "I wonder if mamma thinks we're millionaires?"....

"Hoh!" exclaimed McTeague. "Hoh! I guess you got nearer a hundred AN' fifty. That's what I guess YOU got." "I've NOT, I've NOT,"... I manage all right. No, no, I can't possibly afford to send her fifty."(p.277)

From the view of deep rooted norm mistreating and disobedience to mother of own considered as extreme wickedness in any society. In light of this in the passage Trina portrayed as severely mean that she refused to help her mother who is in acute state of seeking money. Even if she managed to hoard more than five thousand dollar, Trina doesn't pay least pity to the mother raised her to that status. Because of her obsession for material world, Trina, thus, couldn't maintain the norm of morality believed to be retained in the society. She also usually mistreats her husband in relation with money. Especially, after McTeague lost his job she sale all personal possessions, emptied his pocket snatching all the money from him and mercilessly pushes him out of home to search job in a harsher climate: "She let him walk the streets in the cold and in the rain. "Miser," he growled behind his mustache. "Miser, nasty little old miser.

7. 2.6. Pessimism

This topic exhibits the general orientation of naturalism that relates to all other tenet of the theory emphasized above. Pessimism to human's nature and practice is the general motive naturalism founded. It fundamentally demonstrates negative side of life. Similarly, McTeague adhering to naturalism offers a very pessimistic view of humans and society. The whole tone of the novel seems frustrating in which people strive to help only themselves. The novel relies on the depressing lower class life that the main characters placed in filthy environment. More importantly, Norris treats the characters as primitive that dwindled from misery to failure or tragic death. Generally, the negative instinctive subjects of avariciousness, obsession for money and sexual urge as factor for all the misfortunes overwhelmed the characters framed the whole story of the novel. Zerkow's

killing of Maria and his death of undefined cause, McTeague Murdering of Trina, and McTeague's death of dehydration highlight the sensational melodramatic end of the central characters. Here, I am not managed to look these all tragic falls of characters.

The next day came a fresh sensation. Polk Street read of it in the morning papers. Towards midnight on the day of the murder Zerkow's body had been found floating in the bay near Black Point. No one knew whether he had drowned himself or fallen from one of the wharves (p.169.)

After Zerkow killed his wife, Maria, escaped from his home. But he couldn't away from the fate of death. He find died of unknown cause in a bay of San Francisco. Whether he commits suicide or killed by other external agent, the central thing is his tragic fall which is pessimism.

VIII. CONCLUSION

This thesis has investigated the theory of naturalism and its practice to literature. It explored the basic tenets and characteristics which underlie naturalism. The project reviewed the basic doctrine of naturalism as it applied in the novel McTeague by Frank Norris. The elements which characterize naturalism: Determinism (hereditary and environmental), lower class plausible character use, commonplace actual language use, objectivity, immoral content, pessimism are examined.

The most underlying elements of naturalism are closely analyzed in reference with the novel under study which is McTeague. Thus, one of the defining element determinism is the pervasive feature of the novel McTeague is depicted vividly in the analysis. The novel exactly conforms to the naturalist's notion of determinism. In this regard, all the major characters of the novel fated to drastic fall-death because of either hereditary animistic behaviors or succumbing environmental limits. Their wills and desires are thwarted by coercive forces of social forces, geographical milieu or inherent institutions.

Complying with objective representation of naturalist ideal, McTeague firmly attains the real situation of the geographical environment the story set and the scientific reality of human and nature. The writer can be compared with a reporter of truly founding conditions that the cultural, social, scientific and geographic facts around California which the story set to. In relation with objectivity, the writer also employed the realistic plausible characters to carry the tenets of naturalism. This achieved by revealing credible

dimension of both the physical and psychological aspects of characters in the fiction. In the *McTeague* all the characters employed are downtrodden ones. They are lower characters as all are managed to live in the same rented flat on the filthy side of San Francisco.

Linguistically, also, the novel written to reveal the life-like natural language. The language features of colloquialism, slang, repetition, and irregularity of speech have been explained with the intention to be used as tools for the examination of the degree of similarity between the material provided in the language of the novel and naturally occurring conversation.

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Employment Array of Bachelor of Science in Criminology Graduates in Nueva Ecija University of Science and Technology

Januaryn Jose B. Aydinan

Faculty Member, College of Criminology, Nueva Ecija University of Science and Technology–Sumacab Campus

Abstract— *In this modern world where contemporary educators are now dwelling in an ever-changing domain of corporate trends, innovations, transformation and improvements, it is, therefore, substantial to identify whether the programs offered by our academic institution can adapt to these moving developments. This objective can be achieved by following and tracing the arrays of our graduates. This study delved at tracing the graduates of Bachelor of Science in Criminology of Nueva Ecija University of Science and Technology for Academic Year 2015–2016. In order to provide adequate and reliable information for the evaluation of the study, the descriptive method of research was used by the researcher to facilitate the gathering of information on the traceability of the abovementioned graduates. Results have shown that the majority of the graduates were male which means that the program is a male-dominated program. Furthermore, it was found out that at the present time, the majority of the graduates were employed under permanent status. It is also good to note that majority of the respondents were able to serve the country under their purpose due to the fact that majority of the criminology graduates were connected to different law enforcement agencies like the Philippine National Police, Bureau of Fire Protection and Bureau of Jail Management and Penology. It was also discovered that the majority of the respondents were able to get hired within six months after graduation. It can be concluded that the skills they have acquired from the college are relevant to their present job since these agencies found the need to hire them. It is recommended that the college should continue to make interventions in order to upkeep the performance of their graduates not just in the board exam but also in getting a better opportunity after passing the board exam and that is through improvement of the curriculum to make it more relevant for the better future of the graduates in order to achieve full employment of their products. The Alumni and Placement Services of the university should also intercede and help the graduates of the university in general and the College of Criminology in specific to give assistance to the graduates in terms of proper job placement and employment to minimize underemployment of its graduates.*

Keywords— *criminology, employment array, graduates, job placement.*

I. INTRODUCTION

Studying in the Far Eastern countries just like the Philippines is very much important since it is considered as the primary portal for the social and economic mobility of the country. Realizing this facts, the Commission on Higher Education (CHED) is tasked to government's obligation to transformational leadership that puts education as the main strategy for investing in the Filipinos, declining poverty, and creating national competitiveness that shall promote, among others, relevant and quality education which is reachable to all [1].

As evidence, beginning the academic year 2018–2019, the administration undertakes the payment of tuition fees of

students enrolled in 112 State Universities and Colleges, 78 Local Universities and Colleges, and appositely accredited technical–vocation education and training programs [2]. The reason behind the launching of this particular endeavour is that they value learning and the opportunity to use education as an avenue for economic improvement including development.

According to authors in [3], “the value of tertiary education is measured in its function to open doors to the graduates for future application and the creation of their sustainable career path. The program undertaken by students during college does not only develop their capabilities; but also prepares them to be competitive citizens and with dignity”.

Students go to colleges and finish a bachelor's degree with the objective of being hired in a job and to have a better living. The College of Criminology which offers the course Bachelor of Science in Criminology that is a four-year degree program in the Philippines is mainly concerned with the nature of crimes and criminals. This is also one of the programs being offered at Nueva Ecija University of Science and Technology and as the university aims to produce graduates who are equipped with expertise and discipline that can be employed locally and globally. They use different tactics to achieve this objective of the university that is mainly anchored to its vision and mission.

In order to become adaptive, they continuously improved their curriculum content and delivery through hiring and training competent professors, equipping with advance instructional facilities, delivering applicable student support systems, and cultivating a culture of quality and excellence. Through these collaborative exertions, it is hoped that they would result to high-quality Criminologists and provide alumni with better employment [4].

One form of the empirical study is a Graduate tracer study that can congruously provide pertinent data for evaluating the results of the education and training of a specific institution of higher education [5] like Nueva Ecija University of Science and Technology. According to [6], "it can gather essential information with regards to the employment profile of graduates, their undergraduate experience", "the first and current jobs of graduates and the relevance of their educational background and skills required in their job" [7]. Graduate tracer study can also collect data on the relevance of the curriculum [8] and graduates' level of satisfaction with their preparation academically [9].

Furthermore, tracer study is an important means of evaluating the outcome of the education and training given by the college to their students. This provides basic information about the totality of graduates, number of employed, number of permanently employed, number of employed in a related field, number of employed in non-related field, number of graduates who got employed within six months after graduation and number of graduates who got employed more than six months after graduation. The results that will be deduced would suggest whether there was a mismatch between the provided education and trainings by the college and the requirements of the workplace. It is sought that these results will function as a basis in revising the course curriculum in the future, if needed [1].

The fact that Nueva Ecija University of Science and Technology offers a Bachelor of Science in Criminology, it shows that it renders preparedness for students wanting to have a stint in the criminology profession. To monitor its performance and the relevance of its curriculum, the college regularly conducts graduates tracer studies like this.

By having this sort of data, the Bachelor of Science in Criminology in particular and the whole college can reveal the success of its educational efforts pertaining to its graduates, the labor market, and employers by making accurate decisions given available information [10]. Strategically, the institution can identify areas for growth and development in the context of quality assurance and the provision of relevant preparation and training. Any possible deficits in its program offerings specifically in the program related to administration, content, delivery and relevance can be ascertained and further improved.

II. METHODOLOGY

This study utilized the descriptive research method. In order to provide adequate and reliable information for the evaluation of the study, the descriptive method of research was used by the researcher to facilitate the gathering of information on the traceability of Bachelor of Science in Criminology graduates of Nueva Ecija University of Science and Technology for the A.Y. 2015–2016. The study used the descriptive method of research in an attempt to trace the employment status, type of employment and length of time between the respondent-graduates' graduation and first employment. According to [11], "descriptive research is concerned with conditions, practices, structures, differences or relationships that exist, opinions held, processes that are going on or trends that are evidently useful in presenting facts concerning the nature and the status of everything. The respondents of the study who were chosen purposively [12] were the 99 graduates of Bachelor of Science in Criminology at Nueva Ecija University of Science and Technology. The questionnaire which was an excerpt from the standard Tracer Study Questionnaire of the Commission on Higher Education was the main instrument used by the researcher in conducting this study. Frequency and percentage were used to conduct the tracer study. The information and data gathered by the researcher were organized, tabulated and collated for better analysis and interpretation.

III. RESULTS AND DISCUSSION

Table.1: Demographic Profile of the Bachelor of Science in Criminology Graduates for A.Y. 2015–2016

Sex								f	%
	Male							76	76.77
	Female							23	23.23
	Total							99	100.00
Employment Status		Male		Female		Total			
		f	%	f	%	f	%		
	Employed	41	59.42	16	53.33	57	57.58		
	Unemployed	28	40.58	14	46.67	42	42.42		
	Total	69	100.00	30	100.00	99	100.00		
		Male		Female		Total			
		f	%	f	%	f	%		
	Permanent	27	65.85	14	87.50	41	71.93		
	Non-permanent	14	34.15	2	12.50	16	28.07		
	Total	41	100.00	16	100.00	57	100.00		
Type of Employment		Male		Female		Total			
		f	%	f	%	f	%		
	Related	30	73.17	9	56.25	39	68.42		
	Unrelated	11	26.83	7	43.75	18	31.58		
	Total	41	100.00	16	100.00	57	100.00		
Length of Time between		Male		Female		Total			
	Graduation and	f	%	f	%	f	%		
	First Employment								
	Six months and below	25	60.98	12	75.00	37	64.91		
	More than six months	16	39.02	4	25.00	20	35.09		
	Total	41	100.00	16	100.00	57	100.00		

It can be gleaned from the table above that the majority of the graduates from the Bachelor of Science in Criminology for the A.Y. 2015–2016 were male. It can be seen from the figure that there were 76 or 76.77% male graduates and only 23 or 23.23% female graduates. A few studies have examined Criminology and Criminal Justice majors' perceptions of the programs. The author in [13] found a significant relationship between students' gender and their perceptions about the Criminology course and he found out that male students were significantly more likely to choose the program favorably than female students. This is because the criminology course is often characterized as a masculine program that only implies that the BS Criminology program is a male-dominated degree.

Moreover, the table above shows that among the 99 graduate-respondents, 57 or 57.58% were employed and 42 or 42.42% were unemployed based on the results of the survey. In general, it can be distinguished that there is a higher percentage of employed graduates over the unemployed ones. This only signifies that there is an opportunity for employment in the criminology course especially nowadays that there is an increasing demand for security-related jobs like policemen, military, jail men and firemen in the country and this course is high in demand especially for those graduates who passed the board exam. Likewise, the data above revealed that among the 57 graduate-respondents, there were 41 or 71.93% who were in permanent status and only 16 or 28.07% were in non-permanent status or those who were on a contractual basis.

To go deeper with the reasons, it has been discovered that those who passed the board examination were most likely to be permanent in their current job and those who were not lucky enough to pass the board exam were only hired on a contractual basis. Furthermore, the unavailability of plantilla position in the agency could also be the reason why there were some criminologists who were still in a non-permanent basis status.

As shown in the table above, out of the total number of 57 employed graduate-respondents, it can be noticed that 39 or 68.42% were employed in the related field and only 18 or 31.58% were employed in the unrelated field. It is a privilege that majority of the respondents were able to take advantage the opportunity to serve the country under their purpose. It is a fact that criminology graduates usually joins different law enforcement agencies like the Philippine National Police, Bureau of Fire Protection and Bureau of Jail Management and Penology in order for them to apply the knowledge they have acquired in their four years in college plus the different trainings they have went through to be expert in the field of criminology. However, there were few who did not get lucky to be accommodated in the agencies that could match their academic qualifications and field of specialization considering the fact that there were still some who were employed in the field that is out of their fields of specialization.

Furthermore, it can be seen in the data above the waiting period of the graduates before they landed on their first job. Among the 57 employed-respondents, there were 37 or 64.91% who got their first job within 6 months and 20 or 35.09% who waited more than six months before they got hired. Apparently from the figures above, graduates took a long period of time before they could land on a job it is due to the fact that this program has a board exam and there were some who decided to just look for a job and get hired and there were some who preferred to pass the board exam and wait for better opportunity. It can also be inferred that the period of seeking a job depends also on the availability of vacancies and the need for criminology graduates.

IV. CONCLUSION

From the findings of the study, it can be concluded that the Bachelor of Science in Criminology course is a male-dominated degree and the majority of the graduates are employed and mostly are in permanent status in their current job. It can also be concluded that the majority are employed in the fields that are related to their course and most were able to get hired within six months after graduation. This

only means that the skills they have acquired from the college are relevant to their present job that these agencies found the need to hire them.

V. RECOMMENDATION

On the basis of the findings and conclusion, it is recommended that the college should continue to trace their graduates to update their employment status and determine what specific actions can be taken by the Administrators, College Dean and Faculty Members to further improve the curriculum and make it more relevant for the better future of the graduates. The Alumni and Placement Services of the university should also intervene and help the graduates of the university in general and the College of Criminology in specific to give assistance to the graduates in terms of proper job placement and employment to minimize underemployment of its graduates. Also, the significant findings of this study have provided valuable information for administrators and curriculum planners to enhance policies and pedagogies [14] relating to Criminology instruction.

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Sex Equality in Marvel Movies

K. V. Temuzion

Assistant Professor of English, Parala Maharaja Engineering College, Berhampur, Odisha, India

“A man of quality is never threatened by a woman of equality”

-Thomas Jefferson

The above quote surmises the importance of equality in gender in society. Movie is a great platform to strongly disseminate any sort of message or perspective deep into the society. Billions of viewers enjoy Marvel movies throughout the world. Marvel movies have gifted the world with a handful of superheroes, the fact which needs to be appreciated but how far it has given importance to the fair sex in these adventures is quite a point to ponder over.

With great power comes the great responsibility. Each and every aspect of Marvel movie is thoroughly observed by and talked about throughout the globe. In such case, if they take up the gallant cause of establishing gender equality across the society, we could have seen a different society altogether.

Before hopping into the discussion, we need to know something known as Bechdel test also known as Bechdel-Wallace test.

This test has 3 parts:

1. Two named female characters
2. Have to talk about something
3. That has nothing to do with a man.

This may seem simple but it's surprising that most of the marvel movies failed to qualify this test.

Now let's take the case of each movie

The following ten marvel movies failed to make it to the test.

- The Incredible Hulk: We have only one named woman known as Betty in the whole movie
- Iron Man: We see one scene where Pepper talks to a journalist. But that was about Tony Stark.
- Captain America: The First Avenger: This movie has only one named female character, Peggy Carter. Even though she is portrayed as a strong and independent woman, this movie failed the test.
- The Avengers: This movie has three named female characters. Though they never talk to each other.

- Ant Man: There are only two named female characters in the film and they don't talk to each other.
- Captain America: Civil War: We have three named female characters out of which Natasha and Wanda never get to talk throughout the film. Third character is May Parker but she only talks to Peter Parker and Tony Stark.
- Doctor Strange: There are only two named female characters in the movie. Christine and the Ancient One. They never meet in the film. We don't even know the real name of Ancient One.
- Spider Man: Homecoming: We have three named female characters in the movie. May Parker, Mary Jane and Liz, but they don't get to talk to each other.
- Thor: Ragnarok: This movie has three named female characters. Topaz don't even get enough screentime to qualify. Rest of the two characters Hela and Valkyrie don't talk to each other.
- Spider Man far from home: Though this movie has three female lead characters which includes Peter's aunt as well as his crush, this movie failed to show one proper conversation between any two female characters.

Here are 13 marvel movies which gave some representation to women and passed the test.

- Iron Man 2: With the introduction of Natasha Romanoff, this turned out to be the first marvel film which passed the test. Pepper and Natasha talks about business for a while.
- Thor: Jane and Darcy are two female characters who talk about physics for a bit which enabled movie to pass, yet most of the time they talk about Thor.
- Iron Man 3: Pepper and Maya briefly talk about Maya's work. So it's a pass.
- Thor: The Dark World: This movie has four named female characters. Jane, Darcy, Frida and Sif. Jane talk about science with Darcy and Frida individually.

- Captain America: Winter Soldier: We have two named female characters Agent Hill and Natasha Romanoff talks about the bullet that killed Fury.
- Guardians of the Galaxy: Two sisters Nebula and Gamora talk about some orb in the beginning of the movie.
- Avengers: Age of Ultron: Natasha does have a brief conversation with Laura about the sex of her baby. Natasha also speaks with some trainer in her flashback memory but she is unnamed, therefore it can't be counted
- Guardians of the Galaxy: Two named female characters Gamora and the Sovereign talk for a while
- Black Panther: This movie has several named female characters and talking among themselves regarding a wide range of issues.
- Avengers: Infinity War: It has a fight between Scarlet Witch, Proxima, Black Widow and Okoye all female characters. Just a minor exchange of words between them and the movie barely passed the test
- Ant Man and the Wasp: This movie also has four named female characters and Hope Pym interacts with her mother Janet van Dyne regarding quantum realm.
- Captain Marvel: The central character of this movie is a woman, a stronger superhero compared to the other avengers and many other woman characters are shown talking about her and other significant events. So this movie qualified with flying colors.
- Avengers: End Game: This movie has several strong female leads, and the sisters Gamora and Nebula talk about various significant issues.

other than man. Is it too much to ask? If the answer is yes, then it's time to change our mindset and trigger representation of woman in films as well.

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When the world's most successful movie making franchise rolls out nearly half of its movies ignoring the interests of woman, then what can it be considered as? Always it doesn't require only a man or a group of men to save the world. Even a woman is capable of doing the same, provided she is given the initial grounds.

This is not to establish that Bechdel test is too much authentic to check feminine importance. There are many people who claim that this test is nothing but a basic set of arbitrary rules. But the truth is that Bechdel test isn't asking for too much. Actually very ground level demands that woman should have a name and should talk about something

Postmodern Feminism in Nadine Gordimer's Novel the Pickup: "Who is the enemy? Female self-image mirrored in non-conformity"

Ghada Fayez Abu-Enein

Faculty of Educational Sciences and Arts/ UNRWA

Abstract— This paper will concentrate on showing how Postmodern Feminism is employed in Nadine Gordimer's novel *The Pickup*; in an attempt to clarify how this particular use of Postmodern Feminism gave the characters in the book equal representation between male and female, exposing that both are human with prior backgrounds that affect both their actions and their reactions. They aren't opposites nor are they alike, but each one compliments the other, and together they formulate and present Postmodern Feminism. The attitude of the main female depicted character (Julie) is no longer governed by society and man, she does not judge anyone and does not want to be judged; actions belong only to her stemming mainly from a human need to be free of judgments and constraints of social or mental mounds. As well the male depicted character (Abdu) is not portrayed as the dominating male, nor is he the ignorant Arab/ eastern man, he is also facing the contradictions and the hypocrisy of the society, and he has dreams and wants to catch them.

Keywords— Julie, Abdu, Postmodern Feminism, social or mental mounds, hypocrisy, society.

I. INTRODUCTION

Over the most recent twenty years, it has been brought about the most earth-shattering examination concerning postmodern feminism. To address the various inquiries regarding various fields, this original method has been utilized (Singer, 2013). Postmodern Feminism must be taken care of under the focal point to comprehend the topics of Gordimer's epic. As a coherent advancement of postmodern hypothesis, Postmodern Feminists have based on the thoughts of Foucault, de Beauvoir, just as Derrida and Lacan. While there is much variety in Postmodern Feminism, there is some shared conviction. Postmodern Feminists acknowledge the male/female parallel as primary sorting power in our general public. Following Simone de Beauvoir, they consider female to be having been thrown into the job of the other. They scrutinised the structure of society and the overwhelming request, particularly in its man-centric viewpoints. Numerous Postmodern women's activists, be that as it may, dismiss the women's activist mark, since anything that closures with an "ism" mirror an essentialist origination. Postmodern feminism is a definitive acceptor of assorted variety. Different facts, various jobs, many truths are a piece of its core interest (Sandoval, 2013).

Postmodern feminism has rejuvenated feminism by addressing numerous suspicions that were already unexamined. Then again one of the most reoccurring reactions of Postmodern Feminism, and Postmodernism, as a rule, is its illogical composition. There is distress of the fundamental nature of ladies, of single direction to be a lady." Post auxiliary feminism offers a helpful way of thinking for assorted variety in feminism because of its acknowledgement of various certainties and dismissal of essentialism." (Olson 2019). Postmodernists dismiss straight development in their composition. Taking into account that Postmodernist reject essentialist, it very well may be comprehended that there is an undeniable absence of fundamental comprehension among conventionalists and Postmodern Feminism reflected in these reactions. Additionally, what should be remembered when perusing Postmodern Feminism, in Gordimer's epic or some other novel containing Postmodern Feminism, is that it plans to destruct any direct, syntonically ordinary and clear discourse or potentially to compose are which is ordinarily seen as a feature of the publicity of the overwhelming request, separating them the phonetic power structure is a significant piece of debilitating that control. Thus allegations of elitisms can be levelled at the Postmodern Feminism all in all.

Commentators are persuaded that unmarried couple of scholastics can take an interest or appreciate on the grounds that the language is so thick, and that "genuine" women's activists address issues of political, mental and social import (Sim, 2012).

She offers the opportunity to the peruse to adapt to the characters as much as she gives her characters the chance to be reasonable in their depicted lives where there is no restraint for anybody, what the creator utilises here is inverse to some other type of Feminism than Postmodern Feminism. So truth be told, being disorganised is the Postmodern Feministic method for presenting change and in this manner offering new implications and that is the thing that Gordimer did in her novel, when she communicates the two sentiments of him and her in equivalent type of portrayal, there are unexplainable scenes of tumult and unexplainable activities, just as unanswered inquiries that from the start perusing are plenteous, yet upon further increasingly engaged understanding it turns out to be very clear that in her novel Gordimer has no goal to offer any responses (Kamayanti, 2013).

Radicalism

In contrast with Post Feminism, Radical feminism has concentrated on how profoundly dug in the male/female division is in the public arena. Focusing on how ladies have been abused and victimised in all regions and their mistreatment is essential. Their center has been to detail how the male commanded society has constrained ladies into abusive sex jobs and has utilised ladies' sexuality for male benefit. Radical women's activist recommendations for change incorporate making lady just networks. Analysis of radical feminism include that it recommends that people are two separate species with nothing in like manner and that it romanticises ladies and communications between ladies. Julia Kristeva rejects that the natural man and the organic lady are related to the "manly" and "ladylike" separately. To demand that individuals are distinctive as a result of their life structures is to drive the two people into a rigid structure. Julia Kristeva transparently acknowledges the name of women's activist, yet will not say there is a "lady's point of view" (O'Brien & Tung, 2012).

Kristeva considers the ladies as supplementary like the issues of different gatherings avoided from the prevailing: Jews, gay people, racial and ethnic minorities. Like other postmodern women's activists, the woman saw the utilisation of language is essential. According to her view, direct, intelligent "ordinary" composing was subdued, and composing that underscored musicality and sound and was

syntonically irrational was unrepressed. Clearly Gordimer utilises postmodern feminism in *The Pickup* which is unequivocally overwhelmed by auxiliary parallels and mirroring, just as paired resistances which uncover the avoidance of having one regular gathering or individual and introducing no suppression for both of the heroes by the other. The story happens in two fundamentally various settings, perfectly partitioning the novel into two practically even parts, and it creates between two profoundly different individuals, every one of whom is by all accounts a kind of split character him/herself. Their relationship resembles a trial establishment in research center testing the response of two restricting components. In *The Pickup*, this procedure of proportional self-definition through distinction happens on a few unique levels which are interlaced in the literary entirety (Shildrick, 2015).

Julie & Abdu's dis-agreement

The development of the unrepressed, free female character is depicted in Julie Summers, the female hero; it is through her that Gordimer presents what a Postmodern Feminist is: Julie is the girl of rich white working-class guardians (in the meantime separated) in contemporary Johannesburg (234). She has, in any case, at an early stage, separated herself from this middle-class foundation. She lives in a once in the past dark piece of town, drives an old recycled vehicle, works for a stone & move out from the organisation and invests her relaxation energy with a multiracial and liberal friend network, the alleged "Table" (23) at the L.A. /EL AY Café, this lady is depicted to give and take precisely what she needs, she satisfies herself without damage to anybody. The story starts when her vehicle stalls and she begins a relationship with Abdu, the repairman at her carport. Julie's unexplainable fascination towards Abdu and any further advancement of sentiments between them are identified with the essential impulses of male and female coming from a sense incredible. This can be determined with Sartre who said that presence goes before substance, "pith" importance concerning belongings, isn't prearranged through Divinity, and yet a guy's ruse.

There is no extreme power before influence, which means somewhat they compensate aimed at ourselves they come, by this means, the good and bad fluctuate starting with one individual then onto the next. In the existentialist perspective on Sartre, we are sans altogether to settle on our own decisions and make our implications. Whenever we don't acknowledge our essential opportunity, we are committing fraud of our through and through freedom, and Julie was taking that opportunity when practicing her human

right since she comprehended that there isn't one structure worthy type of truth however in certainty there is continuously a bye and by accepted fact that one acknowledges and follows up on or inclines toward the most, yet so as to be Postmodern(as Julie is) it is an unquestionable requirement to recognised that others have different sentiments and not constrain them to value one's own decisions. Experts of Sartre's view scrutinised the spot's cultural desires in person's lives. (Susan, 2010). Do we extremely all have the total opportunity or does each activity we make must be disclosed to and made a decision by others?

Abdu, whose real name is Ibrahim, ends up being an unlawful outsider (with a degree in financial aspects) from an undefined Arab nation; he has incredible reverence for the free enterprise universe of Julie's dad, this is a noteworthy distinction among him and her, she needs to live without the entanglements of having a place with a specific raised class, while he then again aches to acknowledged by such a tip-top gathering. Whenever Abdu/Ibrahim is identified by the specialists, Julie (reluctantly) attempts to utilise her family associations yet can't turn away his removal. In unconstrained, yet substantial goals and against his underlying opposition, she chooses to go with him to his home, which is unexplainable of her since they haven't known each other for that long. Here beginnings the second piece of the novel, this piece of the novel is set in a little Arabian town presumably someplace in Northern Africa (Craib, 2014).

Ibrahim promptly starts to reapply for migration into any of the western states - Australia, New Zealand, and America - while Julie, incredibly and the perusers, rapidly discovers her place in the new surroundings which are the whole inverse to what she has been utilised to in her life, this appears to be to some degree unreasonable on the grounds that she is out of her a player on the planet but appears to locate her home where she is seen as the outsider, while in her very own dads house she used to feel strange when she gets incorporated into Ibrahim's family and finds a practically mysterious partiality to the desert.; maybe the crudeness of his country acknowledges her should be necessarily required more than her dad's socialised world that needed her just to be kept and checked to need clarification for her activities. This is additionally valid for a further part of the social contrasts inside the novel, which is inexactly associated with the monetary domain: the job of the family (Cosgrove, 2003).

Julie's Perspective

In Julie's eyes, the family (she very own just as the organisation all in all) is a relic from times past, a component of middle-class philosophy that she wishes to desert and whose reality, portrayed by separation and infidelity, uncovered it as a trick. In her condition "The Table" for her, with the liberal and dynamic system of companions at the L.A/EL-AY Café, enhanced by intermittent sexual connections, adequately fulfils her longing for the network. To Julie, the 'outsider' Abdu, without family and companions in a remote nation, some way or another mirrors her very own optimal of freedom, while Abdu himself, who purposely remains at the edge of "The Table", respects this 'autonomy' as lack and can't comprehend why Julie avoids contact with her folks. Back in the place where he grew up, he apathetically acknowledges a considerable lot of the general obligations in his family, without, in any case, ultimately relating to it. Julie, then again, in the wake of having been acknowledged into the ladies' group of friends, impeccably satisfies the job of social harmoniser that may have been anticipated from a neighborhood lady, yet joins her joint coordination with a solid feeling of self-assurance and activity simultaneously she progressively estranges herself from Ibrahim, Gordimer builds up the possibility of an autonomous presence and the type of definite separation for Julie where she picks what suites her best originating from Julie's comprehension of opportunity and a particular choice; she has a place and can be a piece of this general public, she settles on decisions, and she lives as per her needs. Subsequently, when Abdu at long last insures a grant to move into the United States, Julie, in another last-minute clear choice, won't tag along and that demonstrates the peruser that she comprehends when to be driven and when to lead herself. Hence concerning the family connection, the novel again pursues the clamorous basic model as every hero appears to incline toward the other's family structures to his/her own.

In any case, Gordimer effectively ceases from exhibiting a straightforward oppositional switch. Instead of having two opposing ideas basically change position, she settles on hybridity in which the two heroes unpretentiously improve their particular others' (ideal) family models with components of their (essentially reprimanded) possess. Julie adds to the customary female solidarity in the Arabic male-centric family her western feeling of self-assurance. Abdu then again, who is eager to postpone family benefits and intending to leave his family, in any case, holds the vision of bringing his mom when he will have 'made it' in the 'brilliant

West'. In this manner, unmistakably the intercultural romantic tale of Julie and Abdu/Ibrahim plainly works as a site of distinction and paired resistances, a place at which each position and character picks up lucidity and shape through its/his/her showdown with huge Others which serves to explain the utilisation of Postmodern Feminism similarly displaying the two primary characters with no sex separations, drawing them into an image, both confronting each other ultimately, as though each is facing a mirror, possibly to locate that regardless of whether both are fundamentally similar they are by the by various (Morley & MacFarlane, 2012).

Aside from race and class, the talk of sex likewise moves toward becoming destabilised throughout the story. The epic's earliest reference point delineates a circumstance of sexual separation that likely could be run of the mill for a significant number of the alleged socialised nations: a lady causing a car influx when her vehicle stalls. Her circumstance and motion of vulnerability are replied by misanthrope swearing and horn-blowing from the encompassing men. "Grouped predators cycle a slaughter", those are the primary expressions of the novel (Levine-Rasky, 2011). Whenever Julie, the person in question, is, at last, get her vehicle off the street, it is by several dark men. However, Gordimer quickly checks any propensity of cultural romanticising now, because they are appeared towards enabling Julie to be ready for absolutely financial explanations: "for a hand-out!"

In the event that the power relations among people are unmistakably man-centric in this occasion, in the relationship between Julie & Abdu, which is the all the more astounding as it negates the stereotyped desires for an intercultural association with an Arabic-Islamic man. It is Julie who 'gets' Abdu, welcomes him for an espresso in the EL-AY Café and starts their first sexual contact. Obviously, this has to do with their diverse monetary and social positions (as has Julie's next endeavour to pick up help for her darling from her persuasive companions); however current sexual orientation jobs are plainly addressed in this relationship (Reilly, 2011).

This deconstruction of a man-centric chain of command, be that as it may, does not bring about a fundamental reversal of customary power-structures (similar to the case in the gravely coordinated subplot of the gynecologist Archie Summer's allegation of lewd behaviour). Julie is as aware of her favored status as she is mindful so as not to seem belittling towards her accomplice, and Abdu shuns vain machismo, but on the other hand, is reluctant to

hazard surrendering his masculine confidence. Each adjusts to, yet neither rules the other. The inspirations for this collective resistance might be clarified as an amusing touch of Gordimer's the place Julie (in any event) mostly utilises Abdu for the delight of her exoticism and the self-affirmation of her enemy of middle-class progressivism, while Abdu obviously wants to exploit her social contacts and cash (Singer, 2013).

Islamic Influence

The more the couple goes under the impact of the Arabic-Islamic world, the more they adjust to a man-centric world view. Ibrahim nom de plume Abdu, obviously, is by all accounts substantially more eager to acknowledge these new (or rather: old) sexual orientation relations; however Julie - keeping in mind the outside culture - is additionally shockingly arranged to conform to his and his family's desires in this regard: she agrees to marriage (107) and adjusts her dress to eastern models (115). In any case, again, control relations are not turned around, and Abdu, for instance, opposes his family's desire that Julie should wear a scarf (123). (It is telling that Abdu is unflinching in this point, while Julie deliberately covers her face to secure herself against the rich (163) or during her adventure into the desert (207). Along these lines, while the changing social system unmistakably makes for a progressive move in sex relations among Julie and Abdu/Ibrahim, control structures are a long way from being transparent in either setting where there isn't one dominator and another ruled. Additionally it is striking that in spite of the fact that the delineation of Arabic-Islamic culture in this regard is undoubted as a male-centric culture, it is evident that in Ibrahim's family it is less the dad than the all-swarving "nearness" (121) of the mother that lives over the representative request of the family, and she is the chief (an indicate Feminism). The very isolation of people in this culture makes a space of female solidarity and office, that in Gordimer's Arabian nation is by all accounts less restricted than is typically expected for Islamic societies all in all (Wise et al., 2002).

One of the focal subjects of Gordimer's *The Pickup* is personality. The two heroes' characters are tricky, either suspicious or questioned, either independent from anyone else or by others. The issue presents itself most clearly on account of Abdu, or Ibrahim ibn Musa. Which of two is his 'genuine' name? Obviously, 'Abdu' is just the assumed name as he takes on as an illicit worker in South Africa, a pretended character before facade to deceive the State [25, 34]. Julie additionally characterises herself contrary to the way of life of her past. She discovers her very own

personality through radical distinction from the middle-class universe of her folks, making herself a 'home' instead in the informal organisation of liberal companions at the EL-AY Café. Or on the other hand, so as she thinks about it. The images of her dad's Rover and the costly bag both show that her break with the advantage of her past may really be just another kind of extravagance she can bear (Susan, 2010).

Notwithstanding when she 'grabs' Abdu, one nearly presumes her to do as such (at any rate to a limited extent) to demonstrate (in any event to herself) how far she is away from her folks' everyday life. Abdu is the huge other of the world she originates from and disdains. Thus she utilises his distinction to characterise herself. "[I]t is she who is searching for herself reflected in those eyes" (129). Abdu/Ibrahim's very own frame of mind towards the subject of character is an alternate one inside and out. Like love, style for him is a kind of extravagance just the favored can manage. Reluctant to acknowledge the job that his family and custom credit to him, he makes himself no one worth mentioning in his very own way of life and he stays so in those western expresses that incomprehensibly concur with him in the dismissal of his oriental I. Be that as it may, in the event that they are not willing to take and esteem him for what he is, nor are they willing to allow him the likelihood to progress toward becoming what he might want to be when he has neither history nor a spot wherein he can stay his personality (Crowder, 2016).

However, once Julie has gotten the other, it can't be contained in its contrastive capacity. As Abdu ends up sympathising with a considerable lot of the estimations of her folks, Julie is progressively compelled to surrender her perfect (deceptive) qualification between 'Us' ("The Table") and 'Them' (the guardians). The more she loses her feeling of apparent contrasts, the more she is prepared to turn out to be indeed "open to experiences" (10), as the liberal motto at "The Table" goes. What's more, with her final choice to go with Abdu to the place where he grew up, again she faces the other to get some answers concerning herself and in doing that she is conceding that she can gain from the other how she can pick and acknowledge what is reasonable for her. At the point when under the eyes of local people at the air terminal regardless she sees herself "as odd to herself as she was to them: she was what they saw" (117). In any case, through her contacts with the oriental ladies, she positions herself increasingly more inside their way of life. Simultaneously (as the inexorably contrastive movements of account point of view in the other 50% of the novel show), she estranges herself from Abdu/Ibrahim, who attempts to

characterise himself unequivocally through his separation to that culture. Be that as it may, even this isn't the last advance in her improvement. (Still, her extravagance bag figures unmistakably as a changeless update that her new experience may undoubtedly stay only a scene (Orme, 2003).

Julie's last advance towards her 'actual' personality, in any case, can't be depicted as far as either the imaginary or the symbolic alone. It is activated by her experiences with the desert, a definitive heavenly, the part of the bargain space, and perhaps demise. She steps by step makes there what could be called 'a room of her own' at the fringe of the cultivated world, reminiscent of Virginia Woolf's *A Room of One's Own* (1929) which created and upgrade solid female reasonableness and analysis. *A Room of One's Own* turned into a significant base of women's activist artistic interpretation. Virginia Woolf contends that the male ruled thoughts of the man-centric culture kept ladies from understanding their imagination and genuine potential, which is the thing that Julie caught in the game. In any case, to have her very own room, not to mention a calm place or a sound-confirmation room, was impossible, except if her folks were uncommonly rich or honourable, even up to the start of the nineteenth century. Such material troubles were impressive; yet much more awful was the irrelevant. The apathy of the world which Keats and Flaubert and other men of virtuoso have found so difficult to manage was for her situation, not lack of interest but rather an antagonistic vibe. (52) In moving toward this thought of individual recognition, that is similar to Lacan's register of the Real, Julie, at last, appears to discover importance in her life (Tseris, 2015).

This significance has its root in the oblivious (for Lacan "the talk of the other"), and it suitably shows itself in a fantasy - a fantasy in green (cf. 173). Even though Julie at first does not comprehend this vision (and Abdu confuses it totally), it all of a sudden increases meaning when she, at last, gets an opportunity to bring a crash into the desert. Interested by seeing a rice estate in the desert, she deciphers her fantasy as needs are and choose to develop the land. Utilising another amusing spot of Post modernistic different substances the peruser understands that Julie's imagination of a rice estate in the desert depends on a disguise venture for an arms-sneaking business, and then again there are Abdu's prospects in the States which appear anything besides encouraging and it is in through this realistic(happens, all things considered) incongruity - which is repetitive in the novel - that the equivalent portrayal expected in Postmodern Feminism is explained the most when the peruser

comprehends that they are equal people attempting to experience life as well as can be expected (Sharp, 2015).

II. CONCLUSION

At last, and coming from the comprehension of Postmodern Feminism in *The Pickup* by Nadine Gordimer it is a legitimate whole up to state that the two heroes are mirroring of one another, and additionally various appearances of a similar coin; and what they were introducing isn't two unique philosophies, the two of them exhibited disordered presences, inside them just as outside of themselves, so it is somewhat that they were looking for a superior acknowledgement of themselves and an excellent comprehension of others. Gordimer presented Postmodern Feminism as an essential acknowledgement of having contrasts that don't depend just on sexual orientation issues, only as depicting how there is no dominator's job, and there is nobody ruled. With respect to whether any of them genuinely discovers their 'actual' personality remains eventually open - not to say flawed, on the grounds that again Gordimer is attempting present reality through their characters, and in Postmodernism the truth is nothing last nor ever unmistakable.

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Test items Analysis Constructed by EFL Teachers of Private Senior High School in Kupang, Indonesia

Marselus Yumelking

Lecturer of Nusa Nipa University, Indonesia

Abstract— This research deals with the analysis of test items constructed by English as a foreign language (EFL) teachers of private senior high schools in Kupang, Indonesia. It aimed to know discrimination power, difficulty level and distracter of test items constructed by the EFL teachers. The design used in this research study is descriptive qualitative. Data resource is semester test items of grade XII students of language program of Sint Carolus Kupang private senior high school in the academic year 2017/2018. The result of this study showed that discrimination power has 52,5 % test items that could not be used to test the students, 25% test items that must be revised and 22,4% test items that are really good to be used to test the students. Difficulty index involved level of easy test items as much as 35 %, 37 % test items as difficult level, and 27,5% test items as moderate level. Distracter involved 11,92 % very poor distracters, 49,66% poor distracters, 13,90 % fair distracter, 13,90% good distracter and 10,59% very good distracter.

Keywords— Test items, Analysis, EFL Teachers.

I. INTRODUCTION

Instruction is the way to reach the goals of education. Instruction has a role on the process of teaching and learning that explicitly results on the reach of the cognitive, affective and psychomotor goals of education. As result of this, the implementation of instruction is designed by some components to be implemented. Djiwandono (2014:2) said that instructional design has some components such goal, activity and evaluation. These three components encompass the main basic of the implementation of instruction that relate to each other. The previous components decide the existence of the subsequent components.

On line with the goals of instruction, a framework of activities is designed to reach its goals. To know that those goals reached, thus, process of instruction required to be evaluated. Djiwandono (2014: 10) said that generally, evaluation in the implementation of instruction is defined as process of collecting information about the implementation of instruction as the main basic of making judgment. Judgment to know someone passes or certifies. The process of collecting information can be reached through a process of measurement.

Measurement includes language tests that used to determine someone passes or certifies. As a result of this, a language test must be considered to be a good achieved by the test maker. To reach this objective, a test maker needs

to know how to construct a good test. A good test must have a good test items. A good test items must consider some criteria such qualitative analysis and quantitative analysis. As stated by Puspendik (2013:2) that there two kinds of test items analysis; qualitative analysis such as analysis of material, construction, language, while quantitative analysis such as discrimination power, level of difficulty, and distracter. As a result of this, the writer would like to study the quantitative analysis of the test items of a private senior high school by doing an analysis study under the title “Test Items Analysis Constructed by EFL Teachers of Private Senior High School in Kupang”. The aims of this research are to know discrimination power, difficulty levels and distracter of the test items constructed by the EFL teachers.

According to Arikunto (2013:207) item analysis aims to identify dropped, corrected and good test items. With item analysis, can be reached information about dropped item analysis and a lesson to correct the test items. To know a good test items, it is required to know three kinds of analysis related to the item analysis such level of difficulty, discrimination power, and distracter. Daryanto (2010:179) argued that a good test items is an item that is not too easy and too difficult. A too easy item does not stimulate students to pay more effort to finish it. Otherwise, a too difficult item will cause the students become yield and are not motivated to try again because it

is out of their reaches to finish it. According to Puspendik (2013: 10) the difficulty index calculated to know the index of difficulty of both groups in the level of difficulty is 0 to 0,30, moderate is 0,30 to 0,70 while easy for more than 0,70.

Arikunto (2013:211) said that discrimination power is the ability of an test items to differentiate upper level and lower level of the students. The number that shows discrimination power is called index of difficulty or index of discrimination about 0,00 to 1,00. According to Puspendik (2013:8) the result of discrimination power of test items analysis of 0 and smaller than 0 means that, it's test items is dropped, while more than 0 to 0,25 is corrected, and finally more than 0,25 means that the test items is good achieved .

Sudijono (2011:409) said that in objective test of multiple choice items, there are some possible answers or what it called options or alternative answers. Those options involve four to five. From those options or possible answers, one of them is correct answer while the others are incorrect answers. Those incorrect answers are called distracters. In this test items analysis, there are five options, thus, distracter consists of four. There is one correct answer and four distracters of each test items. To know the result of computation of distracter , the level of distracters are standardized as very good, good, fair, poor and very poor. According to Nitko, 1996 (in Lawa 2015: 20-21) distracter range of 0,76 to 1.25 is very good, 0,51 to 0,75 and 1.26 to 1.50 are good, 0,26 to 0,50 and 1.51 to 1.75 are fair, 0 to 0,25 and 1.76 to 2.00 are poor, more than 2.00 is very poor.

II. METHOD

The design used in this research study is descriptive qualitative. This research study was carried out in Sint Carolus Kupang private senior high schools which is located at Adisucipto street Kupang tengah subdistrict, Kupang mayor. This school is located near the researcher's place so it was easy to be reached. The researcher has conducted this research for 1 week on 19th May 2017 to 26th May 2017. The data resource of this research study is semester test items of XII grade students of language program of Sint Carolus Kupang private senior high school in the academic year 2017/2018.

This research study used some procedures of research as the following; first, the researcher scored the students' answers. Second, those scores then divided into two groups such high level and low level of the students. Third, the researcher counted the discrimination power to know whether each test items is dropped, corrected or good. Then, levels of difficulty were counted to know whether

the test items had an easy, moderate or difficult level. Finally, the researcher counted distracter of each test items to know very poor, poor, fair, good, and very good of distracter.

There are some steps of analyzing the data that used in this research study. It is described as follow:

1. Counting the level of difficulty using the formula:

$$\text{Difficulty level or difficulty index } DI = \frac{C}{N}$$

DI = Difficulty Index

C = The number of students who have correct answer

N = Number of analyzed students

(Puspendik 2013: 9)

The difficulty index calculated to know the index of difficulty of both groups in the level of easy, moderate or difficult. It standardized as the following:

0 < DL ≤ 0,3 : Difficult

0,30 < DL ≤ 0,70 : Moderate

> 0,70 : Easy

(Puspendik 2013: 10)

2. Counting the discrimination power using the formula:

$$DP = \frac{2(HC-LC)}{N}$$

DP = Discrimination Power

HC = The number of students of high group who have correct answer

LC = The number of students of low group who have correct answer

N = Number of analyzed students

(Puspendik 2013: 7)

To know the test items is good, corrected or dropped; discrimination power has the certain standard to decide it. We can see in the following formula:

DP ≤ 0 : Dropped

0 < DP ≤ 0,25 : Corrected

DP > 0,25 : Good

3. Counting the distracter using the formula:

$$DtI = \frac{nDt}{(N-nC)/(Alt-1)}$$

DtI : Distracter Index

nDt : Total students who choose the distracter

N : Total test takers

nC : Total correct answer

Alt : Total number option

To know the result of computation of distracter above, it presented the level of distracter as the following table:

Table 2.1 Distracter range and level

Distracter Range	Distracter Level
0,76 to 1.25	Very good
0.51 to 0.75 and 1.26 to 1.50	Good
0.26 to 0.50 and 1.51 to 1.75	Fair
0 to 0.25 and 1.76 to 2.00	Poor
More than 2.00	Very poor

Nitko, 1996: 310 (in Lawa 2015: 20-21)

III. RESULTS

In this section, the writer would like to analyze each test items constructed by EFL teachers of Sint. Carolus Kupang private senior high schools in the academic year 2017/2018. There are 40 test items analysis which were taken from first semester test of grade XII of language program. This analysis considered to know to what extend the test items chosen discriminates the higher group and lower group, the level of difficulty of both groups and distracter of each items are working for higher group and lower group. Three points of items analysis above can be described as the following:

3.1 Discrimination power

The discrimination power of test items constructed by EFL teachers of Sint. Carolus Kupang private senior high schools in the academic year 2017/2018 is presented in the table 3.1.

Table 3.1 represents the discrimination power of items test which involved 21 of 40 test items or 52,5% that must be dropped or cannot be used to test the students. It spread out in the test items of number. 1, 2, 6, 9, 10, 11, 12, 15, 18, 22, 23, 25, 26, 27, 29, 31, 34, 35, 36, 40. In addition, there are 10 test items that must be corrected or revised. It involves 25% that spread out in the test items number 3,7,8,14,19,21,32,37,38,39. Thus, only 9 of 40 test items that is really good to be used to test the students. It includes 22,4% that spread out in the test items number 4,5,13,16,17,20,24,28,30.

Table 3.1. Discrimination Power

	DP	DECISION
1	0,00	Dropped
2	-0, 17	Dropped
3	0, 17	Corrected
4	0,33	Good
5	0,67	Very good
6	-0,17	Dropped
7	0,17	Corrected
8	0,17	Corrected

9	0,000	Dropped
10	-0,67	Dropped
11	0,17	Dropped
12	0,17	Dropped
13	0,50	Very good
14	0,17	Corrected
15	0,000	Dropped
16	0,33	Good
17	0,50	Very good
18	-0,17	Dropped
19	0,17	Corrected
20	0,33	Good
21	0,17	Corrected
22	-0,17	Dropped
23	0,000	Dropped
24	0,33	Good
25	0,00	Dropped
26	-0,17	Dropped
27	0,00	Dropped
28	0,33	Good
29	0.00	Dropped
30	0,50	Very good
31	-0,17	Dropped
32	0,17	Corrected
33	-0,17	Dropped
34	-0,17	Dropped
35	0,00	Dropped
36	0.00	Dropped
37	0.17	Corrected
38	0,17	Corrected
39	0,17	Corrected
40	0,00	Dropped

3.2 Difficulty Index

The index of difficulty is represented in the following table:

Table 3.2 Difficulty index

NO	DI	DECISION
1	1,00	Very easy
2	0,42	Moderate
3	0,92	Easy
4	0,08	Difficult
5	0,50	Moderate
6	0, 42	Moderate
7	0,08	Difficult
8	0,08	Difficult
9	1,00	Very Easy
10	0,33	Moderate
11	0,92	Easy
12	0,25	Difficult

13	0,58	Moderate
14	0,75	Easy
15	0,00	Difficult
16	0,83	Easy
17	0,75	Easy
18	0,92	Easy
19	0,92	Easy
20	0,83	Easy
21	0,92	Easy
22	0,25	Difficult
23	0,83	Easy
24	0,33	Moderate
25	0,00	Difficult
26	0,42	Moderate
27	1,00	Easy
28	0,50	Moderate
29	0,00	Difficult
30	0,75	Easy
31	0,25	Difficult
32	0,25	Difficult
33	0,33	Moderate
34	0,42	Moderate
35	0,00	Difficult
36	0,00	Difficult
37	0,08	Difficult
38	0,58	Moderate
39	0,08	Difficult
40	0,00	Difficult

Table 3.2 describes the difficulty index of test items constructed by EFL teachers of Sint. Carolus Kupang private senior high schools with level of easy items as much as 14 of 40 test items. It involves 35 % that spread out in the number of 1,3,9, 11,14,16, 17,18,19,20,21,23,27,30. There are 15 test items involved difficult level or 37, % of 40 test items. It spread out in the test items of number 4,7,8,12, 15,22,25,29,31,32,35,36,37,39,40. Thus, there are only 11 items test that involved as moderate level or 27,5% of 40 test items. It spread out in the number of 2,5,6,10,13,24,26,28,33,34,38.

3.3 Distracter

The result of distracter analysis of 40 test items constructed by EFL teachers of Sint. Carolus Kupang private senior high schools in the academic year 2017/2018 is in the following analysis:

Item number 1

$$DfI = \frac{nDt}{(N-nC)/(Alt-1)}$$

$$\text{Option B} = \frac{0}{12-11/5-1}$$

$$\frac{0}{1/4} = \frac{0}{0,25} = 0$$

Option C = $\frac{0}{12-11/5-1} = 0 = \frac{0}{1/4} = \frac{0}{0,25} = 0$

Option D = $\frac{0}{12-11/5-1} = 0 = \frac{0}{1/4} = \frac{0}{0,25} = 0$

Option E = $\frac{0}{12-11/5-1} = 0 = \frac{0}{1/4} = \frac{0}{0,25} = 0$

Test items number 2 until 40 are analyzed as the example of the analysis above. It presented on the following table:

Table 3.3. Distracter

N	A	B	C	D	E
1	*	0	0	0	0
2	*	1.33	0	0	0
3	4	*	0	0	0
4	1	1	1	1	*
5	2	0.67	0.67	*	0.67
6	2.29	0	*	0.57	1.14
7	0.36	1.09	0.73	*	2.18
8	0	0	2.91	1.09	*
9	0	0	0	0	*
10	0	*	3.5	0.5	0
11	*	1	0	0	0
12	*	0.44	0.44	0	3.11
13	0.8	0.8	0.8	1.6	*
14	*	0	0	2.67	1.33
15	1.33	2	0.33	*	0.33
16	2	*	0	2	0
17	1.33	1.33	1.33	*	0
18	0	*	0	4	0
19	*	4	0	0	0
20	2	*	0	0	2
21	4	0	0	0	*
22	*	2.22	1.78	0	0
23	*	0	0	0	0
24	2.5	*	1	0.5	0
25	*	0	0	3.67	0.33
26	*	0	1.14	0.57	2.29

27	*	0	0	0	0
28	0	*	0.67	0.67	3.33
29	0.33	*	1	2	0
30	0	*	0.75	1.33	2.67
31	2.67	*	0.44	0.44	0.44
32	0.44	1.78	0	*	1.78
33	*	1.6	0.44	0.89	0
34	0	3.43	0.57	*	0
35	1.33	2	1	0	*
36	0	3.33	0.33	*	0.33
37	0.36	0.73	2.18	*	0.73
38	1.6	*	0	0	2.4
39	0	2.55	1.45	0	*
40	0.33	3.33	0.33	0	*

The result of distracter analysis above is interpreted by using standardize level of distracter that is presented in the following table

Table 3.3.1. Distracter level

Level	A	B	C	D	E	Σ	%
Very Poor	4	2	3	3	6	18	11,92
Poor	13	11	17	18	16	75	49,66
Fair	6	1	6	4	4	21	13,90
Good	3	4	7	4	3	21	13,90
Very Good	2	4	6	3	1	16	10,59
	28	22	39	32	30	151	100

Table 3.3.1 shows that there are 18 of 151 or 11, 92 % very poor distracters, 75 of 151 or 49,66% poor distracters, 21 of 151 or 13,90 % fair distracter, 21 of 151 or 13,90% good distracter and 16 of 151 or 10,59% very good distracter.

IV. DISCUSSION

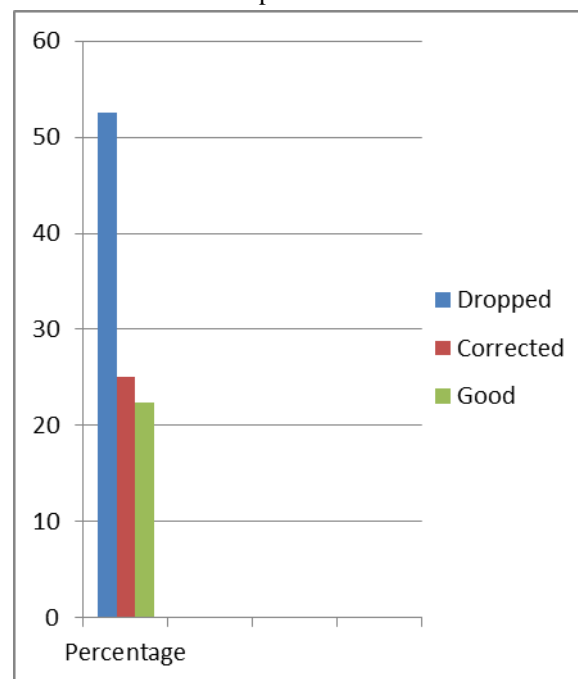
In this section, results of data findings are described and discussed. All data finding analysis through some standardize formulations are explained. Thus, it involves discussion of discrimination power, difficulty index and distracter of items constructed by EFL teacher of SMA Sint. Carolus Kupang in the academic year 2017/2018. The results of data analysis are explained in the following sections:

4.1 Discrimination Power

Discrimination power distinguishes student’s academic ability of high group and low group in answering the items test. It is computed by the answers of both groups. It is used to decide the test items are well used, dropped or must be revised. The result of the discrimination power of

test items constructed by the EFL teachers are represented by the following chart

Chart 4.1 Discrimination power

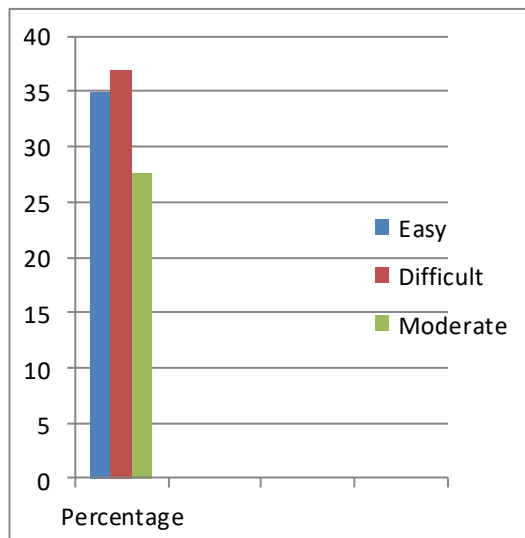


The chart shows that, there are 21 of 40 test items constructed by the EFL teachers that must be dropped. It involves 52,5 % test items that could not be used to test the students. In addition, there are 10 test items or that must be corrected or revised. It involves 25%. Thus, there are only 9 of 40 test items that are really good to be used to test the students. It includes 22, 4%.

4.2 Difficulty Index

Difficulty index refers to the proportion of correct answers of both groups; high group and low group. It is used to measure whether the each test items is in level of difficult, moderate or easy. The level of difficulty index of test items constructed by the EFL teacher is represented by the following chart.

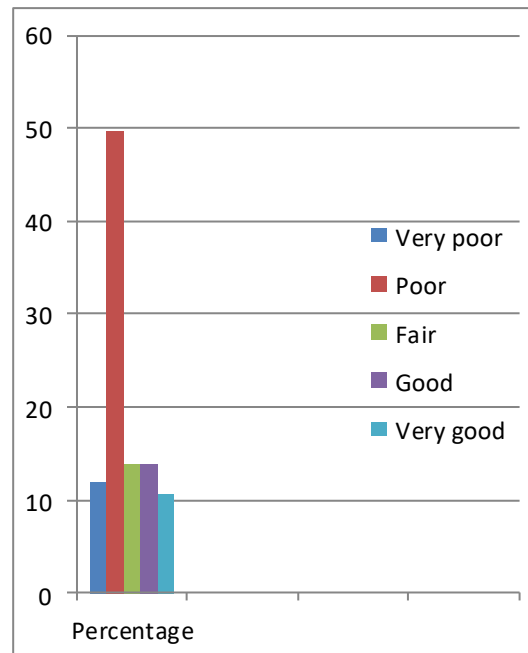
Chart 4.2 Difficulty Index



The difficulty index chart above shows that level of easy test items constructed by the EFL teachers is 14 of 40 test items. It involves 35 %. In addition, there are 15 test items involves difficult level or 37 % of 40 test items. Thus, there are only 11 items test that involved as moderate level or 27, 5% of 40 test items.

4.3 Distracter

Distracter deals with the incorrect options that spread out in an test items. Distracter can be clearly seen in difficulty level and discrimination level. The weak distracters can cause test questions have poor discrimination or an undesirable level of difficulty. Thus it involves very poor, poor, fair, good and very good distracters. Distracters of test items constructed by the EFL teachers are described in the following chart



The chart above shows that distracters of test items constructed by the EFL teachers are 18 of 151 or 11, 92 % very poor distracters, 75 of 151 or 49,66% poor distracters, 21 of 151 or 13,90 fair distracter, 21 of 151 or 13,90% good distracter and 16 of 151 or 10,59% very good distracter.

V. CONCLUSION

This study was limited only on the analysis of the test items constructed by the EFL teacher of Sint.Carolus private senior high schools Kupang, Indonesia in the academic year 2017/2018. Considering the result of item analysis above, it can be concluded that there were only 9 or 22,4% of 40 test items constructed by English foreign language teacher of Sint Carolus Kupang private senior high schools in the academic year 2017/2018 that were really good to be used to test the students. Therefore as a test maker, we should pay attention to the good requirements of discrimination power, difficulty index and distracter. The advantage of this study is the researcher has already used the national standard requirement of discrimination power, difficulty index and distracter which was composed by Indonesian center of education (PUSPENDIK). As a result of this, this reference is a possible application for the test maker to analyze the test items.

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Transgression of Sexual Parameters in Lord Byron's Lara

Dr. Savo Karam

Associate professor, The Lebanese University, Lebanon

“Sexuality is power.” (Marquis de Sade)

“It is only by sacrificing everything to sensual pleasure that this being known as Man, cast into the world in spite of himself, may succeed in sowing a few roses on the thorns of life.” (Marquis de Sade)

Abstract— *The presence of both taboo and transgression has been pervasive in literature. Although a natural process, sexuality remains a mysterious reality, lying dormant under the linings of various literary works that explicitly insinuate at wild passionate love, uncontrollable desires and overflowing ecstasy. A flamboyant poet such as Lord Byron, whose poetry has gained erotic resonance, is no exception. In his Letters and Journals, he describes poetic creation as “the lava of the imagination whose eruption prevents an earthquake;” such erogenous metaphor reveals a lot about the poet’s sexual identity, passionate appetite and sensual creativity. Undoubtedly, Byron’s multifaceted sexual identities and complex sexual engagements assume a creative/mythical projection throughout his poetic art that crystallizes in his insinuation at epicene or third sex. To camouflage his ambiguous sexual inconsistencies, his predominant queer passion and protean desires, Byron implements his rigorous sexual fantasy and portrays transgendered sexuality in his tales and poetic oeuvre. This paper calls for a critical reading/rumination of a third gender incarnated in the sexually transgressive character of the foreign-born page Kaled who possesses queer psycho-sexual traits since s/he is transvestic, androgynous and pandrogynous.*

Keywords— *Lord Byron, androgyny, transvestism, pandrogyny/epicene, transgression, Lara.*

I. INTRODUCTION

Is desire a conventional dynamic necessity or is it an unconventional daring deviation? The American gender theorist, Judith Butler, claims in *Subjects of Desire*: “to desire is to err, but to err necessarily” (qtd. in Tomasch and Gilles 385). In this respect, it is interesting to note that Lord Byron himself feels guilty and responsible for his sexual deviancy, as he explicitly and dejectedly confesses his sin to his half-sister Augusta Leigh to whom he addresses, saying:

The fault was mine; nor do I seek to screen
My errors with defensive paradox;
I have been cunning in mine overthrow,
The careful pilot of my proper woe.

(“Epistle to Augusta” III)

Byron’s hidden sexual impulses or desires are secretly confessed in his narrative poem *Lara* in a manner that manifests Michel Foucault’s assertion that “We have...

invented a different kind of pleasure: pleasure in the truth of pleasure ... of captivating and capturing others by it, of confiding it in secret” (Foucault 1: 71). There exists, therefore, an additional quality to a poem that pleases and delights which is the pleasure of “luring it [the secret] out in the open– the specific pleasure of the true discourse on pleasure” (Foucault 1: 71). This furtiveness is further heightened by the fact that *Lara* was published anonymously with *Jacqueline*, written by Samuel Rogers, after the 5th of August in 1814.

Taboo-free society and transgression-free literature are an unrealistic representation of a Utopian dream as established by the numerous published works which dominated the literary scene. D. H. Lawrence’s novel *Lady Chatterley’s Lover*, Howard Brenton’s *The Romans in Britain*, Albert Camus’ *The Stranger*, Oscar Wilde’s *The Picture of Dorian Gray*, Edward Bond’s *Saved*, Horace Walpole’s *Mysterious Mother*, Henry Miller’s *Tropic of*

Cancer, Daniel Defoe's *Moll Flanders*, Fanny Burney's *Evelina*, Vladimir Nabokov's *Lolita*, Salman Rushdie's *Satanic Verses* and Hanif Kureishi's *The Black Album* are only a few examples.

Essentially, taboos are indispensable to the social set-up and have been considered progressive in the sense that they develop and evolve. Gerd-Klaus Kaltenbrunner affirms that the "complete removal of taboos would destroy the fabric of human society. One taboo could be replaced by another, even the conversion of taboos from negative into positive ones (or vice versa) is possible, but taboos cannot be eliminated from people's lives" (qtd. in Horlacher, Glomb, and Heiler 14). As such, sexual transgression has evolved from social taboos that are secretly manifested in deviant sexual desires.

Byron lived in a Victorian bourgeois environment where "sexuality was carefully confined ... On the subject of sex, silence became the rule... The couple... safeguarded the truth, and reserved the right to speak while retaining the principle of secrecy" (Foucault 1: 3). Against this sexually repressive atmosphere, Byron gave vent not only to his own secret but also to that of the sexual collective unconscious of Victorian prudery. Challenging the traditional social norms of gender and sexuality, Byron offers a window into both his unconscious and that of his readers to reveal that sexuality in all its forms, deviant or otherwise, is a reflection of human nature. As a sexually licentious poet, he encourages masculine and feminine sexual freedom; more specifically, through variations of gender fluidity, he valorizes the female's sexual power, allowing her the ultimate freedom to smoothly penetrate strict gender boundaries.

In *Gender Trouble: Feminism and the Subversion of Identity*, Butler states there is a concrete or solid relationship between gender and sexuality where gender is determined by repeated social acts: "a corporeal style, an "act," as it were, which is both intentional and performative, where "performative" suggests a dramatic and contingent construction of meaning" (139). Butler further elaborates that gender is a practice: "gender proves to be performative—that is, constituting the identity it is purported to be. In this sense, gender is always a doing" (33). On her part, Simone de Beauvoir asserts that "One is not born, but rather becomes, a woman" suggesting the acquired nature of gender as a matter of attitude; hence, the repetition of cultural performative acts decide gender identity. In applying Butler's performative theory of gender to Kaled, it is possible to highlight gender as socially constructed, revealing the repressed desires of both males and females through a dynamic character who

assumes a social metamorphosis. More significantly, what is ultimately grasped is an individual that has more than one sex or an indefinite/neutral sex, what is known as a third gender. Consequently, Byron's *Lara* seems to enact Luce Irigaray's essay entitled "This Sex Which Is Not One" suggesting that lovers become a "living mirror" (207) or each other's replica in a manner that: "[o]ne cannot be distinguished from the other" (209). This analysis attempts to locate Butler and Irigaray's radical views that is used to uncover the possibility of the existence of pandrogyny as a third gender developing from transvestitism and androgyny.

It is worthwhile to draw attention to Byron's reverence for the Greeks which reaches its height when he decides to enlist in their struggle for independence. He must have been aware "that a Greek could, simultaneously or in turn, be enamored of a boy or a girl... what made it possible to desire a man or a woman was simply the appetite that nature had implanted in man's heart for 'beautiful' human beings, whatever their sex might be" (Foucault 2: 188). *Lara* functions as a public arena where Byron poetically merges both genders beneath the guise of a simple love-story that does not stray from Victorian principles. It could be inferred that the issue of gender tension is not only figurative but also personal as Byron craftily finds an appropriate outlet for his repressed multifaceted sexuality. In fact, he seeks to portray sexuality as independent of sexual bounds and to closet his unusual sexual inclinations, his dark secrets in *Lara*, thereby arousing the curiosity of his reading public.

Additionally highlighting Byron's affinity to the Greeks is the fact that he entitled his poem *Lara* who, according to Greek mythology, is a female. What is striking, therefore, is that 'Kaled,' a masculine name, provided to a female character who reveals her true identity towards the end, while *Lara* is the constant male protagonist. There are, therefore, two performative functions at play in this poem, the naming and dress-codes of individuals in society. Consequently, though Cheryl Giuliano claims that Kaled's male-attire indicates "a woman who subscribes to patriarchal codes... mirrors narcissistic masculine desire" and also reflects Byron's misogyny (786); yet, considering Byron's individual sexual inclinations, both *Lara* and *Kaled* are Byron's mirror image, as a heterosexual and bisexual.

Furthermore, William Lofdahl has attempted to redefine androgyny as the third sex in Byron's poetry, while Giuliano claims that Lady Caroline Lamb is generally acknowledged as the real image of Kaled and is "even more clearly epicene" (787). However, this cannot be the case since the Byronic third sex applies to the union of the

physical, spiritual and emotional attributes of lovers who are enjoined in one and become each other's mirror-image.

Renowned for breaking social laws and for provoking his readers' imagination, Byron interrogates social conventions and boundaries in the way he masculinizes females and simultaneously feminizes males. Through these gender games, he entices his readers' appetites, arouses their libidinous fantasy and makes them crave more images of the twist of gender demarcation/discrimination as is the case in *Lara*. Byron's readers are mesmerized and fascinated by various signs of transgression. After all, had Byron adopted the simple and normal style, he would not have been the distinguished dark romantic poet he is.

Despite the complicated gender and sexual setup of Kaled's character, s/he remains actual and convincing to readers in much the same way as s/he is to Byron himself, who as a pansexual/polysexual had already experienced or enacted such forked and queer transgressions throughout his life and travels.

Transvestism

A gothic narrative poem, *Lara* is a masquerade of the dynamic maneuvering of gender performances. Possessing queer psycho-sexual traits, Kaled is a transvestite, androgynous and pandrogynous. The relationship between these three manifestations of sexual deviancies is subtle and identifiable through Kaled's intricate and artistic performance of normative gender transgression.

Terry Castle in *The Female Thermometer* explicates the importance of masquerade in defying and transgressing the eighteenth and the nineteenth century culture by destabilizing/undermining the identity of gender:

For the masquerade indeed provided the eighteenth century with a novel

imagery of sexual possibility. Its manifold displacements and enigmas. . .

register[ed] for the first time that ironic resistance to the purely instinctual

which has increasingly come to characterize the erotic life of the West

since the eighteenth century. In particular, in its stylized assault on gender

boundaries, the masquerade played an interesting part in the creation of

the modern "polymorphous" subject—perverse by definition, sexually

ambidextrous, and potentially unlimited in the range of its desires. (84)

Reversing gender roles and overstepping gender boundaries are common romantic themes that mark the individuality of the poet. While studying at Harrow school, Byron had been engaged in same sex liaisons: Rolf Lessenich speaks about Byron's romantic affairs with male teens: "Byron's ... choice of 15-to-17-year-old male lovers: John Edleston was a Trinity choir boy, John Cowell the son of a merchant, Robert Rushton the son of one of his tenants, Eustathios Georgiou and Nicolo Giraud devoted servant boys, and his last love, Loukas Chalandritsanos, was the son of an impoverished Peloponnesian family" (142). Furthermore, Harriet Stowe hints at a homosexual relationship between Byron and his male friends and claims that Byron "led captive Moore and Murray by being beautiful" and that he "first insulted Walter Scott, and then witched his heart by ingenious confessions and poetic compliments; he took Wilson's heart by flattering messages" (85-86). Moreover, she contends that Thomas Moore "was as much bewitched by him [Byron] as ever man has been by woman; and therefore to him, at last, the task of editing Byron's memoirs was given" (99).

Through the narrative technique of transtextuality, Byron wittingly keeps on switching Kaled from one gender to another to securely justify same-sex cravings. In this way, Byron protects himself from further scandals. Nowell Marshall notes that "transtextuality occurs when authors transition characters from one sex to another to safely evoke same-sex desire within their work" (27). Thus, the transgender body of Kaled exonerates Byron from homosexual accusations. To this effect, Byron's elaboration of *Lara* as an Oriental tale indicates his open mindedness and projects ideas of homosexuality on the Orient which, at the time, was a foil to the rational Occident deemed a homophobic prejudiced culture where homosexuality, which counters religion by denying the hope of reproduction, was prohibited and threatened by capital punishment. Not to mention that Oscar Wilde, an Irish Victorian poet and playwright, was tried for sodomy in 1895 and jailed for two years.

One way of re-arranging genders is through cross-dressing: an act suggestive of one who engages in homosexual/homoerotic performativity. Such transvestites achieve transgressive sexual relations and freely cross cultural/social boundaries similarly as the disguised Caroline Lamb did to gain access to Byron's bedroom. In the same fashion, Kaled, through the masquerade motif, disguises in order to maintain intimate closeness to Count Lara. It seems that Byron was in reality attracted to women with

untraditional gender dispositions, those who unashamedly carry themselves as men.

Such cross-dressing, does not only function as a means to reach freedom, attain power and satisfy inner desires, but it also threatens a rigid patriarchal milieu in which a female voice is suppressed. Deviating from the conventional norms of sexuality and gender by adopting masculine apparel, Kaled is now enabled to freely play the new role with particular relish and revel in all that women have been restricted from. Through Kaled's performative act, Byron achieves social independence and gives reign to his male homosexual desires/emotions (to seduce and be seduced). As a disguised female, Kaled acquires the freedom to choose a suitable identity or a proper gender performance to pursue his/her desire/love. As such, "disguise provided a much-desired emotional access to new sensual and ethical realms" (Castle 83).

When Byron voyaged to the Levant, he discerned that sodomy was prevalent in Turkey. Hence, one probable reason why Byron delineates Kaled as an Oriental character is to justify signs of sodomy in the poem. Kaled is described by Byron as an enigmatic and exotic young man overtly engaged in satiated homoerotic adventures under "his native sun": "Light was his form, and darkly delicate/ That brow whereon his native sun had sate," (XXVI). There is also an aura of mystery and privacy around the bond between Kaled and Lara since the former's commitment to his/her lord appears questionable: "Silent** as him he served, his faith appears" (XXV). As for Lara, his silence also arouses suspicion: "His silence formed a theme for others' prate-" (XVIII). Moreover, Lara, who "stood a stranger in this breathing world,/ An erring spirit from another hurl'd;/ A thing of dark imaginings..." (ll. 315-17), effectively brings to mind Foucault's statement in *The History of Sexuality* that, "it is up to us to extract the truth of sex, since this truth is beyond its grasp; it is up to sex to tell us our truth, since sex is what holds it in darkness" (1: 77). As such, Lara is hiding a dark sexual secret in his relationship with Kaled.

Added to this, it is unclear why Lara is chronically awake while others are asleep and why his mansion is not open for visitors. In these lines lie the hint of a timid sign of a silent same sex love and unmentionable homosocial libidinal male desire; Byron, the narrator, admits that Kaled loves Lara:

If aught he loved, 't was Lara; but was shown
His faith in reverence and in deeds alone;
In mute attention; and his care, which guess'd

Each wish, fulfill'd it ere the tongue express'd
(XXVII).

Kaled is capable of interpreting or understanding Lara without resorting to speech or language and is aware of all the latter's unspoken wishes. Homosexual intimacy between them is indirectly discerned in the above lines. Particularly, their silence reveals a lot about their relationship and obviously exposes Byron's fear to advertise his homosexual inclinations.

Together with Byron's affinity with the identifiable pederasty among the Greeks is his apparent interest in oriental hemophilic cultures, mainly in Ottoman pederasty. Gerard Cohen-Vrignaud interprets Kaled as an emblem of the Romantic preoccupation with Oriental sexuality, specifically page lads called *icoglans*, who served "not only as attendants but also as sexual servants" (9). Kaled is accurately presented as a page boy; maleness is his biological sex: "His soul in youth was haughty, but his sins/ No more than pleasure from the stripling wins;" (IV). Even more so is the use of the adjective "stripling" signifying maturation from boyhood to manhood which also harbors homosexual insinuations?

And Lara call'd his page, and went his way —
Well could that stripling word or sign obey:
His only follower from those climes afar,
Where the soul glows beneath a brighter star;
For Lara left the shore from whence he sprung,
In duty patient, and sedate though young; (XXV)

According to Cohen-Vrignaud, the word "stripling" attributed to men emphasizes:

Kaled's transitional phase between boy and man and implies the sort of physical appreciation that may be casual or more erotically probing (as the root "strip" hints). Moreover, "duty patient" suggests not only the "duty" of domestic service but also the particular kind of "patience" often associated with the "pathic" partner in male/male penetration (an allusion also encoded in the term "sedate," whose root in the Latin verb for sitting emphasizes Kaled's "seat." (19)

Kaled decides to follow Lara willingly as a page regardless of whether s/he is needed or not; s/he is masculinized to follow his/her lover and to be rendered whole by their love. Towards the end of the tale, when Kaled reveals his/her femininity, Byron describes Kaled's intense feelings for Lara, as the man "... he loved" (XXI).

As for the disguise or masquerade motif, it allows fluidity and mobility between the appearance and attitude of the individual in disguise. In this way, Kaled, as a boy, could easily be around Lara and perform like a male. However, in that state of camouflage, s/he goes as far as killing Ezzeline, her lover's potential killer. Thus, the masculine apparel empowered him/her to perform as a male. Undoubtedly, the homoerotic bond between Lara and his page is more serious than the other sensual affiliations Lara was involved in, when in foreign lands. Now that Lara is in his homeland (British Isles), his homosexual lustful passions will be controlled by law: "Within that land was many a malcontent,/.../ That soil full many a wringing despot saw,/ Who work'd his wantonness in form of law;" (VIII).

Moreover, it is obvious that Kaled is the sole character who is informed about Lara's past secrets, and their silent way of communicating with each other is striking and typical of how lovers communicate. Before the fight with Ezzelin, Kaled promises and comforts his master, stating that s/he will stay loyal with only death to separate them. This is effectively portrayed in the striking, sad image of a faithful and everlasting commitment at the end of the battle to attain political liberty. In this scene, an "unwonted" and mysterious affinity is exposed between Kaled and Lara who:

... turn'd his eye on Kaled, ever near,
And still too faithful to betray one fear;
Perchance 't was but the moon's dim twilight threw
Along his aspect an unwonted hue...
This Lara mark'd, and laid his hand on his:
It trembled not in such an hour as this;
His lip was silent, scarcely beat his heart,
His eye alone proclaim'd, "We will not part!
Thy band may perish, or thy friends may flee,
Farewell to life, but not adieu to thee!" (XIV)

The intimate physical touching of the hand as "his hand on his" tells a lot about being "ever near" and an ambience of homosexual sensuality is under display. It can be deduced that love sentiments are reciprocated by both sexes, whether same or different.

Kaled's actions and appearance/disguise are propelled by love and desire. As a Byronic hero, his double-identity closely reveals both forms of desperation: the physical and performative. In a sense, he expresses:

...haughtiness in all he did...
His zeal, though more than that of servile hands,
In act alone obeys, his air commands;
As if 'twas Lara's less than *his* desire

That thus he served, but surely not for hire.
Slight were the tasks enjoin'd him by his lord,
To hold the stirrup, or to bear the sword;
To tune his lute, or, if he will'd it more, (XXVII)

Again, the relationship between the textual and sexual implications is considerably suggestive of a homosexual relationship; it is thus love that prompts Kaled to offer his services to Lara. Seduced by/and into masculinity, Kaled remarkably divulges male desires: "his desire" towards Lara. In fact, the "slight...tasks" that Kaled has to execute for Lara are more than tending to the stirrup, the sword, or the lute; it all depends on what Lara desires. Hence, if Lara desires more, Kaled willingly obliges. What they "share between themselves" is a dark secret of homoeroticism that Byron does not want to lay bare:

They seem'd even then — that twain — unto the
last
To half forget the present in the past;
To share between themselves some separate fate,
Whose darkness none beside should penetrate.
(XVIII)

Same-sex desire reciprocated between Kaled and Lara is further portrayed towards the end of the tale when Lara rejects "the absolving cross" and refuses to repent (similar to what the Giaour did) before his demise in order to save his sinning/errant soul. Both Lara and the Giaour shun remorse, avoiding their religious duties since they are rebellious heathens. Strangely enough, both Lara and Kaled repulse such a "sacred gift," knowing that their souls are doomed and unforgivable since they elect to deny their faith by committing antireligious taboo acts:

For when one near display'd the absolving cross,
And proffer'd to his touch the holy bead,
Of which his parting soul might own the need,
He look'd upon it with an eye profane,
And smiled — Heaven pardon! if 't were with
disdain:

And Kaled, though he spoke not, nor withdrew
From Lara's face his fix'd despairing view,
With brow repulsive, and with gesture swift,
Flung back the hand which held the sacred gift,
As if such but disturb'd the expiring man,
Nor seem'd to know his life but *then* began,
That life of Immortality secure
To none, save them whose faith in Christ is sure.

(XIX)

By subverting gender stereotyping, Kaled establishes a new independent identity as a courageous powerful woman who assumes the initiative to chase her love regardless of the obstacles. She establishes de Beauvoir's notion that identity is socially constructed when in reality, any biological gender should have the right and the choice to be whoever s/he desires. As the tale insinuates, women are capable of shaking the cultural order, attaining their ambitions in a male-controlled environment. Through the cross-dressing technique, Byron explores the potential of females to be as brave and independent as men; his use of disguise highlights the notion that apparel is a performative act designed to determine gender. Furthermore, cross-dressing is a double edged sword since it ironically both suppresses and divulges Byron's homoerotic desires.

Androgyny

Androgyny has a long history; it has deep roots in Greek mythology that presented many samples of androgynous characters such as the wise blind Tiresias. The word "androgyny" falls within the realm of sexual behavior and gender identity; it is defined by the encyclopedia Britannica as a "condition in which characteristics of both sexes are clearly expressed in a single individual." Psychologically speaking, androgynous people are characterized by a powerful disposition, being simultaneously tender and resilient. The specific biological term of androgynous humans, possessing masculine and feminine traits, is "hermaphrodite." Used to express the link between an individual's physical outlook, attitude, sex and sexuality, the adjective "androgynous" is synonymous to "dual gendered" and "hermaphroditic." Due to the fact that an androgynous character is transgressively gendered with combined masculine and feminine characteristics, such character is inclined towards bisexual performativity.

Moreover, androgyny has been a romantic attraction and a psychological interest as expressed by Samuel Taylor Coleridge in 1832, "The truth is, a great mind must *be androgynous*" insinuating that a creative poet should write from different perspectives: male and female. Similarly, Sigmund Freud posits, "No healthy person, it appears, can fail to make some addition that might be called perverse to the normal sexual aim" (74). Human sexuality, according to Freud, is naturally transgressive; hence, encroaching representations of sexual liaisons are natural and healthy. This foregrounds the concept of a character's heterogeneous and ambisexual nature that Byron strongly advocates and creatively demonstrates in *Lara*.

In literature, androgyny is identified "as a shift across a line-segment with absolute male and absolute female serving as the conceptual endpoints, with the androgyny hovering somewhere in the middle of the spectrum" (Lofdahl 26). Byron produces such characters with multiple juxtaposing identities that challenge normative gender paradigm. In this mode, he manipulates the use of his androgynous characters to the extent that the perception of the effeminate male and the masculine female in Kaled is rendered convoluted. Cross-dressing adds ambiguity to such a character that becomes both a male and female, performing femininity and masculinity simultaneously.

Throughout the tale, Kaled allures readers with masculine and feminine performances. Choosing to live in a world ruled by males, Kaled resorts to cross-dressing in order to be socially accepted. However, this character's feminine instinct sometimes reveals itself in a mystifying and enigmatic manner, thereby satisfying her/his feminine/masculine desires. In this case, the tale undeniably encourages the seduced to seduce; thus, readers gain pleasure from Kaled's multifaceted performative acts within the poem. That is, beguiled by Lara, Kaled in return captivates readers by undertaking a bisexual nature aimed at attaining unconstrained access to unrestricted pleasure and gratification. In this respect, the illicit sexual make-up of such a bisexual character makes pleasure more enchanting. Notably, Kaled bears the resemblance to the philosophical and erogenous creation of the Sadian (in reference of the French philosopher, Marquis de Sade) sexual predator since this disguised page focuses on his/her insatiable individual pleasure, regardless of what gender variation s/he undertakes.

Uprooting herself from her community, Kaled willingly sacrifices her identity for the sake of love and passion. She intentionally changes her gender and selflessly devotes her life to staying close to Lara and tending him. As such, Kaled's performative acts indicate that s/he masters the art of masculinizing and feminizing his/her passions. Even though dressed as a page, Kaled instinctively resorts to her original gender and performs the role of a caring mother. To illustrate, when Lara starts having disquieting nightmares and fainting as a result, Kaled rushes as an affectionate mother bending over her terrified youngster to soothe him using strange unfathomable tunes and language solely both of them comprehend. Such display of sentiments produces the desired affectionate response as, "... Lara heeds those tones that gently seem/ To soothe away the horrors of his dream-" (XV). The effect of such an affectionate language and its effect arise out of a mutual understanding between Lara and

Kaled. On the other hand, this feminine act could harbor homosexual connotations: is this a homoerotic language evoking a homoerotic desire that soothes the alarmed Lara? As to the bending posture, is it Kaled's homoerotic dream or a homosexual act performed by this page? In a sense, both the voice and posture indicate Kaled's ability to perform in a heterogeneous manner. Another reference towards the end of the tale further harbors this point; "he loved so well" (XXI) suggests that through the usage of the adverb "well" that the bisexual Kaled performs extremely well in various love acts. As a transvestite male page and as a female, Kaled expresses unquenchable sexual cravings not too different from Byron's.

Evidence of Byron's bisexual tendencies is found in his own admissions of preference for dark features in both genders. In his letters and journals, he describes John Eldeston, one of his lovers, as, "He is nearly my height, very thin, very fair complexion, dark eyes, and light locks" (*BLJ* 94). Furthermore, Byron admires similar dark features in females, for instance, Mary Duff, whom he delineates as "very pretty ... the perfect image of her in my memory-her brown, dark hair, and hazel eyes" (*BLJ* 29). To strengthen the depiction of Byron as bisexual, one notes his description of Kaled's dark complexion coincides with his opinion of Caroline Lamb when he states, "I was much tempted;-C** looked so Turkish with her red turban, and her regular dark and clear features. Not that *she* and *I* ever were, or could be, anything; but I love any aspect that reminds me of the 'children of the sun'" (*BLJ* 238). Surprisingly, Kaled is construed in an almost identical manner as "darkly" due to his "native sun" (XXVI) and Byron also refers to him as "that dark page" (XVII).

Interestingly, Kaled is a typical representation of what Alexander Pope describes in his "Epistle to a Lady" – a "softer Man." Byron knits such a bisexual character as he 'mans' Kaled. Even though Kaled's physical appearance resembles that of a man, his/her attitude as outlined above is feminine. The androgynous Kaled mirrors Byron's sexual identity and psychosexual behavior, allowing the poet to witness his own bisexuality through the gender transgressive character of such a page. In fact, Byron projects the image of Kaled to reflect his bisexuality through his "softer man" disposition. One of Byron's contemporaries describes his effeminate features, appearance and attitude: "I once met Lord Byron before he was known, before he travelled. Such a fantastic and effeminate thing I never saw. It was all rings and curls and lace. I was ashamed to speak to him; he looked more like a girl than a boy;" it is obvious that Byron has no qualms overtly exposing his feminine inclinations when he

defends his unusual act of curling his hair: "I am as vain of my curls as a girl of sixteen" (qtd. in Elfenbein 209). Undoubtedly, Byron was well aware of (and flaunted) his feminine identity.

Facing the feminine version of himself, Byron dissolves differentiation and transcends normative sexual identity. In other words, sexual identification and gender disperse to refashion a unique androgynous/bisexual identity. According to Stowe in *Lady Byron Vindicated*, Byron's biographer Moore was "as much bewitched by him as ever man has been by woman" (62). In her opinion, by being a male seducer, Byron acts more as a female than as a male. Not only does he master the art of homosexual seduction, but also that of heterosexual/bisexual seduction; Stowe remarks, "Mrs. Leigh was no more seduced than all the rest of the world" (223). In addition, David Jones mentions one woman's sensuous response to Byron's poetry to establish his seductive power:

'Why, did my breast with rapture glow? Thy talents to admire, why, as I read, my bosom felt? Enthusiastic fire.' These readers' descriptions of their physical reaction to Byron's work – the letters are filled with fluttering hearts, fiery bosoms and wild tumults – show the success of Byron's image as a seductive bad- boy. (73)

As Byron delineates the questionable character of Kaled, the poet oscillates between male homosexuality and bisexuality. In spite of this lad's "tender frame," he is the opposite of what s/he appears. With the combined qualities of a fierce male and a tender female, Kaled becomes a softer man, allowing Byron to inform readers that normative gender has no grounds in tragic/sentimental love narratives, and gender boundaries are flexible/open-ended and do not entail a fixed truth:

More wild and high than woman's eye betrays,
A latent fierceness that far more became
His fiery climate than his tender frame:
True, in his words it broke not from his breast,
But from his aspect might be more than guess'd.
(XXVII)

Despite the fact that Kaled performs the roles of both subject and object, he is neither a prototypical passive female nor an archetypal subservient page. Through his/her manly performance, he carries out the homicide act and fearlessly disposes of the corpse in the river. Moreover, as a male page, he performed in an overconfident manner: "there was haughtiness in all he did," (XXVII). The peripheral line

between the feminine and masculine is not rigid, but fluctuates, making the character so malleable that s/he looks both homosexual and heterosexual/bisexual concurrently. Displaying a genuine antithetical-mixed version of human nature by performing male and female gender, Kaled mirrors Byron's bisexuality, more specifically his feminine self. Every time Kaled switches to a different gender, s/he undergoes an internal quest to discover his/her own double sexual/gender inclinations. The opacity of homosexuality and heterosexuality/bisexuality between Lara and Kaled addresses various audiences with various sexual inclinations and tastes. In brief, such a Byronic hero with contradictory, ambiguous traits is the closest reflection of human nature. Accordingly, Claudia Moscovici in *Gender and Citizenship* admits:

Today, more than, ever, we appear to live in an androgynous age.

Women vote and hold office while also being maternal. Men are

masculine yet sensitive. What seemed to be an impossible

combination of masculine and feminine characteristics has become,

through historical and dialectical development, simply a new

definition of sexual identity. (111)

The gender equivocal character, Kaled, is a masculinized female cross-dresser who trespasses the laws of feminine stereotypes for the sake of pure love. Since Byron's contention is "to effeminize patriarchal rule thereby castrating the established ideology," (Lofdahl 32) he empowers the phallic female, highlighting her sovereignty to become the gender she craves. Subsequently, Kaled's sexual freedom and free will permits him/her to transgress desires as she masculinizes and feminizes her passions. In this case, love can only be true if it entails liberty, and this is Byron's recommendation through transgression. Through bodily transformation and gender crossing, Kaled gives reign to his/her desires and becomes a powerful sexually democratic being unrestrictedly roving in a manly world without the oppression of patriarchy.

Pandrogyny

Normative heterosexuality is somehow abandoned in *Lara* where blurred traces of Byronic 'homosociality' and bisexuality culminate in the poetic creativity of a third gender trope: pandrogyny. According to Urban dictionary,

pandrogyny is "the conscious embracing of elements from so many sexualities/sexual orientations." Since pandrogyny, unlike androgyny, highlights the similarities between opposite genders rather than the differences, distinctive gender roles melt and totally disintegrate to create an original identity; a new gender-neutral/gender ambiguous being, called the third being, is born. Such a neutral individual resembles Irigaray's notion of a female whom she believes possesses invisible sex organs lacking a definite shape; Irigaray explains that a woman's "sexual organ ... is not *one* organ" and "is counted as *none*" (26). Such being the case, this transformed/transcendent character is liberated from the restraints of identity, sex and gender. In fact, it is Genesis P-Orridge, an English performance artist, who coined the term pandrogyny in his remark:

We, as magickal, creative, soul builders are inherently empowered to

truly decide which physical, sexual, or inspirationally creative

components to include or discard in order to build whatever identity

or biological container we chose, no matter how bizarre or physically

unlikely, or how socially uncomfortable or disliked. (qtd. in Barnsley 46-47).

The previous androgynous phase functions as a transition that leads to the third or intermediate sex indicating Byron's sexual tendencies. Since his gender tension is unresolved through androgyny, Byron discovers a new artistic status and a more suitable outlet to reconcile gendered polarities, which is pandrogyny. Ultimately, this narrative poem is the prism through which he reflects the gender discourse conflict that haunted him lengthily. Foregrounding an innovative way to read his character's human body and understand the atypical desires of his own, Byron formalizes an exotic cultural phenomenon strange enough to ignite his reader's sexual curiosity.

In her theory of "écriture feminine," Helene Cixous' concept of "the other bisexuality," which she particularizes as the "location within oneself of the presence of both sexes" advertises the notion of embracing the other in oneself. Similarly, Byron moves a step further, celebrating the spiritual and physical merging with 'the other' so that his hero and heroine's identity and gender become unstable and neutral. This is Byron's radical, unconventional concept of the third sex in which the subject and the object are enfolded physically and spiritually in one body and soul. In this sense, Marshall recognizes that "Byron's treatment of his

transgender character is more progressive than other male gothic authors” (40). In the process of describing the involvement of Kaled’s performance from one gender to a new version of it, Byron transitions Kaled and skillfully tailors a queer transgender image in which Kaled becomes the reflection of Lara. This movement from “another sex” to third sex is what contributes in maturing Kaled. The third gender, instead of being depicted as a sexual myth, is employed by Byron as a sexual truth. The creation of a third being is a sublime tactic. It is the aftermath of Byron’s sexual imagination, a creation who is more than an effeminate page or effeminate sodomite, simply another transformed gender.

Initially, as a young male or female, Kaled’s feminine traits merge with the masculine ones, so that s/he is smoothly able to switch roles from time to time. Notice for example, the white hands and soft cheeks, unmarked by hard labor, that depict an aristocratic adolescent female to highlight her feminine status, while at the same time, the fierce, wild gaze renders this character masculine. A destabilized performative character par excellence, Kaled flaunts the captivating beauty and split personalities and experiences of the third sex:

Of higher birth he seem’d, and better days,
Nor mark of vulgar toil that hand betrays,
So femininely white it might bespeak
Another sex, when match’d with that smooth cheek,
But for his garb, and something in his gaze,
More wild and high than woman’s eye betrays;
A latent fierceness that far more became
His fiery climate than his tender frame:
True, in his words it broke not from his breast,
But from his aspect might be more than guessed.

(XXVII)

If this character’s external appearance betrays his/her real identity, and if this character is neither a lad nor a lass, who could s/he be? In the last line, Byron offers a clue, inviting his readers to deduce his/her gender, as he says, Kaled “might be more than guessed” with a gender that is “half-conceal’d” (XXI). In other words, this character is more than a female and more than a male; it is an “another sex” that Byron hints at: a progressive one that evolves as the tale unfolds and assumes the dramatic form of a third gender in the tale’s tragic denouement.

Consequently, Lara and Kaled are transformed into a believable sexual truth— a third gender that reflects a united neutral character, neither a typical male nor a typical female, but a combination of both in one ambiguous character: the

trope of the third being is rendered a transparent, magic mirror through which two lovers see an animate replica of each other. Hence, Kaled becomes a similar Lara: both are of the same gender, being fluent in the same foreign language, communicating without words, wearing similar garments and sharing the same passions/desires.

Interestingly enough, as Kaled removes the masculine mask, and Byron refers to her using an object pronoun “her” for the first time, she reveals no signs whatsoever of sexual appeal or potency, as if she were in reality a male not embarrassed to reveal his naked breasts. Stripped of any opportunity to display her sexuality, she, Kaled, now senses no need “to revive those lifeless breasts.” As one who has always performed as a male, the exposure of breasts becomes normal; she willingly abandons her femininity and brazenly exposes her breasts. This interchangeability between the man and woman status renders gender both fluid and destabilized. Despite the fact that Kaled is unsexed towards the end of the tale, she maintains her masculine Arabic name until the end of the poem. With the death of Lara, her sexual craving as well her femininity becomes ineffective and infertile:

The secret long and yet but half conceal’d;
In baring to revive that lifeless breast,
Its grief seem’d ended, but the sex confess’d;
And life return’d, and Kaled felt no shame —
What now to her was Womanhood or Fame? (XXI)

Surprisingly, after Lara’s demise, Kaled incarnates Lara’s soul and identity since the supposedly feminine figure, Kaled, becomes the image of Lara himself and starts imitating him. Once again Kaled is re-masculinized, thus, re-sacrificing her identity for the sake of an eternal/immortal transgressive union to become one body and soul with Lara:

And she would sit beneath the very tree,
Where lay his drooping head upon her knee:
And in that posture where she saw him fall,
His words, his looks, his dying grasp recall; (XXV)

“[I]n that posture” sits Kaled and starts reiterating Lara’s words. In other words, Kaled imitates Lara to the extent that he is transformed into Lara himself especially that she imagines having a conversation with him: “Herself would question, and for him reply;” (XXV). Interestingly, this development is foreshadowed at the beginning of the poem: “And in that tongue which seem’d his own replied,” (XIV). It is as if Lara and Kaled’s “lips speak together” (205) to use an Irigarayan expression. Both the count and the page

not only master the same language but share the same thoughts and responses as though they were one person. This similar image is depicted by Irigaray describing how lovers mysteriously speak several languages, yet fathom each other perfectly: “Between our lips, yours and mine, several voices, several ways of speaking resound endlessly, back and forth” (209). In the same fashion, Lara and Kaled’s unity through the trope of a common foreign language minimizes gender differences, solidifies their eternal love, brings them closer and mends their desires.

As Lara and Kaled poetically and corporally possess the same self and the same “tongue,” Manfred and Astarte figuratively and carnally endowed with the same heart merging them into one being. To the Chamois Hunter, Manfred once confessed, “When we were in our youth, and had one heart” (I; ii); as if Manfred and Astarte, his sister and lover, used to share his heart. The same concept is duplicated when Manfred describes Astarte as a mirror reflecting himself; they are one person, possessing one mirrored identity. The only difference between them is that she is prettier:

She was like me in lineaments; her eyes,
Her hair, her features, all, to the very tone
Even of her voice, they said were like to mine.
.....
She had the same lone thoughts and wandering
The quest of hidden knowledge, and a mind
To comprehend the universe... (*Manfred* II: ii)

Another telltale image of Lara and Kaled mirroring each other and of the Byronic creativity of redesigning gender is portrayed at the end when Lara,

... turn’d his eye on Kaled, ever near,
And still too faithful to betray one fear;
Perchance ‘t was but the moon’s dim twilight threw
Along his aspect an unwonted hue...
This Lara mark’d, and laid his hand on his:
It trembled not in such an hour as this;
His lip was silent, scarcely beat his heart,
His eye alone proclaim’d —
“We will not part!... (XIV)

Lovers reach the peak of their commitment as the mirror image intensifies their amorous bond, and they become physically and spiritually unified. This merging is a phenomenal feature of the third gender. One notices how the Byronic hero’s identity is made indistinct, as it is not clear whose hand is on whom. As body parts are dissolved in one

sexed body, this haziness is further intensified when other body parts, such as “lip”, “heart” and “eye” are portrayed independently. It could be read as if “we” cannot be divided into “parts” since love molds us into one entity with lovers possessing one unified identity. Another inference of the ambiguous ‘hand’ image occurs when Lara was passing away:

But gasping heaved the breath that Lara drew,...
His limbs stretch’d fluttering, and his head droop’d
o’er...
He press’d the hand he held upon his heart —
It beats no more, but Kaled will not part
With the cold grasp... (XX)

The pressing of “the hand he held upon his heart” is substantially vague; it is unconfirmed whose hand and whose heart it is. This echoes Irigaray’s description of true lovers who experience inseparability as each lover “is never separable from the other” (209). In the same sense, Irigaray further describes such a harmonious state of an intimate contact saying: “[y]ou become whatever touches you” (210). The lovers’ personal identity in the above lines is marred to the point that their performance is mutually harmonized. Cohen-Vrignaud elucidates that “He press’d the hand he held upon his heart” [t]he heavy alliteration of *hs* ... sonically mimics not only the “heaving” breath of a dying man but also the “gasping” of his grieving companion” (21). It is as if both Lara and Kaled are breathing their last since it is unclear who is “heaving” and who is “gasping.” For this reason, touching at this stage is critical since it is a testimony that a fading lover feels ‘alive’ by the animate touch of ‘the other’, as Irigaray explains: “I/you touch you/me, that’s quite enough for us to feel alive” (209). Ultimately, when the heart “beats no more,” (XX) the implication is that both are dead: one physically and the other emotionally. Since lovers are inseparable and undistinguishable: what befalls one, automatically affects the other. Interestingly, what these lovers experience is analogous to the sentiments Irigaray describes in *This Sex Which Is Not One*:

Already, I carry you with me
everywhere.... I do not contain you or retain you in my
stomach, my arms, my head. Nor in my memory, my mind,
my language. You are there, like my skin. With you I am
certain of existing beyond all appearances, all disguises, all
designations. I am assured of living because you are
duplicating my life. Which doesn’t mean that you give me
yours, or subordinate it to mine... How can I say it
differently? ... We live by twos beyond all mirages, images,

mirrors... Although we can dissimulate perfectly within their economy, we relate to one another without simulacrum. Our resemblance does without semblances: for in our bodies, we are already the same. Touch yourself, touch me, you'll 'see.' (216)

It is as if Lara touches himself through Kaled and vice versa in order for both to be revived since they are united in one body. In this respect, Irigaray reiterates, "I'm touching you, that's quite enough to let me know that you are my body" (208).

Speaking in terms of gender unity, the effeminate sodomite Kaled mirrors Lord Lara, allowing each self to look profoundly into the other's identity to conceive what is within the self. Consequently, both acquire a new self and attain at the end a unified pandrogynous gender in which the masculine and feminine polarities of these lovers are absent. Ultimately, it is the synthesizing voice of love that transgresses gender and traverses the harsh obstacles of sexual codes.

The mirror motif indicates a switch or a twist in gendered roles and the doubling of the Byronic hero who faces a female copy of himself. An Irigarayan term "a living mirror" best fits these lovers since Kaled becomes Lara's double; s/he is read as Lara's idealized masculinized/feminized self-projection. It is ideal when two beings become gender neutral and equal in their erotic desires and perform like intertwined twins. Such a condition is adequately expressed by David Hartley who states that "if beings of the same nature . . . be exposed for an indefinite time to the same impressions and associations, all their particular differences will, at last, be overruled, and they will become perfectly similar, or even equal" (68).

Another striking, matchless textual exposition of the third sex gender is noticeable at the end of the tale: "They were not common links, that form'd the chain/ That bound to Lara Kaled's heart and brain;/ But that wild tale she brook'd not to unfold," (XXII). Interestingly, Byron suggests here an idiosyncratic marriage of philosophical beliefs with corporal desires, hinting that pleasure, as an outcome of love and passion, is no longer satisfied merely physically; pleasure is intellectual. As such, the visceral and cerebral combination of "Lara Kaled" in one "chain" is poetically "not common" and the image of such a conjoined twin having one "heart and brain" is remarkably suggestive of a distinctive asexual representation of a realistic biological epicene, especially since the male has a female's name, and the female is using a man's. In the end, both names reveal the extent to which the lover's indeterminate sexes are entwined.

The third gender as a literary concept is expressed in the manner in which gender associations undergo evolution. Through it, Byron delivers a message that love can transcend gender categorization, promoting the belief that a variety of sex liaisons and desires are normal. In *Don Juan*, Byron confesses that he spurs enchainment to the rigid shell of gender categorization because, he actually believes in an "infinite variety" of heterogeneous bonds between humans, passions cannot be restricted to fixed cultural norms:

I perch upon a humbler promontory,
Amidst life's infinite variety...
... when'er I have express'd
Opinions two, which at first sight may look
Twin opposites, the second is the best.
Perhaps I have a third too in a nook,
Or none at all—which seems a sorry jest;
But if a writer should be quite consistent,
How could he possibly show things existent?

(LXXXVII)

Such myriad variations of sexual mores are what Byron is in favor of and what his characters are exposed to in order to pleasantly gratify their inner desires. In the above quote, Byron hints at a third opinion, third sex or no sex, a sexless being he believes exists. As a revolutionary poet, Byron cannot be restricted to stagnant gender structures; he challenges natural law and gender opposition, promoting a new liberalized gender harmonizing with the wide scope of life's diversities. This is a unique narrative scheme intriguing the audience; it elicits an endeavor at interpreting and re-evaluating the nature of intimacy between Lara and Kaled that Byron attempts to keep obscure. If one queries the reason why Byron portrays such a pandrogynous character, the answer is found in Jung's archetypal image: Kaled is Lara's "anima," his inner female side. In other words, she is the woman in him, his physical and spiritual double; she completes him and is unable to exist without him.

Crucially, Byron's interest in epicene is behind his portrayal of an androgynous, pandrogynous character. As a visionary poet, he ingeniously expresses the hidden desires and imaginings of people in the present age. Unexpectedly, the uncommon becomes common with Byron's artistry. Nowadays, transgender people appear to be on the increase in the way they submit sex reassignment surgery. Byron, ahead of his time, expressed such an inherent desire in his poems and most explicitly in *Lara*, in which he advances the third sex theory, situating the human body within a futuristic anthropological paradigm. Thus, Byron futuristically

envisioned the possibility for a mortal being to transcend and evolve into a third entity. In this respect, a reader wonders whether there will eventually exist a new species of humanity!

In “sexual otherwise,” Derrida’s notion of unrestricted/infinite sexuality or “polysexuality” is expressed as the dream of reaching a state of no sexual difference:

....a relationship to the other where the code of sexual marks would no longer be

discriminating....The relationship... would be sexual otherwise: beyond the binary difference that governs the decorum of all codes, beyond the opposition feminine-masculine, beyond bi-sexuality as well, beyond homosexuality and heterosexuality, which come to the same thing. (455)

Derrida’s “sexual otherwise” is akin to Byron’s epicene. It establishes that Byron is essentially a pioneer in his vivid and expressive portrayal of a reconstructed performative gender evolving towards the third sex. Furthermore, Byron’s depiction of epicene resembles one essential feature of the Sadian sexual predator: gender neutrality.

II. CONCLUSION

A libertine tale overtly displaying atypical, questionable desires, *Lara* paves the way for dissident readings of a metaphysical poetic text in which Byron simultaneously exposes and obscures the murky confidences of his sexual self. Without doubt, he is displaying a performance of himself via the character production of Kaled.

Gender is constructed performatively throughout *Lara*. A multi-gendered Byronic hero, Kaled undergoes portrayals that challenge heteronormativity: sexual and social decorum. Byron’s multiple representations of anti-social sexuality through gender fluidity have been examined through the lens of Butler’s gender performance and that of Irigaray’s animated mirror motif. By concealing his homosociality and his deviant sexual desires which Andrew Elfenbein accurately describes as “omnivorous,” (209) Byron postulates a novel gender, a third gender with an androgynous/pandrogynous inclination. The poet also attempts to resolve the divisional gender crisis by deconstructing gender differences through degendering Kaled’s body and conduct. Idiosyncratically, Kaled acts as if s/he is all genders; nevertheless, this character also performs similar to a genderless individual, unveiling Byron’s philosophy that since the body can fluctuate, then gender binary is no longer a significant manner.

Surprisingly, Byron subverts conventional gender identity in *Lara* and intentionally uses cross-dressing as a pretext to indirectly advertise sexual democracy. Through his unrelenting exploration of gender and experimenting with several styles of femininity and masculinity, he proposes a third gender, paving the way for a further controversial/philosophical debate on sexual freedom. In reality, Byron proves to be an uncommon poet of human nature in the manner he envisions sexuality. In a way, as one who understands both sexes, he implements a transgressive strategy to dismantle gender differences and furnish women a voice.

Renowned for his genuine Romantic representation of passion in his poems, Byron also reveals sexual mores and transgressions that mirror the anxiety of the modern era. This is what Foucault clarifies when he states that “[w]hat is peculiar to modern societies... is not that they consigned sex to a shadow existence, but that they dedicated themselves to speaking of it *ad infinitum*, while exploiting it as *the secret*” (1: 35).

To conclude, the erotic plethora of transgressive desires in Byron’s works is what draws many readers to savor the poetry of a mad, bad, dangerous poet who has artistically and unequally portrayed, in Foucauldian terms, “aesthetics of existence.” The choice of such an Oriental tale, *Lara*, to highlight sexual transgression could lend itself to further enticing imaginings in the realms of sexual relations in Byronic oeuvres such as *Don Juan*, *Manfred*, *The Corsair*, *The Bride of Abydos*, *The Giaour* and *Parisina*.

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University wits as Transitory Playwrights who set Preclude to Realistic Literature in Elizabethan age

Aniruddh Shastree

Freelance Human Resource Consultant and content writer

Aniruddh_shastree@yahoo.com.au

Abstract— ‘University Wits’ is a title given to a group of writers of the late 16th Century England by a 19th Century Scholar named George Saintsbury. These writers were educated either from Oxford or Cambridge Universities and wrote plays to earn their livelihood. In spite of the fact that these writers wrote without any patronage and had led short and stormy life, their importance in the history of English literature is due to their outstanding contribution towards the transformation of the theme of literature that was limited to puritanistic and moralistic writing to a more realistic yet didactic, heroic yet based on the real-life problems of the everyday lives of individuals.

This essay tries to explore the works which not only enriched the English Literature through their plays with varied themes such as revenge, passion, comedy, historical and tragedy, imaginative and romantic prose but also helped in raising the standards of literature by improving the coherence of language and structure of plot construction through their literary works, as well as setting a prelude for the writers of the later ages of the English Literature.

Keywords—Elizabethan era, heroic tragedies, revenge and passion plays, transitory playwrights, University Wits.

I. INTRODUCTION

As Crompton Rickett States, “University Wits are transitory playwrights between 15th and 16th century They form a connecting link between the Morality and Miracle Plays which were written between the 12th and 14th century and ‘Realistic plays’ later in the 15th century, which had ‘passion’ and ‘revenge’ as major themes’...”. [1]

The term ‘University Wits’, was a name given to a group of Elizabethan playwrights by George Saintsbury [2]- a 19th-century journalist, English writer, literary historian, scholar, critic and author. They were a bunch of writers associated with either Oxford or Cambridge University came forward in the literary canvas with their handful of contribution in the field of drama during the Elizabethan age (1550 AD – 1620 AD).

This group consisted of seven writers namely,

(1) Christopher Marlowe (1564 AD – 1593 AD), (2) John Lyly (1554 AD -1606 AD), (3) George Peele (1556 AD - 1596 AD), (4) Robert Greene (1558 AD - 1592AD), (5) Thomas Nashe (1567 AD – 1601 AD), (6) Thomas Lodge (1557-1625), (7) Thomas Kyd (1558-1594). These were succeeded by William Shakespeare, Fletcher, Ben Johnson, in the Elizabethan Era.

University Wits were poets and Playwrights with a philosophical bent of mind; they wrote plays for earning their livelihood and were not patronized by anyone.

Renaissance Drama began with the decline of Protestantism and Morality plays. Moralities were overtaken by secular thoughts and reformers used morality to portray their own views. Secular morality took a long step to form rudimentary comedy called ‘Interludes’. [3] Interludes were sketches of a nonreligious nature, some plays were called interludes that are today classed as morality plays. John Heywood, one of the most famous interlude writers, brought the genre to perfection in his *The Play of the Wether* (1533) and *The Play Called the Four P.P.* (c. 1544). [4]

John Heywood (1497 AD - 1575 AD), was a playwright whose short dramatic interludes helped put English drama on the road to the fully developed stage comedy of the Elizabethans. He replaced biblical allegory and the instruction of the morality play with a comedy of contemporary personal types that illustrate everyday life and manners. [5]

The plays of the University Wits had several features in common: Most of the writers that are clubbed under the title of ‘University Wits’ were more or less acquainted

with each other, and most of them have led irregular and stormy lives. Their plays have several common features: [6]

a) There was a fondness for heroic themes, such as the great figures of 'Tamburlaine' in the play, 'Tamburlaine the Great'. It is a play written in two parts by Christopher Marlowe. It is loosely based on the life of the Central Asian emperor, Timur. (Tamerlane/Timur the Lame, d. 1405).

b) Heroic themes needed heroic treatment: great fullness and variety; splendid descriptions, long swelling speeches, and handling violent incidents and emotions. These qualities, excellent when held in restraint, only too often led to loudness and disorder.

c) Their style was also 'heroic'. Their chief aim was to achieve strong and sounding lines, magnificent epithets and powerful declamation. This again led to abuse and mere bombast, mouthing, and in worst cases to nonsense. One of the best examples of such a case is in Marlowe's work, the result of which is quite impressive.

d) The themes were usually tragic in nature, for the dramatists were as a rule too much in earnest to give heed to what was considered to be the lower species of comedy. Elizabethan age dramas are a series of improvements upon 14th century plays and Caucer's literature and towards the end of the age, literature becomes realistic and puritan in theme. The most significant representatives of the writers of real comedies is Lyly, who in such plays as 'Alexander and Campaspe' (1584 AD), 'Endymion' (1592 AD), and 'The Woman in the moon', gives us the first examples of romantic comedy. [7]

Lets discuss these dramatists in detail.

1. Cristopher Marlowe (1564-1595)

A Cambridge graduate and the most important pre – Shakespearean dramatist, Cristopher Marlowe is famous for his quality of 'Didacticism' in his tragic plays. Marlowe's characteristic "mighty line" (as Ben Jonson called it) established blank verse as the staple medium for later Elizabethan and Jacobean dramatic writing. [8]

His tone and language might be compared with that of Thomas Grey, Collins, P.B.Shelley and Keats in terms of their moods which were of pensiveness, romantic sadness, or indolence, as well as ecstatic delight, which can be observed in their great odes and poems.

Marlowe was a real source of guidance for Shakespeare for writing great plays in blank verse. His works contained music that was in harmony with Milton's works. His blank verse was metrically precise, regular, and contained imagery not introduced in English poetry at that time. He also introduced genuine blank verse and tragedy in

literature and paved the way for Shakespeare to follow. [9]

'F.S.Boas' in his book titled, "Shakespeare and his predecessors' mentions on several occasions, which can be summed up as , 'As a precursor to William Shakespeare, all plays of Marlowe can be labelled as 'Revenge' and 'Passion' plays, according to their themes'.

Marlowe's major plays are: 1-Tamburline, 2- Edward II , 3- Doctor Faustus, 4- The Jew of Malta. John Webster, a 'Restoration age' playwright is believed to have revived Marlowe in his didactic tragic play titled, 'The White devil' and 'Dutches of Malfi'.

Shakespeare is believed to have used these qualities of Marlowe in his four famous tragic plays 1- Othello, 2- Hamlet, 3- Macbeth, 4- King Lear.

As per 'A.C.Bradley', Marlowe and Shakespeare's tragedy have one prime thing in common – "one hero of high social status due to his flaw in personality.....dies a tragic death at the end of the play".

1.1 Reflections of Marlowe's plays in Shakespeare's plays. Just like 'Dr.Faustus', who listened to ghosts for follow up of action 'Hamlet' too met the same fate as Dr. Faustus and died a pitiable death. 'Macbeth' of Shakespeare dies due to his quality of 'overambition' like Marlowe's 'Tamburline' who dies at the end all to nothingness. 'The Jew of Malta' is a study of 'Lust of Wealth', and centres around money lender, a Jew – which is similar to the Character 'Shylock' in the Shakespeare's play , 'Merchant of Venice'.

2. John Lyly (1554-1606)

John Lyly is supposed to have been influenced by Nicholas Udhall's Ralph Roister Doister(1553 AD), - a play that marks the emergence of English comedy from the medieval morality plays and earliest "proper" English stage comedy, having been written somewhere in the early 1550's. [10] which is presumed to have influenced Lyly' play 'Euphues-The Anatomy of wit'(1578 AD) – a proze romance. Udhall's technique is also presumed to have influenced dramatist William Shakespeare's plays namely 'Much Ado about Nothing', 'All's well that ends well'. At the same time, Gorbuduc- the first tragedy play written by Sackville and Norton might have influenced playwright Cristopher Marlowe in his play Tamburline and Edward II, and Thomas Kyd in his play Senecan tragedy titled, 'Spanish Tragedy'-a revenge play.

John Lyly is known for his peculiar style of 'Euphemism', due to his pioneering efforts to write English fictional proze romance titled, 'Euphues: The Anatomy of Wit'.

The Cambridge graduate John Lyly, looked to the court for his favour rather than his spectators. In contrast to him,

George Peele looked to his audience for appreciation for his style of writings and popularity.

Lyly's Contributions:

His famous plays are , 1-Euphues: The Anatomy of Wit (1578) 2-Euphues and his England, 3-Sapho and Phao Wyatt and Collins state that "Lyly's greatest contribution to drama form is his writings in proze".

Shakespeare is presumed to have used Lyly's style of dialogue in his comedy plays namely, 'Much Ado about Nothing', 'All's well that ends well', 'Cymbeline'. Similarities are noted between Lyly's observations and experiences at Court of London and Court scenes in Shakespeare's plays namely, 'Merchant of Venice', 'Othello', 'King Lear'.

Lyly's comedies mark an enormous advance upon those of his predecessors in English drama. Their plots are drawn from classical mythology and legend, and their characters engage in euphuistic speeches redolent of Renaissance pedantry; but the charm and wit of the dialogues and the light and skillful construction of the plots set standards that younger and more gifted dramatists could not ignore. [11]

3. George Peele (1559-1596)

This Oxford graduate, one of the University Wits playwright left a legacy of 'Pastoral Plays', in his comic play, 'The old Wives' Tale'. [12]

Peele, an Elizabethan dramatist who experimented in many forms of theatrical art: pastoral, history, melodrama, tragedy, folk play, and pageant. [13] His lyrical lines in Play 'An arraignment in Paris' is presumed to have been used by Ben Johnson in his play 'Volpone or the Fox'. According to E. Albert, "plot construction and use of blank verse lyrics are Peele's original contributions". 'The Troublesome Reign of John, King of England', is an Elizabethan history play, probably by George Peele, as the source and model that William Shakespeare employed for his own 'King John' (1591 AD) [14]

His famous literary works include 1-The Battle of Alcazar (1589 AD); a chronicle history, 2-Edward I (1593 AD); a biblical tragedy, 3-The Love of King David and Fair Bethsabe (1594 AD); and his most enduring achievement, the fantastical comic romance 4-The Old Wives' Tale (1591-94 AD), 5- The Troublesome Reign of John, King of England

One of his earliest works includes 'The Arraignment of Paris' (1581-84 AD), which is a mythological extravaganza written for the Children of the Chapel, a troupe of boy actors, and performed at court before Queen Elizabeth I. [15]

4. Robert Greene (1558 AD - 1592AD)

Robert Greene, highly educated playwright, poet, and pamphleteer, born in 1558 and had masters from

Cambridge in 1583, and that another from Oxford in 1588. [16] A man of letters curiously mingling artistic and Bohemian sympathies and impulses with puritanic ideals and tendencies, who had been trained in the formal learning of an English university, he was greatly stimulated by the varied renaissance influences, and, by them, in many cases, was led, not to greater liberty, but to greater licence of expression. [17]

Greene wrote prose pastorals in the manner of Sir Philip Sidney's Arcadia. The best of his pastorals is Pandosto (1588), the direct source of Shakespeare's The Winter's Tale. [18]

Robert Greene's play titled 'Henry VI is a satire on extravaganza of the then King Henry VI, hence this play is also called a realistic play. It is thought that Robert Greene, among others, may have helped Shakespeare to develop the plot as well as writing some of the dialogue in Henry VI, Part 2. [19]

As a dramatist, Greene's specialty is his sincerity and real insight into the characters.

His major works include: 1- Pandosto (1588 AD) 2- Menaphon (1589) ,3- The Comical History of Alphonsus, King of Aragon (1590 AD), 4- Greene's Groats-worth of Wit (1592 AD), 5- The Honorable History of Friar Bacon and Friar Bungay (1594 AD) 6- The History of Orlando Furioso (1594) 6- The Scottish History of James IV (1598 AD) It has been suggested that the fairy characters in his work 'The Scottish History of James the Fourth, Slain at Flodden (1590) inspired Shakespeare's use of fairies in 'A Midsummer Night's Dream. An earlier play, 'Pandosto (1588)' has a plot similar to Shakespeare's later work, 'The Winter's Tale', suggesting the possibility of further influence on Shakespeare. [20]

Greene is most familiar to Shakespeare scholars for his pamphlet Greene's Groats-Worth of Wit, which alludes to a line, "O tiger's heart wrapped in a woman's hide", found in Shakespeare's Henry VI, Part 3 (c. 1591-92) [21]

Like Peele, Greene is also appreciated for his style of 'wit', 'plot construction' and 'depiction of aristocratic life with a romantic setting'. Shakespeare is presumed to have used his style in his plays, 'Comedy of Errors' and 'The Winters' Tale'.

Arthur Crompton Rickett in his book titled, 'History of English Literature', states that, "Where Lyly excels in 'literary polish', Peele in 'Melodic charm' Greene achieves distinction in 'humanization of his characterization'".

5. Thomas Nashe (1567 AD – 1601 AD)

A Graduate of Cambridge, this writer Used a free and extemporaneous prose style, full of colloquialisms, newly coined words, and fantastic idiosyncrasies, Nashe

buttonholes the reader with a story in which a need for immediate entertainment seems to predominate over any narrative structure or controlling objective. [22] Author: Steve Sohmer in his book: 'Reading Shakespeare's mind' [23] suggests that in the play titled, 'As You Like It', Shakespeare etched into Touchstone an effigy of Thomas Nashe. Further Sohmer states that, in Play titled, 'Twelfth Night', Shakespeare produced another, more highly developed portrait of Nashe as Feste – and thrust him back into conflict with his real-life nemesis Gabriel Harvey, whom Shakespeare cast as Malvolio – 'He who wishes evil' – the pretentious, over-ambitious steward.

His major works include: 1- The Unfortunate Traveller ; or, The Life of Jacke Wilton (1594), the first 'picaresque' novel in English. 2-Pierce Penniless his supplication to the devil, 3-Christ's Tears over Jerusalem, 4-The Choice of Valentines.

His first publication, a preface to Robert Greene's Menaphon, was an attack on the writings of his contemporaries. He probably wrote one or more of the anti-Puritan attacks on the Marprelate tracts. He became involved in prolonged literary battles, the best product of which is 'Pierce Penniless his supplication to the devil'. His prose ranges from the pious 'Christ's Tears over Jerusalem' to his violent picaresque masterpiece, 'The Unfortunate Traveller'; his Ovidian romance, 'The Choice of Valentines', is a witty and obscene poem. [24] Nashe was drawn into a prolonged and bitter literary quarrel with Gabriel Harvey. Nashe was strongly anti-Puritan and this together with his natural combativeness drew him into the Marprelate controversy: An Almond for a Parrot (1590) is now widely accepted as his along with a number of pseudonymous pamphlets. [25] His vivid social satire, 'Pierce Penniless' was the most successful of Nashe's pamphlets and went through three editions in 1592. The Unfortunate Traveller (1594 AD) relating the knavish adventures of Jack Wilton is an important example of picaresque fiction and had a considerable influence on the development of the English novel. Nashe was also part-author (along with Ben Jonson among others) of The Isle of Dogs, which was judged by the authorities to be seditious and thus Nashe was forced to flee from London. [26]. In his writings he reveals the conflict in cultural standards which arose between the humanist values of civility and eloquence and the racy vigor of popular folk-tradition. [27]

6. Thomas Lodge (1557-1625)

Thomas Lodge, son of Lord mayor of London in 1562, was an English dramatist, prose writer and physician [28], who is best remembered for the prose romance Rosalynde,

the source of William Shakespeare's play, 'As You Like It'. [29]

His major literary works include 1- An Alarm Against Usurers (1584), 2-Scillaes Metamorphosis (1589), 3-Scillaes Metamorphosis (1589), 4-Euphues shadow (1592), 5-Wounds of Civil War (1594) , 6- A Margaraite of America (1596), 7- A Treastise of the Plague (1603) [30]

Thomas Lodge is known for his romantic treatment of classical subject in his play titled, 'Rosalynde', which might have influenced Shakespeare in making of his play titled, 'As you like it'. His Rosalynde is accessible in Hazlitt's Shakespeare's Library (vol. ii.) and elsewhere. Its relation to Shakespeare's comedy is exhaustively discussed in an essay by Delius in the Jahrbuch of the German Shakespeare Society (1871). [31] His 'Scillaes Metamorphosis' (1589), an Ovidian verse fable, is one of the earliest English poems to retell a classical story with imaginative embellishments, and it strongly influenced Shakespeare's Venus and Adonis. [32]

Lodge took degrees of B.A and M.A from Oxford. His literary work 'An Alarum against usurers' (1584), exposed the ways in which money lenders used to lure young heirs into extravagance and debt. This literary piece is known to have inspired another University Wits writer named Thomas Nashe.

6.1 Lodge's 'Wounds of Civil War'

Lodge's 'Wounds of Civil War' is an Elizabethan era's stage play which is a dramatization of ancient Rome's conflict between Roman General and Statesman named 'Gaius Marius' (157 BC – 86 BC) who is known for bringing certain reforms in the Roman army [33] and another Roman general and Statesman named 'Lucius Cornelius Sulla Felix (138 BC – 78 BC), who rose to prominence during the war against 'Numidian King named Jugurtha', where he fought under the command of Gaius Marius. His relationship with Marius soured during the conflicts that would follow and lead to a rivalry which would only end with Marius' death. [34]

Lodge had adapted the story from Appian's Roman History, translated in 1578 as 'An Auncient Historie and Exquisite Chronicle of the Romanes Warres', a translation that was probably also consulted by Shakespeare when he wrote Julius Caesar and Antony and Cleopatra. [35]

The beginning of rivalry is seen in the play when the senators line up one after another to cast their vote for Marius, who accepts the office on their authority. When the senate does exercise its authority and appoints Marius as general, Sulla stages an armed insurrection and seizes power. In refusing to accept Marius's election, Sulla

asserts that his own worth and honour count far more than those of his rival.

While Marius derives his authority from the republican senate, Sulla asserts that they should all be loyal to him. His 'honour', in the form of conquest and loot, should gain him military and political authority. Marius looks back to the most famous and successful republican general, who protected Rome from her most terrifying enemy in a dangerous and protracted war that led to the unchecked rise of Rome as the key power in the Mediterranean. Sulla, in contrast, places the military first as the mainspring of imperial Rome, the first step towards tyranny. [36]

Thomas Lodge's prominent long poems and Fictions include 1- 'A Margarite of America (1586) and'2-The Famous, True, and 'Historicall Life of Robert, Second Duke of Normandy (1591)' amongst the many.

'A Margarite of America (1596) was Thomas Lodge's last work of imaginative writing, which he composed while he was on a voyage to South America with Sir Thomas Cavendish (1522 AD - 1592 AD). In this prose romance, Lodge describes the tragic love of Margarite, the daughter of King of Muscovy, for the treacherous and violent Arsadachus, the son of emperor Cusco, who eventually kills her, together with his wife Diana and their child. This piece of work is notable for its variety of visual spectacle and pageantry, its highly patterned poems, songs, and the unsparing savagery of many incidents. [37]

In his later life, he became a Roman catholic and graduated in Medicine from the University of Avignon in the year 1598 AD and further received another M.D. Degree from Oxford in the year 1602 AD. Thereafter he practiced medicine in London and Brussels.[38]

Even while practicing medicine, he did not lose his love for creating literary pieces and wrote 'A Treatise to Plague in year 1603 AD. He is known to have devoted to medicine and work for people affected with disease of Plague thereafter till his death in year 1625.

7. Thomas Kyd (1558-1594)

Thomas Kyd, the son of a scrivener, Kyd was educated at the Merchant Taylors School in London. [39]

Thomas Kyd's place in the history of English Renaissance drama is secured by one surviving play, The Spanish Tragedy, although there is evidence that Kyd wrote a play known simply as the Ur-Hamlet, which was the immediate source for William Shakespeare's Hamlet.[40]

Kyd's major works are: 1) Ur-Hamlet (c. 1589), 2) The Spanish Tragedy (1592), 3) Cornelia (1594), 4)The Truth of the Most Wicked and Secret Murdering of John Brewen (1592)

The rise of British sea superiority, demonstrated by both the British defeat of the Spanish Armada in 1588 and the

extensive oceanic explorations of Francis Drake and Sir Walter Raleigh; and the advancement of English theater to a popular and enduring art form, demonstrated by the works of William Shakespeare and Christopher Marlowe. [41]

In book, "Critical History of English Poetry", by 'Grieson Smith', Spanish Tragedy is labelled as 'Romantic Melodrama',

During the early months of 1593 he became involved in legal difficulties in connection with certain "lewd and malicious libels" directed against foreigners living in London. In the course of an investigation into these charges, incriminating papers of an "atheist" nature were discovered in Kyd's lodgings.[42] In around 1591 AD while Kyd was sharing lodgings with Christopher Marlowe, on May 13, 1593, he was arrested and then tortured in Bridgewell, being suspected of treasonable activity. His room had been searched and certain "atheistic" disputations denying the deity of Jesus Christ found there. He probably averred then and certainly confirmed later, in a letter, that these papers had belonged to Marlowe. He asserted that he knew nothing of this document and tried to shift the responsibility of it upon Marlowe, but he was kept in prison until after the death of that poet. He was dead by Dec. 30, 1594, when his mother made a formal repudiation of her son's debt-ridden estate. [43]

What German criticism calls the Ur-Hamlet, the original draft of the tragedy of the prince of Denmark, was a lost work by Kyd, probably composed by him in 1587. This theory has been very elaborately worked out by Professor Sarrazin, and confirmed by Professor Boas; these scholars are doubtless right in holding that traces of Kyd's play survive in the first two acts of the 1603 first quarto of Hamlet, but they probably go too far in attributing much of the actual language of the last three acts to Kyd. Kyd's next work was in all probability the tragedy of Soliman and Perseda, written perhaps in 1588 and licensed for the press in 1592, which, although anonymous, is assigned to him on strong internal evidence by Mr. Boas. His work was reprinted after Kyd's death, in 1599. [44]

The Spanish Tragedy was long the best known of all Elizabethan plays abroad. It was acted at Frankfurt in 1601, and published soon afterwards at Nuremberg..... The importance of Kyd, as the pioneer in the wonderful movement of secular drama in England, gives great interest to his works, and we are now able at last to assert what many critics have long conjectured, that he takes in that movement the position of a leader and almost of an inventor. Regarded from this point of view, The Spanish Tragedy is a work of extraordinary value, since it is the

earliest specimen of effective stage poetry existing in English literature. It had been preceded only by the pageant-poems of Peele and Lyly, in which all that constitutes in the modern sense theatrical technique and effective construction was entirely absent. These gifts, in which the whole power of the theatre as a place of general entertainment was to consist, were supplied earliest among English playwrights to Kyd, and were first exercised by him, in 1586. [45]

II. CONCLUSION

Thus we can agree that, University wits, the notable group of pioneer English dramatists who wrote during the later years 16 th century and who transformed the native interlude and chronicle play with their plays of quality and diversity. [46]

University Wits, thus, can be called as a group of university-educated playwrights who are often credited with transforming English drama in the 1500s in terms of especially in being an essential link to the development of plot construction, characterization, development of tragic form and representation of their times through their literary works.

Further , it can be said that, this group of writers can be considered a prelude, paving way for dramatist William Shakespeare to emerge, towering over all of them as he is presumed to have borrowed from the foundations that these authors set. They set the course for later Elizabethan and Jacobean drama, and they paved the way for Shakespeare.

They absorbed the new renaissance spirit and synthesized the vigour of the native tradition with more refined classicism. The constellation of University wits made the Elizabethan drama more popular with Renaissance humanism and pride of patriotism. English drama for the first time in their hands recognized its potentialities and exuberance. They wrote classical plays, courtly comedies, farces, chronicle plays, melodramas etc. They gave thrill, action, sensation, hum our and music.

It can thus be said that the education of these group of men at Oxford and Cambridge did impact and transform popular drama in the late 16th century especially in terms of improvement in the language and structure of drama, and plays became more complex, coherent, poetic, witty, and overall well-written.

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Idioms and Cultural references in the Translation of Muhsin Al-Ramli's Novel “Scattered Crumbs”

Mansour K. Thajeel Aldanani

University of Sumer, Iraq

Abstract— The present paper seeks to address the strategies adopted to translate into English a corpus of idioms extracted from the literary translation of Muhsin al-Ramli's novel "Scattered Crumbs"(Arabic version published in Cairo, 2000). The objectives of the paper are twofold. First, the theoretical part outlines the theoretical perspective on literary translation and then reviews the scene on idiomatic expressions, compares the various scholarly opinions on idioms and the translating strategies used in the literary context. Second, the practical aspect draws upon an analysis of a corpus of data collected from the above novel to arrive at the most frequent strategies applied by the translator, Yasmeean S. Hanoosh, in her translation for the novel "Scattered Crumbs" (2003), published by The University of Arkansas. The paper has also pedagogical implications. In comparing the idioms in the source text of the novel with their translations in English, translation tutors and practitioners can use the novel as a course book to teach translation strategies in literary translation courses. Using the real examples extracted from the novel, students can practice the most frequently used strategies in how to deal with/ and render a variety of idiomatic expressions.

Keywords— translation strategies, idioms, literary translation, colloquial, Muhsin al-Ramli.

I. INTRODUCTION

As globalization increasingly requires communication among disparate peoples and cultures, translation can play a great role in bridging this linguistic and cultural gap and help increase the intercultural dialogue. News, culture, literature and sciences and others can all be shared by the help of translation.

Therefore, translation scholars put forward different definitions. For some, translation is defined as a “cross-cultural event” (Snell-Hornby, 2001, p.46). For Newmark (1981), translation is "a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language". Catford (1987), defines translation as the replacement of a textual material in one language (SL) by an equivalent textual material in another language (TL). Nida and Taber (1982: 12) see translating as a process of reproducing in the receptor language (RL) the closest natural equivalent of the SL messages first in terms of meaning and secondly in terms of style. In other words, translation is a transfer of meaning, message and style from one SL text to the TL text. For some translation theorists comes last in terms of priority.

II. LITERARY TRANSLATION

Literary translation greatly differs from other forms of translation; it is one of the toughest ones of the profession. This is due to the fact that literary texts (be it a story, poem, or any other types of literary works) are dominated by aesthetic, symbolic and metaphorical features which are meant to have an impact on the readers. Lander (2001, p.5) stated that literary translation is the act of “recreating in a new language” a work of literature. The literary translation needs to recreate the artistic image of the source text in the target text in addition to rendering the information. Therefore, the good work of literary translation becomes challenging task for the translator as it demands a high level of creativity to render these aesthetic features, to recreate the image, and to preserve the author's style to the full for the target reader.

Literary translation has always been very important, but modern literary translation and practices have an additional vital task, i.e. intercultural transfer. A good literary translation can offer readers an insight into foreign cultures. A translator has a choice between familiarizing readers with foreign elements or domesticate them and rob readers of a new and educating experience. The latter can be used a means of manipulation.

As a result, literary translators need to be armed with a very particular skillset as their work requires creativity in rendering the connotative meaning as well as the denotative meaning of the source text. For example, in translating a product information leaflet, it is essential to deliver the source text in a manner of word for word interpretation of the original. This process, however, cannot be carried out for the translation of prose and poetry. Linguistic knowledge only is not enough to bridge the gap between disparate languages and cultures. Literary translators need to be competent in the source and the target cultures.

Munday (2000: 7- 14) states that some translation scholars consider literary texts different from other texts just in terms of words and structures. However, others regard some other aspects besides word and structures. They contend that literary texts are the production of cultures. This is also related to the social aspects.

2.1 Literary Translation: Characteristics and Difficulties

There are various challenges in translating from a language into another different one. It is not surprising that literary translation is characterized by many features and difficulties. Some of these difficulties are related to culture, grammar, lexemes. As Rene Wellek and her co-author stated, "literary language is highly connotative. It abounds in ambiguities and —is full of homonyms, arbitrary or irrational categories such as grammatical gender; it is permeated with historical accidents, memories, and associations...moreover, literary language is far from merely referential. It has its expressive side..." (Theory of Literature p.23). Other translation scholars (Baker, 2000; Boase-Beir, 2011; Chanda, 2012; Monday, 2012; Newmark, 1998) demonstrated clearly in their research that miscomprehending the source text would definitely lead to the detrimental of the connotative meaning and aesthetic features of the literary works. Therefore, to obtain a high quality translation, literary translators should work painstakingly to ensure full comprehension and analysis for the source text as the language of literary works characterized by deviation from the norm by using symbols, alliteration, metaphor, idioms, and other linguistic features. Idioms and idiomatic expressions pose a great challenge for the translators which need them to pay a special care in rendering.

2.2 Arabic fiction Translation:

With the fall of Arabic ruling in Al-Andalus (1000s – 1100s), Arabic language and culture suffered a decline and suppression. There was no European interest in translating

from Arabic. However, in the early eighteenth century, the status quo changed as the European colonization era started in the region (Büchler and Guthrie 2011, p.16).

Over the years, it becomes obvious, that translating Arabic literature, especially fiction into English, is gaining popularity. According to Altoma (2005, p.54), Arabic fiction went through three phases: the initial phase (1947 – 1976): during this period, little interest in Arabic literary works among the Western readership as the Orientalist consider the literary works produced in Arabic are no more than social documents of no literary value. The second phase (1968 – 1988): some call it the expansion period as there was an academic interest in translating the Arabic literary works. The third phase (1988 – 2003): this period witnessed a full swing upward in the number of translation produced. It was marked by awarding the Nobel Prize for literature to Naguib Mahfouz in 1988. The prize a turning point which helped drawing a wide international interest in Arabic literature namely in fiction translation. Büchler and Guthrie (2011, p.7): "in the first years of the 1990s the average number of published translations was between two and eight per year, in the 2000s the average rose to between ten and sixteen, with twenty six translations from Arabic published in 2009" Currently, there are a number of prizes for translating the Arabic literature. The most famous ones are: International Prize for Arabic Fiction, Banipal Prize for Arabic Literary Translation, Turjuman Award, *and others*.

3.1 Idioms: Definitions, Classifications, and Features

Idioms are an important integral and natural parts of all languages. But what is exactly an idiom? According to the Merriam Webster dictionary, idioms are expressions that "cannot be understood from the meanings of the words" alone, "but [that] have a separate meaning of their own," particular to a certain region or group of people".

On studying this linguistic phenomenon, language and translation researchers have a versatility of definitions. According to Dickins et al. (2017: 293), an idiom is "a fixed expression whose meaning cannot be deduced from the denotative meanings of the words that constitute it". On the same token, Larson (1998: 23) refers to idiom as "a string of words whose meaning is different from the meaning conveyed by the individual words".

Other linguists defined the idiom as " an expression which functions as a single unit and whose meaning cannot be worked out from its separate parts" (Richards & Schmidt, 2002, 246). For example, the idiomatic expression "it rains

cats and dogs” cannot be understood from the meaning of each word separately and hence has nothing to do with the meaning of the idiom as a whole. Baker (1992) states that idioms and idiomatic expressions are " frozen patterns of languages which allow little or no variation in form and, in the case of idioms, often carry meanings which cannot be deduced from their individual components" (p.63)

As the subsequently-reviewed studies confirm, most translation scholars have an agreement on three features. Firstly, compositeness, that is, idioms are commonly understood as multiword expressions, secondly, institutionalization, that is, idioms are conventionalized expressions, and thirdly, semantic opacity, that is, the meaning of the idiom cannot be deduced from the meaning of its parts. Idioms can be an indication of high command of a language. Fernando (1996, p.25) asserts that " idioms not only ensure that our communication is coherent and cohesive, but they also produce discourse that is socially acceptable as well as precise, lively and interesting". In other words, using idioms can show more effectiveness and prove powerful in communication than literal non-idiomatic language (McPherron & Randolph 2014).

Maxos (2003) pointed out that speakers use idioms interchangeably both in spoken discourse and written discourse although sixty to seventy of idioms are used in spoken discourse (p.4). Ghazala (2003), highlighted the main features of idioms: idioms are all in all metaphorical and cannot be understood directly; they should not be taken literally as their meaning lies on their constituents rather than individual words; their syntactic form is usually fixed and cannot be changed or described as ungrammatical; their meanings are also invariable and they are mainly cultural and informal (p.204). Moreover, Ghazala (2003) classifies idioms into five categories: full and pure idioms, semi-idioms, proverbs, popular sayings and semi-proverbial expressions, metaphorical catchphrases and popular expressions (p.24).

3.2 Translating Idioms

One of the most challenging problems translators face in translation is rendering the culture-bound idioms especially for languages which are culturally apart like Arabic (a Semitic language) and English (an Indo-European language). However, translation researchers have conducted much relevant research to address idioms translation strategies. They reached a consensus on three interrelated tasks translators perform in rendering the idioms: recognizing the SL idiom, interpreting it, and then finding

the equivalent that would appropriately render the SL idiom in the TL with same impact it creates on SL readers.

In her seminal book, *In Other Words*, Baker (1992, p. 24) stresses that " the main problems that idiomatic and fixed expressions pose in translation relate to two main areas: the ability to recognize and interpret the idiom correctly; and the difficulties involved in rendering the various aspects of meaning that an idiom or affixed expression conveys into the target language".

Among the scholars who wrote about translation strategies to deal with idioms is Mona Baker (2011). She proposed the following:

1. Translating by using an idiom of similar meaning and form: this strategy involves replacing an source language (SL) idiom by a target language (TL) idiom which has almost identical meaning and form. This is the ideal procedure for translators in doing translation. However, it sometimes required to do structural shifts for the idiom due to the linguistic discrepancies between languages.
2. Translating by using an idiom of similar meaning but different form: if translators find it impossible to find an idiom counterpart in the target language with similar meaning and form, they would naturally choose the second strategy- an idiom of similar meaning but different form.
3. Translating by using paraphrasing strategy: The first and the second strategies are the mostly recommended to opt for by translators, if it is impossible to implement, translators would attempt to translate by paraphrasing- an idiom will be replaced by non-idiomatic language.
4. Translating by Omission: According to Baker (2011: 84), " this strategy involves only the literal meaning of an idiom in a context that allows for a concrete reading of an otherwise playful use of language"

III. DATA ANALYSIS:

For the purpose of the present paper, the data consists of a corpus of 16 extracts of idiomatic phrases taken from the novel in both the original Arabic text and its English translation. In the analysis, a number of translation strategies have been identified to be applied by the translator. Applying Baker’s (1992/2011) strategies for translating idioms, the paper

1. Translation of Arabic idiomatic expression by using an idiom of similar meaning and form

Example 1

ST: "ولا دخان بلا نار كما تقول حكمة العجائز"

TT: "No smoke without fire, as the proverb of the old folk says" (p.72)

It is obvious that the translator used the first strategy (similar meaning and similar form) in dealing with idioms translation. The is the first and the best strategy translators use to render idioms. The idiom مكو دخان بلا نار is widely used in Iraqi dialect to refer to a suspicious situation when its effect is present but the cause is hidden. The same idiom is used in English with the same connotation.

2. Translating by using an idiom of similar meaning but dissimilar form

Translators use this strategy to replace a cultural-specific reference or item in the source text with a target idiomatic expression which does not have the same form but can have the same meaning and create the same impact on the target reader as it does on the readers of the source text (Baker, 1992, p.31). The following examples apply to this strategy:

Example 2

ST: "وحيث ينساه الجميع تماما باستثناء والدته (المكروده/ المهظومه)" -

TT: "Everyone forgot him completely with the exception of his wretched mother" (p. 7)

Example 3

ST: "ولذلك كانت كل أيدينا كلنا على قلوبنا."

TT: "that was why I and all the rest of the hitchhikers were wiping the sweat from our brows" (p.8)

In Iraqi colloquial, people say أيدينا على قلوبنا when they are scared and use it to express their fear when they see or experience a dangerous situation. This is the intended meaning in the novel because the main character is experiencing danger as he was riding with the drunk driver in a dangerous terrain. To keep the same impact on the target reader, the translator did not replace it with total equivalent, rather she used a culture-specific expression in English (**to wipe the sweat from brows**) which has similar connotative and denotative meaning but dissimilar form.

Example 4

ST: "... والشيخ صالح يأمر بتزويجهما وستر عرض الناس."

TT: "Sheikh Salih is ordering that they get married to save the honor of our village" (p.12)

In this extract, the translator used an idiom which is similar in the propositional meaning in both the source and target languages but it has dissimilar form. To render the idiomatic expression ستر عرض الناس in the source text. In English, the expression (save the honor) is usually used to express the same connotation.

3. Translation by using literal translation Strategy

Example 5

ST: "تسللت عبر الشمال ليلا، وسائق الشاحنة معطلة الاضواء سكران ويغني بالكردية، قائدا للحديده الراعدة عبر الدروب الملوية .."

TT: "I slunk away to the North at night with the drunken driver of a truck with broken lights. He sang in Kurdish, as he drove the thundering piece of iron" (p. 8)

The Arabic idiom "الحديده الراعدة" is a common expression among Iraqi villagers and it is excessively used in their conversations to describe a car. The equivalent used in the target text is a literal translation "the thundering piece of iron".

Example 6

ST: "فأن كل شاة تعلق من ساقها"

TT: "Each sheep is hung from its own foot" (p.42)

Iraqi especially the villagers use this culture-specific expression widely in their daily conversations to indicate that the person is who bears the consequences of his action and behavior and not others. In her attempt to render this expression, the translator failed to find an equivalent which carries the connotative meaning. She should have translated it by paraphrasing better than literal translation which causes misunderstanding for the target readers.

Example 7

ST: "أنه لا يغضب أبدا .. بارد .. أبرد من مؤخرة بياع عصير السوس"

TT: "He never gets angry. He's cold, colder than the backside of the licorice juice vendor" (p. 54)

This is a culture-specific idiom which excessively used metaphorically, to refer to the degree of coldness, by villagers in Iraq to describe the lazy person who does not have much vitality and quickness in accomplishing his duties. Since the person who sells عصير السوس always carries a vessel which contains the cold (licorice juice) on his back, as a result his مؤخرة would be cold. To render it literally by the denotative meaning only does not which make sense for the target readers.

Example 8

ST: "فرحان يفكر بالزواج من عائشة- امرأة رابعة- يحدد بها فراشه"

TT: "that Farhan is thinking about marrying Aisha- a fourth wife – to renew his bed" (p.13)

Also, this is one of the common used idiomatic expression in Iraqi colloquial; it is known between Iraqis and used humorously especially by villagers to refer to the person who intends to have another wife. The translator might be unfamiliar with it so she resorts to literal translation leaving

the target text reader alone to guess the meaning of the idiom.

Example 9

ST: "ما هذا الهراء .. أتكذب على لحية أبيك يا ولد؟!!"

TT: "What's this nonsense? Do you lie to your father's beard, boy?" (p.57)

This is a culturally specific idiom. The translator opts for literal translation. In Standard Arabic, the idiom is also used but in a slightly different structure الضحك على الذقون to indicate a situation when a person in charge make false promises just to keep others waiting but with no result and hope. Again, readers of the target text would face difficulty to understand the idiom as it is one of the colloquial culture-references in the novel. Larson (1998: 126) warns that "the real danger comes in translating an idiom literally, since the result will usually be nonsense on the receptor language".

Example 10

ST: "فتشعبت الاقوال, ومنها ذلك الذي اعدم بسبب قوله: "سيقطع (ذاك) الذي يحبه سعدي"

TT: "He'll cut off that which Saadi loves" (p.92)

Iraqis usually humorously use the demonstrative ذلك as a euphemistic term to refer to the (sex organs). In the source text, the 'referent' is easily understood by the readers, but to render it literally will cause misunderstanding at the part of the target text readers as they are to deduce the implicit meaning of the demonstrative (that).

4- Translating by paraphrasing Strategy

Example 11

ST: "وعندما طالت الحرب أعواماً, وتذمر بعض الشيوخ حول دلال القهوة: "من عودة عبء العوائل على كواهلهم المغادرة"

TT: "When the war dragged on for years and some of the old men complained around the coffee-pots about the inability of departing shoulders to carry family burdens" (p.74)

The translator substituted the word دلال القهوة with (coffeepots) instead of transliterating as (Dallah) since it is a cultural item and it does not look like the regular coffeepot used in the western culture; it is has a long spout and different shape.

Example 12

ST: "واحد .. يركبك عبد الواحد, اثنين .. يركبك عمي حسين, ثلاثة .. في مؤخرتك شعاعة, أربعة .. يركبك مدير المطبعة, خمسة .. بك أدمسه, ستة .. بك .. بك .."

TT: "One, you'll mount someone. Two, I'll ram it in you. Three, you're screwed by Uncle Ali. Four, your ass is sore. Five, your father will drive. Six, we have longer dicks ..." (p.85)

Example 13

ST: "عشرة .. بك أحشرة"

TT: " Ten, I'll mount sissy men"(p.86)

The cultural terms in the above two extracts are usually used by children in the villages to play with words of the same rhyme and to mock at each other. They use these terms because of their rhyming- have the same final sounds but with different meaning; they are just like pun. The translator did great job by smartly using English terms in the target text to keep the rhyming. She chose paraphrasing just to ensure the main function behind these terms (pun).

5. Borrowing the source language idiom

Example 14

ST: "ييووووه يا مكرودة يا أم جاسم"

TT: "Yibooooooooo! Miserable Um Qasim" (p.87)

This interjection expression is normally used among the Iraqi women to express grief and sadness when someone passes away. Since the novel events reflected the calamities and sorrows the Iraqi society experienced during the war in the eighties, therefore it is expected that the characters would use these interjections. In dealing with these culture-specific expressions, translator transliterated these particles "ya" which is a feature of Iraqi colloquial. Their pragmatic impact is softened in the target text. Therefore, the translator should have clarified to the target text reader the connotative meaning of these particles but she only left the readers to depend on the linguistic context to grasp the meaning.

Example 15

ST: " وغطى زاوية رأسه البارزة بالعقال."

TT: "covered the protruding angle of his head with the headcord and kaffiyva" (p.100)

Example 16

ST: "At that time the boys only reached to my grandfather's navel- all the lads in dishdashas fluttering around like TV flags"

TT: " حينها كانت قاماتهم-جميعا- تصل الى سرّة جدي كلهم صبية بدشاديش مرفوعة كأعلام التلفزيونات"

Baker (2011: 79) states that "... the use of loan words is a common strategy in dealing with culture-specific items,". In

Arabic, there are a lot of borrowed words such as (pizza, parliament, glass, etc.). The translator resorted to borrowing strategy to render these culture-specific words *دشداشه* and *شماغ* (شماغ) into the target language although the word *شماغ* is not mentioned in the ST but the translator inserted it just to clarify the word *عقال* as they normally associated with each other to help ease the pressure on the target readers' comprehension to understand the word *عقال*.

IV. CONCLUSION

Twenty idioms formed the basis of the analysis to account for the translator's strategies in dealing with culture-references and idioms. The focus was mainly on those expressions that might be problematic to translate due to missing equivalents, cultural specificities, etc. The aim of the paper was not to criticize, therefore, both correct and possibly erroneous translations were looked at. An explanation was given for the former and a solution was proposed for the latter.

In addition to that, one of the aims of the paper was to review literary translation and acquaint readers with its central roles and importance for increasing people's cultural understanding of each other. The paper also introduced a brief sketch of the landscape of contemporary fiction translation in the Arab world.

Then the paper, through the chosen examples, highlighted the translation pitfalls in the target text. Although the translator did a great job in her translation for the novel, she could not succeed in rendering some of the problematic idioms. Some translations for the examples were proven to be correct- the attentive translator managed to use correct transference and use of loan words for the absence of equivalency in the target text; however, in some examples, she failed to render those idioms where their equivalents are not found and opted for the literal translation which normally causes miscommunication.

The paper has also a pedagogical implication. The source text and its translation counterparts can be of great help for translation practitioners and tutors to adopt the novel as a course book in literary translation modules. Translation tutors can introduce the idioms to their students in a systematic and effective manner by describing accurately the meanings of idioms and their appropriate usage.

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Heart of Darkness: A Congolese Trove of Pain

Tarad A. A. Daghamin

Ph.D. Research Scholar, Department of English, Faculty of Arts, Banaras Hindu University (BHU), Varanasi-221005, UP., India.

Abstract—This paper is a serious attempt to examine Joseph Conrad's *Heart of Darkness* from a postcolonial perspective. It focuses on Europe's major colonial powers in Africa, particularly in the Congo, and studies the relation between the coloniser and the colonised during the period of King Leopold II of the Congo Free State and presents the impact of colonialism on the colonised. Further, it endeavours to historicise the arrival of the Belgian colonialism in the Congo and documents the atrocities and exploitations carried out against the indigenous local populations. It also seeks to conduct an investigation into the stance of Conrad in accordance with colonialism and imperialism and answers the duality behind Conrad's position in terms with the oppressed peoples of Africa.

Keywords—Belgian Colonialism, *Heart of Darkness*, Joseph Conrad, King Leopold II, The Congo.

The conquest of the earth, which mostly means the taking it away from those who have a different complexion or slightly flatter noses than ourselves, is not a pretty thing when you look into it too much. What redeems it is the idea only. An idea at the back of it; not a sentimental pretence but an idea; and an unselfish belief in the idea—something you can set up, and bow down before, and offer a sacrifice too (Joseph Conrad, *HOD* 8).

I. INTRODUCTION

During 19th and 20th centuries, the concept of colonisation was received as an overriding, appalling and an issue discussed and criticised widely in fiction and non-fiction. Literary works, such as, novels, short stories and poetry featured imperialism and colonialism as a double-edged powerful weapon. What makes such issue enigmatic, as far as I can see, is the tortuous irresolution and the latent idea behind colonisation. On that account, readers while indulging colonial literature, they hardly would distinguish whether an author is with or against colonisation, some of them identify with images and dialogues that reveal an author's position. What motivated conquerors to expand their rules is still a matter of no direct answer. Conrad suggests that the "idea only" is the criterion, but this "idea" varies on the grounds of colour, race, religion and the existence of weapons. Colonists claim that what motivates them is a sense of sympathy and civilisation as a justifying motive to colonise those moral agents. In fact, over the course of history and during the rule of European agencies in Africa and South East Asia, genocide was an evident and deliberate act, countries have been exploited only for the sake of bringing peace and harmony instead of darkness, and to civilise the conquered peoples by "weaning . . . [the] ignorant millions from their horrid ways," (*HOD*27).¹Is there a relation between Africa and Europe, Black and White, colonisers and the colonised? A novelist typically makes his writing fully overlapped by showing characters, actions and emotions to his readers rather than telling us about them. For instance, Earnest

Hemingway typically writes short sentences with a minimum number of words. Hemingway's focus lies solely in showing rather than telling. Therefore, this urges readers to have every reason for reading a literary work. In this paper I will examine *Heart of Darkness* (*HOD*) from a postcolonial perspective, and trace the real agonies the peoples of Africa suffered at the hand of the European colonists. This piece written by the Polish and later to become a British subject, Joseph Conrad (1857-1924). Conrad as a prolific author has much to do with English Language and literature though "he wrote in a language that was not native to him, and his novels have little in common with the comedy of manners that was fashionable when he began to write" (*Heart of Darkness, York Notes*79).

II. DISCUSSION

In a tightly-argued manner Conrad is considered as a distinguished figure, for his indispensability and supremacy in the field of belle letters. Edward W. Said in (1993) argues that Conrad is, by no means, can be categorised as a minion of colonisation:

Conrad's tragic limitation is that even though he could see clearly that on one level imperialism was essentially pure dominance and land-grabbing, he could not then conclude that imperialism had to end so that 'natives' could lead lives free from European domination. As a creature of his time, Conrad could not grant the

natives their freedom, despite his severe critique of the imperialism that enslaved them (34).

Since the literary works related to colonisation and post-colonisation are revealing of the reality of imperialism, thus Conrad's HOD is the exact depiction of the colonialist's ends in Africa. Throughout this novella, it resembles a "personal record" for the its inclusion of an autobiographical elements of Conrad's sea voyage to the Republic of Congo in 1880s. In its two major characters Marlow and Kurtz, the materialistic and the selfish endeavours of imperialism are exemplified through them. As far as the narrative is concerned, one is encountered with many words that signify darkness rather than lightness over the not stated territories in the novella. Colonisation plays a pivotal role in shaping and reshaping Marlow and Kurtz's identities and ideologies completely, and even the colonised. This clearly can be noticed through their irreconcilable contradictions that have no definite answers, and this what makes HOD to be considered as one of the greatest philosophical novels of the twentieth century.

What is the difference between blackness and whiteness? This distinction is undoubtedly imbued with fights and bloody conflicts since ancient times. Blacks and Whites invariably have contradictory views about their credos. Frantz Fanon(1925-61)rightly puts it "I was responsible at the same time for my body, for my race, for my ancestors.I subjected myself to an objective examination, I discovered my blackness, my ethnic characteristics;and I was battered down by tom-toms, cannibalism, intellectual deficiency, fetichism, racial defects, slave-ships, and above all else, above all: "sho' good eatin'" (112).

What propels Conrad to use the word "Nigger" throughout HOD for many times? Is he really sympathetic or unmerciful towards the Black? In relation to what Fanon declares in the previous thought, Conrad depicts the real image of blacks' torture in Africa "A nigger was being beaten nearby. They said he had caused the fire in some way; be that as it may, he was screeching most horribly. I saw him, later, for several days, sitting in a bit of shade looking very sick and trying to recover himself: afterwards he arose and went out- and the wilderness without a sound took him into its bosom again" (41).

Ontology and dialectic are essential to understand the real psyches of human beings, for without knowing that, we cannot identify ourselves with the Other. Hegel grabs our attention to this, particularly in the moment of "being for others," as well as, Jean-Paul Sartre. They (Hegel & Sartre) have endorsed the view that existence is something unattainable in any colonised or civilised

society. That is to say, as you are surrounded with colonisation, you will feel that you are alienated and the Other. Consequently, the African inhabitants are no longer themselves as narrated on the leaves of HOD, for they are colonized and afflicted with the pestilence of imperialism. In short they have no ontology and dialectics, for they are dislocated and marginalized without having opposed views about their being.

Pain, atrocity and brutality are the most eminent and notorious tactics that were used and are still used against the oppressed. In another meaning, the White have a phobia from the Black. Therefore, they, the Whites, are brilliant tacticians, so to speak, in dehumanising and demoralising the colonised. On that account, this inequality finds its passionate defenders who argue for the human rights. For instance, Fanon, a great thinker, defender and author of several masterpieces that embody and exemplify the pragmatic shape of colonisation; thus, hecertainlyis an authoritative figure arguing for several human issues. As a result, in*Black Skin, White Masks* (1968), Fanon attacks the ardent and the wrong beliefs about the Black man. Not only this, but he deciphers the indecipherable and delineates the exact image that is taken for granted against the Negros, thus he intentionally begins with Aime Cesaire's few words about the misconception that is held by the white, "I am talking of millions of men who have been skilfully injected with fear, inferiority complexes, trepidation, servility, despair, abasement" (7).

Colonialism throughout HOD is much essentialised in Conrad's pivotal figure that paves the way to draw the universe's attention about the pleasures of imperialism. Charlie Marlow is thirty-two-year-old British sailor who has taken the sea as a profession. He was sent to the Congo upon the request of his aunt. Conrad not only has chosen him to be his alter ego as in HOD, but also in *Lord Jim*1900, *Chance* and *Youth*all of his novels to explain to us the inner feelings and emotions, and indeed his philosophy in life. In short, Marlow is the omniscient narrator as the case of F. Scott Fitzgerald's Nick Carraway who plays the role of major narrator in *The Great Gatsby* (1925).

Whiteness and Blackness as a whole is not a matter of choice, but rather a matter of nature. Racism is a shameful act whenever it is aroused from any ethnic group. Marlow represents the white civilization while Africans represent the black one. Thus, these irreconcilable points of views are set to cast light on the instinctive natures of human beings. I, therefore, say that as we know about Jews and the anti-Semitism since ancient time this also can be attributed to the ambivalent polices between Blacks and Whites. In other words, since

the Jews resent the moment they have are treated with inferiority, just for being Jews, is exactly a resemblance of Black's issue. Yet, this does not imply that one can work as an advocate of the rights of Jews. Negroes are often described as savages, dwarfs, brutes and illiterates, but nobody thinks or agrees on these wrong adjectives. Marlow inflicts the Africans with soot as if he is a virulent and contaminated smoke loitering beneath the sky of Africa. In fact, he is injected with hatred, poison and prejudice against the entire Africa. He once relates, "They were dying slowly-it was very clear. They were not enemies, they were not criminals, they were nothing earthly now, -nothing but black shadows of disease and starvation, lying confusedly in the greenish gloom. Brought from the recesses of the coast in all the legality of time contracts, lost in uncongenial surroundings, fed on unfamiliar food, they sickened, became inefficient, and were then allowed to crawl away and rest" (32).

Conrad implies that these subjugated and plaintive people are diseased and 'unfamiliar' to that of being, for they are segregated and dislocated from their lands. Thus, they are no more than reptiles which creep slowly on the ground. This is what I infer out of that delineation. What is the criterion upon which white people judge whether people of Africa are futile or meaningful, and deserve to be "exterminated"? If there are criteria that judge other people's races, these devices must be fair, unbiased and straightforward. I imagine that equality and quality are completely devastated in the hands of the White since some biased never pass any judgment depending on the principles of morality. The only thing is to intimidate, brutalise, problematize and torment their conscience (the White) irrespective of the others' consciences. In that case, I, on the spot, do think that these inanimate humans should be stopped instantaneously or else several if not many excruciating and endless ordeals will be inaugurated.

Is it a disinterested endeavour to move from a world to another and announce that "I have just come here to civilise you?" Of course, this is a very cunning and prevaricating conquest since it is founded on self-interest, gross and exploitation taken from the helpless and ignorant millions. Moral dilemmas rise one after another, especially in the African tactile landscapes. Should we blame the White for being white and the Black for being black? No right-minded would accept these trivialities. However, Marlow accepts this with ecstasy to lay or let suspicion falls on the Black for being black. Consequently, racism plays a pivotal role in dissecting societies, peoples and even the entire universe into meagre parts. This racism is very clear and transparent in Conrad's alter ego Marlow. Fanon is passionate in transforming racism on the basis of

colour and making it to disappear, so he refers to what depicts prejudice against colour taken from Sir Alon Burns' book *Colour Prejudice*:

It [colour prejudice] is nothing more than the unreasoning hatred of one race for another, the contempt of the stronger and the richer peoples for those whom they consider inferior to themselves, and the bitter resentment of those who are kept in subjection and are so frequently insulted. As colour is the most obvious outward manifestation of race it has been made the criterion by which men are judged, irrespective of their social or educational attainments. The light-skinned races have come to despise all those of a darker colour, and the dark-skinned peoples will no longer accept without protest the inferior position to which they have been relegated (118).

Eminently, we have to amend this misrepresentation and misunderstanding which are embraced by a huge number of people whom they can be decoded as an intractable human, as I could see. I also think that this diabolical view (being black) is to be resolved and never to let it happen again. As I suppose, Marlow's tenaciousness is to distort and degrade the African natives for being/having "different complexion or slightly flatter noses" (19-20).

This policy to liquidate the natives as "brutes" is what makes racism of the Whites in opposition to the Blacks to become the main pivot. Appearing from afar, this policy aims only at taking control upon a spot which does not belong to colonisers; for example, the European one. In other words, Marlow brings darkness to Africa to make amends for the horrible things that are internalised in his mind the minute he was in Europe.

Colonialism deals people with death to life. Life is the only thing that seems sacrosanct but taken out of the tearful and impotent inhabitants. Marlow stresses on this through grudging and deriding the natives of Africa unto death "when one has got to make correct entries, one comes to hate those savages- hate them to death" (35). Not only exploitation, but also hatred and annihilation, for perhaps trivial reasons. The life of developed people cannot be made via the death of the other, and yet this is the outlook of the coloniser to the colonised.

Chinua Achebe, in an opposing essay titled "An Image of Africa" (1978), asserts Conrad's racism to Africa, especially the Congo. Achebe sheds light on the antithesis image that Conrad presents to the universe, yet he incessantly defies that "Of course, there is a preposterous and perverse kind of arrogance in thus reducing Africa to the role of props for the breakup of one

petty European mind. But that is not even the point. The real question is the dehumanization of Africa and Africans which this age-long attitude has fostered and continues to foster in the world” (9).

The European colonialist has brought diseases with him to Africa which accentuates darkness instead of lightness. The condition of Africa was portrayed miserable on account of “pestilence” has not left any place in it without decentralising and obliterating it completely. For instance, the real image of the Congo is an example of the European colonization. Marlow discovers once the bad effects of imperialism in the “grove of death” (35). Throughout the existence of colonisation in Africa (France & Belgium for example), the portrait of health has declined. That is to say, diseases and pains only exist and coexist with the natives of Africa. This indicates the ruthlessness and cruelty of the colonisation. Is it fair to live an incessant life upon the other’s one? Actually, I think that the African natives have nothing to do with the European conquerors, for this (defeating the colonisers) needs “only brute force” that will make the oppressed populations to regain their kidnapped identity, history and home (19).

Being weak, fragile and unconscious are one of the reasons which lead and motivate the other to take control upon others. Concerning the notion of disease and health, Marlow assumes that “They were no colonists; their administration was merely a squeeze, and nothing more, I suspect. They were conquerors, and for that you want only brute force-nothing to boast of, when you have it, since your strength is just an accident arising from the weakness of others” (ibid). Conrad emphasizes that the powerful is undoubtedly taken from that of powerless and helpless people, so as he supposes there is no need for being haughty and snobbish as everything is too clear when ‘you look into it too much’ (20).

Disease is not only the number or kind that we already know, but also that of corruption and distortion of minds. Marlow and the Sweden man have suffered from that dilemma; they both have been corrupted and reshaped as they see the calamities and “a massacre of a pestilence,” which the colonialism has caused in Africa (33). Consequently, the pervasiveness of evil is embodied in the psyches of imperialism in Africa. An image of disease is that as mentioned in the novella; they are two brothers, so their posture and aura present the very nasty condition of disease’s proliferation. Prolifically, Marlow focuses on such images to examine the pragmatic view of that time and place.

Relatively, the theme of health and disease seem very significant via the fiction after the post-colonial era.

In fact, this thematic subject is reverberated through notable thinkers, poets, novelists and short story tellers. As an evidence to this, it recurs in “The Waste Land” (1922) by T. S. Eliot, and “The White Man’s Burden” (1899) by Rudyard Kipling. These aforementioned classics are essential in order to understand the bellicosity and resurrection used by colonialism in any place which looks worth colonising. Therefore, it is noteworthy to draw attention to the latter poem and discuss at length the white man’s burden, and that of which has been allocated on Africa. The white man, in truth, uses several tools so as to resuscitate his being in Africa irrespective of the consequences. What makes diseases, famines, holocausts and perhaps exterminations to be at play is that the burden to live and not to let anybody live. Thus, Kipling (1865-1936) is regarded for his interest in adventure and romance in which he knew in the growing British Empire and known as the youngest person to receive Noble Prize for Literature in (1907). In “The White Man’s Burden,” (1899) he is trying to impart us about the white race’s burden which results in disease and “famine,” but this drives us as he suggests descending to “nought”:

Take up the White Man’s Burden--

The Savage wars of peace --

Fill full the mouth of famine

And bid the sickness cease;

And when your goal is nearest

The end for others sought,

Watch sloth and heathen folly

Bring all your hopes to nought (Rudyard

Kipling, “The White Man’s Burden” 1899).

It is a bid to stop or prevent the ‘sickness’ and ‘famine’ in which Kipling delves into in that awesome poem. However, this endeavour is something impossible when it comes to the African subject “...and upon my word [Marlow is narrating] it did not seem an uncongenial occupation, from the way they took it, though the only thing that ever came to them was disease- as far as I could see” (41). Studying colonisation is essential in order to absorb the philosophy of exploitation. Whites stand for symbol of exploitation and cruelty; Kurtz is a ruthless exploiter, who is well-prepared to kill for a little ivory. Further, Marlow is a central character portrayed as a successful exploiter. He is ready to let the others live in that gloomy inferno.

Perhaps what motivates whites of Europe to reach Africa is that the ivory which is a rare and inexpensive resource in African. Having that orientation is undeniably what aggravates the problem in Africa; the orientation of those selfish ivory hunters who are well-advised to make to make their fortunes in Africa. HOD has, in fact, issued

several lines to portray the real image of these hunters whose role is clear in those pilgrims. On that account, in the course of the very beginning of the novella, Conrad describes these mercenary people as “Hunters for gold or pursuers of fame, they all had gone out on that extreme, bearing the sword, and often the torch, messengers of might within the land, bears of a spark from the sacred fire” (17).

Being prosperous and well-celebrated are also one of the drives that the colonial thought is pondering for a long time, but this ideology is extracted for the benefit of the coloniser. Neither Marlow nor Kurtz has the intention to support or civilise the other. Everything is based on taking advantage of the other. The western mentality is on the basis of a discourse that disowns the third world generation. It is evident during the French and others’ colonial killings in Algeria, Nigeria, South Africa and India. If we try to pinpoint where are these previous and notable places on the map, obviously are captured by the white man. This extraordinary paradoxical view of the British Empire is aiming at delegitimising the people’s land and beliefs only for self-interested desideratum.

Having a pattern of beliefs that assume to be a dominant group of people, the white, since ancient time, held certain beliefs, ideas and feelings regarding black people. I mean that of black. Ideology may be thought of when it turns to the aspects of civilisation, language, discourse and also power which are all subject to change. Because of these tools, everything has been changed. For example, Conrad’s ideology towards the black implies a misconception that denotes that he degrades African natives. After the post-colonial era, there are several critics who endorse the idea that Conrad’s classic HOD may show Conrad’s ambivalent view of Africa. Chinua Achebe, Edward W. Said, Gayatri Chakravorty Spivak, Frances B. Singh, C.P. Sarvan, Peter Nazareth and Michael Gilkesare the most famous critics ever in delineating the enigma of HOD. However, Achebe condemns and agrees on saying that Conrad is a thorough-going racist, then as *York Notes* edition concerns with HOD, particularly that of Achebe, so he says in terms of Conrad’s masterpiece “Parades in the most vulgar fashion prejudices and the insults from which a selection of mankind has suffered untold agonies and atrocities in the past and continues to do so in many ways and many places today. I am talking about a story in which the very humanity of black people is called in question” (90). Conrad has much to profess his admiration for identity and ideology. He suggests that change actually “take[s] inside.” The “change” is the taking of the world, and this hegemony is somehow indisputable. Because of this,

Conrad’s alter ego Marlow has also the ideology of the whites as he was in the Congo. He appears as the representative of them, yet this does not refrain from despising those whites who decide to complicit against Kurtz. In other words, Marlow at the very start of his expedition in the Congo, he was totally in agreement that the natives were exploited and oppressed. Definitely, when he sees that the two “bucks”² have been hit with pain. So, this recommends him to detest the white people to the core. Later, Marlow has a contradiction in terms, as well as, in deeds.

In a celebrated article, “Can the Subaltern Speak” (1985), Gayatri Chakravorty Spivak reveals the reality of imperialism, especially the British one, thus she puts it “In the beginning of the nineteenth century, the British authorities, and especially the British in England, repeatedly suggested that collaboration made it appear as if the British condoned this practice. When the law was finally written, the history of the long period of the collaboration was effaced, and the language celebrated the noble Hindu who was against the bad Hindu, the latter given to savage atrocities” (301).

In these eloquent words, Spivak draws our attention to the role that a “language” plays as an ideology and identity to its own people. The Hindu language, as she professes, is one of the tools that makes celebrations and festivals in India. What make this real is that the existence of British colonialism in India for more than two hundred years; therefore, British oppression is no less dangerous than that of other colonial powers in Africa.

Ideology as a term was born with the French revolution which is used imaginatively and discriminately by sublime and superior nations; however, the hegemonic tactic may be effaced overnight as long as it is constructed on dehumanisation of the other. There are many expressions that are shown ideologically incorrect, e.g. Kurtz’s postscript “Exterminate all the brutes!” (75). Besides, what is derogatory and condemnatory of the ideology of the Marlow’s repetition and confirmation of Mr. Kurtz? Edward Said in *Culture & Imperialism* confirms that “Most readings rightly call attention to Conrad’s scepticism about the colonial enterprise, but they rarely remark that in telling the story of his African journey Marlow repeats and confirms Kurtz’s action: restoring Africa to European hegemony by historicizing and narrating its strangeness” (198).

As an imperialist, it is always the case to have a splendid discourse which wins the audience attention. Imperialism is one of the stations that uses language eloquently and also clearly, for this has an intimate relationship between culture and imperialism. Through the

novel, no one is more fluent than Kurtz. Kurtz is a God-gifted man, an orator, a writer, a musician, a painter, a journalist and a politician. In other words, he is a man who amalgamates between several professions in which it is difficult to find an identical picture like him. In spite of the noticeable hostility between him and the manager, Kurtz makes himself intact and not wanting.

Kurtz is used in the novella as the perversion of idealism; he at the very beginning was an idealistic symbol for integrity and virtue; however, later on he was a self-deceived idealist. Imperialism uses orientalism as an appliance or a tool, but Kurtz uses rhetorical language in order to convey his thoughts and beliefs to the natives of Africa. Having such a language within its flamboyant and colourful means, that, as far as I could see, is one of the methods that a coloniser typically use when they tend to lay control on a particular territory. Not withstanding Kurtz is regarded as “a universal genius,” he is also a “hollow man,” (3) because he has been discovered as a person without social responsibility. T.S. Eliot, in his poem “The Hollow Men” (1925) insinuates that the world is not devoid of cunning people like Mr. Kurtz. Hence, the speaker in the poem’s subtitle echoes that Kurtz is dead referring to Conrad’s famous phrase in HOD that reads “‘Mistah Kurtz- he dead’” which (100).

We are the hollow men
 We are the stuffed men
 Leaning together
 Headpiece filled with straw. Alas!
 Our dried voices, when
 We whisper together
 Are quiet and meaningless
 As wind in dry glass
 Or rat’s feet over broken glass
 In our dry cellar (T.S. Eliot, “The Hollow Men”

2627).

The intervention of these rhythmic and eloquent verses is that to show the reality of men who seem dwelling into slippery land that indicates the collapse of morality and ethnicity. Besides, the “The Hollow Men” are deluding people in which they have created a world of make-believe which has nothing to do with transparency, for in HOD the African natives have tended or are inclined to worship Kurtz as a God. In fact, these natives have deficiency in consciousness and awareness about their being. Living in that society is indeed like living in the glittering of civilisations as Conrad suggests “We live in the flicker” (18). Actually, the myth of the clash of the civilisations has blown and ruined the African’s minds forever. As an illustration for this, we see that the Africans have agreed on to worship Kurtz at the end. Undoubtedly, every

civilisation influences one another. Therefore, moral dilemmas are unstoppably rising one after another. Conrad, even though he is somewhat proud of Kurtz, he employs Marlow to relate something regarding his eloquence, so Marlow impressively says “And he had written it, too [Kurtz’s report]. I’ve seen it. I’ve read it. It was eloquent, vibrating with eloquence, but too high-strung, I think. Seventeen pages of close reading he had find time for! [as if Marlow has to yell out of surprise saying “by Jove!”]...This was unbounded power of eloquence-of words-of burning noble words”(74-75). Here, Marlow is amazed at Kurtz’s flamboyant writing which has moved him all the time since he has decided to escort and read Kurtz’s life as though Marlow intends to impersonate Kurtz’s persona.

Goodness and badness are generally juxtapositions to each other, and they can be applied on all races. In this controversial study, I mean HOD; there are several figures that may take the place of being good or evil. For instance, the Swedish captain is a person who is far from egocentricity because he leads Marlow out of the centre Station as a way to pointing out to the menace that is lurking among the bushes of the Congo. Being good or evil, is not a matter of appearance, shape, or size, but it is a matter of having a good human psyche irrespective of your race, complexion and surroundings. It is noteworthy that the white people have been described with “black souls” and the black people with “white souls.” This entails that the skin colour is not always the criterion upon which one can judge of whether somebody deserves moral ethics(6).

White Souls vs. Black Souls

Again, what is the criterion that measure whether Marlow and Kurtz are good or wicked? The enigma is that they both have been reshaped and influenced under the effect of colonisation, so the answer cannot be straightforward, and it is certainly ambivalent. Nonetheless, Kurtz at the final scene he seems to be blasphemous and a demoralising man. In other words, Marlow and Kurtz are vicious and the African natives are the only kind-hearted, genuine and really civilised people in Marlow’s viewpoint.

Fanon is significant revolutionary writer and critic of the French colonialism in Algeria. He advocates that Africa resembles goodness not badness, particularly in his book *Black Skin, White Masks*. He is influenced of Jacques Roumain (1907-44), one of Haiti’s most respectable writers. Fanon recalls Roumain’s poem regarding Africa, and the poem reads:

Africa I have kept your memory Africa
 You are inside me [something internalized]

Like the splinter in the wound
 Like a guardian Fetish in the center of the village
 Make me the stone in your sling
 Make my mouth the lips of your wound
 Make my knees the broken pillars of your

abasement (Jacques Roumain, 135).

HOD is as animated image within contradictions that have no definite answers. Incidentally, these contradictions are identical to that of human life because in it (HOD) we are inclined to express and experience our thoughts and views which are changeable, yet we proceed to say something else to the contrary. One of the shining figures in this novella is that Kurtz within his irreconcilable eloquence “burning noble words,” and his criminal postscript “Exterminate all the brutes!” (75) These ambivalent words and deeds undeniably exhibit to us the tortuous foundation of the Western Civilisation which is founded upon since the dawn of civilisations.

In fact, in fiction, in particular, novel and short story there is no straightforwardness, for the artist suggests that readers should strive to approach the dimensions and implications of a work or art; therefore, Conrad exemplifies the nature of originality in a work of fiction and argues “The only legitimate basis of creative work lies in the courageous recognition of all irreconcilable antagonisms that make our life so enigmatic, so burdensome, so fascinating, so dangerous, so full of hope’ (128). What has this got to do with that? In fact, if one intends to study the soaked spirits, so to speak of colonialism within the works of literature, this may happen when ever readers increase their engagement’s level in understanding colonisation. As a matter of fact, transformation makes Kurtz to undergo major and dangerous schizophrenia, so he once grasps all talents of professions, and once loses them all in the instant he says “Exterminate all the brutes!”

Lightness and darkness are a controversial symbolism since literature has prolifically used them. These concepts represent the illumination and gloominess. In fact, this symbolism abounds in the novella to stand for different interpretations and insinuations. However, HOD’s title is symbolic and represents the impenetrable gloom caused by the European colonial rules in Africa. One inquires why “Heart of Darkness”? Suggestively, Conrad points out to the place where the colonial rulers have to be held accountable for their darkness and inconvenience caused against the original inhabitants. Darkness usually embodies the colonialist ends in the world, but Conrad in this novella deepens it to convey the havoc colonialism has just erupted.

This technique has been brought into play since ancient times, so from the Anglo Saxon period (1485), as soon as Beowulf’s raids on the enemies. Beowulf is used to stand for lightness while his enemies represent darkness and evil. Imperialism signifies darkness and its impact on Africa including its brutality, suppression and the use of totalitarianism against original people. The more meditation over the narrative, the image of colonialism will be evident. This indicates the melancholy of these ignorant people who live in a scattered way in Africa as if they are homeless people suffering from poverty, illness and to some extent deification of the other. As an example to this, when one turns to the opening of the novel, the images of “brooding darkness” will strike readers.

Lightness is once and for all used to represent the sheer civilisation which aims at civilising not delegitimising people by using several means of torture. Therefore, the African people are the only civilised and cultured humans, since they only beseech for liberty and justice, but this does not abolish being in contact with other civilisations. Invoking the quoted words of Mahatma Gandhi (1869-1948) in the “Heritage for Development: Challenging the Comfort Zone,” an article in the magazine of *This Week in Palestine* by Dr. Norma Masriyye. Masriyye in her article recalls that Palestine longs for peace and security as other nations of the planet and suggests that this can be fulfilled when there will be a removal of the Israeli occupation from the occupied Palestinian territories. She came to conclude her article via a direct quote of Gandhi’s words, and that is to insure the potential of open Palestine to all nations round the globe. Gandhi was one of the great advocates for freedom and peace in the world, and the spiritual leader of India says, “I don’t want my house to be surrounded by walls from all sides and my windows closed. But I want the culture of all the countries to blow on my house with the utmost freedom possible. I refuse to be stormed by any of these cultures” (27).

Nevertheless, I would suggest that Gandhi’s words resemble Conrad’s spirit in terms of the exploited natives in Africa. Conrad’s terms such as “rebels,” “enemies,” and “criminals.” Such terms are clearly to the contrary of the nature and ethics of the identity of the Africans. Kurtz and the manager are depicted as a symbol for darkness shrouds Africa, especially the Congo. This is unlike the treatment of those Negro slaves who were sold and bought as indicated in the introduction of *Black Bourgeoisie* (1965) by Franklin Frazier in “The Impact of Western Civilization.” Frazier condemns that “The Negro slaves, who represented many different tribal backgrounds, had been captured in Africa

during tribal wars and slave-hunting expeditions. They had been herded into *baracoons* on the coast to await the arrival of slave ships” (11).

III. CONCLUSION

There is a huge discrepancy between humanisation and dehumanisation; the latter is that making somebody lose human qualities such as kindness and compassion. It was clear that the African people have been dehumanised and treated as subhuman or placed in chains that are used round their necks as though they are cattle. Marlow observes when “. . . [he] could see every rib, the joints of their limbs were like knots in a rope; each had an iron collar on his neck and all were connected together with a chain whose bights swung between them, rhythmically clinking. . . If you asked him for some idea how they looked and behaved, he would get shy and mutter something about “walking on all fours” (31-45).

In this close depiction, it is evident the derelict and inferior way of treating those poor creatures; they as narrated above are “walking on all fours,” so this, in fact, negates and denounces the human’s attributes. This degrading view is indeed a very cruel and biased against the human nature. Colonisers not only take over their land, but also strongly refuse to accept them as humans. Consequently, there are several marks of oppression throughout this novel that are exclusively fallen on certain and explicit figures.

Eventually, Conrad remains original and innovative, especially in the field of literature, for the novelty and attractiveness of his novels and short stories, particularly HOD which is considered among the most philosophical novels of the twentieth century. Boldly, he succeeded in presenting to us the intricate problems and contradictions of the human psyches. Conrad is undoubtedly an audacious artist who believes and endeavours to reassure us that though of the disastrous and rapacious actions of imperialism, there are certainly auspicious solutions in the near future that will avail humanity with a decent life. Conrad knowingly grabs the attention of his readers in terms of the or deals of colonialism. Yet, as long as colonised people have no acquiescence and acceptability for colonisation’s brutality, soon there will be emancipation and redemption by the leading elite in a society. When the oppressed people will be decolonised and regain their freedom and consciousness? The answer reverberates between the preceding lines. There will be areal “Dying Colonialism” as soon as colonised people knock the doors of liberty and justice. Amin Maalouf’s view in the accordance with imperialist’s fanaticism which brings

about destruction to the world, “But I must remind them [who have no love for religion] that the worst calamities of the twentieth century as regard despotism, persecution and annihilation of freedom and human dignity derived not from religious but from quite other kinds of fanaticism. Some, like Stalinism”(44).

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NOTES:

¹ From now onwards *Heart of Darkness* shall be referred to with the initials HOD.

² Conrad’s usages of certain terms is exclusive for him. Thus, his original terms are enclosed in double inverted commas.

Promoting project-based learning in Chinese large EFL classes: Implementation, challenges and strategies

Yi Wang¹, Jing Wang²

¹School of Foreign Languages, Shandong University of Technology, China

Email: yiwang114@hotmail.com

²School of Foreign Languages, Shandong University of Technology, China

Email: maggiewj@163.com

Abstract — Project-based learning (PBL) has been believed beneficial for effective learning and students' holistic development, in that it requires learners to actively participate and take responsibility in the learning process. While interest and research in PBL is growing, few empirical studies have been found investigating the application of PBL in China, and fewer have explored large EFL classes in Chinese tertiary institutions. This article reports on a longitudinal study of project-based learning in the context of Chinese tertiary language education. It was conducted over an academic semester in a Chinese university with six large non-English major classes. Data for this study was collected through observations, reflective journals, semi-structured interviews, and a follow-up questionnaire. It is hoped that the project can have implications for classroom teachers utilising PBL in similar contexts and researchers continuing exploration in this area.

Keywords — project-based learning, large EFL classes, Chinese universities, implementation, challenges.

I. INTRODUCTION

Project-based learning (PBL) is a student-centred approach of learning which follows three constructivist principles: context-specific, learners actively involved in the learning process, and learning goals to be achieved through social interactions and sharing of knowledge and understanding (Cocco, 2006). It is generally believed that PBL is beneficial for students' holistic development in a number of ways, such as cultivating self-regulation, knowledge-conceptualisation and ability for reflection (Barak, 2012) as well as collaboration skills (Bell, 2010). While PBL has been widely promoted in various contexts, the effectiveness of classroom implementation awards further attention. This paper investigated a Chinese EFL teacher's exploration of PBL in a university large-size class context.

The paper is organised in six sections. Following this introduction, section two reviews relevant literature regarding the concept of PBL and PBL research in China. Section three outlines the research setting, participants, and methods for data collection and analysis. Section four presents key findings, which are further discussed in section five. Finally, section six concludes the paper with key arguments and areas for further research.

II. LITERATURE REVIEW

2.1 Understanding the concept of PBL

The notion project-based learning (PBL) has been defined and interpreted by different scholars in various ways. Some frequently-cited definitions are as follows:

“a model that organizes learning around projects” (Thomas, 2000, p. 1);

“a teaching method that allows students to apply what they are learning and are assessed by demonstrating their knowledge” (Wurdinger, Haar, Hugg, & Bezon, 2007, p. 151);

“a systematic teaching method that engages students in learning knowledge and skills through an extended inquiry process structured around complex, authentic questions and carefully designed products and tasks” (Markham, Larmer, & Ravitz, 2009, p. 4);

“is based on the use of authentic, significant projects, aiming to enhance students' decision-making abilities, curiosity and interests in 'real world' experiences that align with their own interests and vocational aims” (Thinglink, 2015).

2.2 PBL research in China

PBL has been mandated as a key language education approach for tertiary language teaching. According to College English Teaching Guide (China MoE, 2017), tertiary English teaching aims to “to cultivate students' English practical abilities, develop cultural awareness and

communication skills, improve independent learning ability, so as to enable them to use English for study and work". To achieve these aims, the Guide emphasises "teacher-guided and student-centred learning" and suggests that university English teachers should adopt such approaches as "task-based, cooperative, project-based, and inquiry-based learning". Through such methods, the focus of instructional activities is to be shifted from "realising teachers' teaching purpose" to "fulfilling students' learning needs", and to motivate students to change from "passively listening to lectures" to "active inquiry". Wang (2016) adds that for further improvement, teachers should pay attention to "characteristics of the new generation of college students" and adopt appropriate approaches to address their needs.

According to Zhang and Su's review (2018), research into PBL increased significantly in the decade of 2007 to 2017, involving a wide range of contexts at different levels. Major topics and areas covered in this period included learning process, learning activities and foreign language research, and some others dealt with teaching reform, teaching mode, teaching method, and information technology. Although there was a slight decline in the number of PBL studies during the period of 2011-2014, the research went broader and deeper, involving such topics as teaching strategies, learning motivation, learning effect, evaluation rules and team learning and so on. Subsequently, during the years of 2015 to 2017, topics in PBL research was further extended to classroom teaching, learning behaviour, creator education and core literacy.

As pointed out in Zhang and Su (2018), PBL teaching and learning in the western contexts investigates a great deal into students' learning in comparison with traditional curriculum-based teaching, and the most researched setting was higher education (undergraduate level) in such mainstreams as science and engineering. A similar situation was found regarding PBL research in China, which dealt with a number of topics in science and technology disciplines. A notable fact is that although PBL research has gradually emerged in the field language education, a significant gap exists in close examination in the classroom implementation of PBL in large EFL classes.

On the basis of the above review, this paper will address the identified gap, focusing on two questions:

1. How was PBL was implemented in the Chinese large-size EFL classes?
2. What challenges did the teachers encounter in the project implementation and what strategies did they take to cope with the challenges?

III. METHODOLOGY

3.1 Research setting

This project was conducted in a Chinese university which aims to cultivate students' all-round competences and interdisciplinary skills. It was a comprehensive university with leading subjects in science and engineering and English is a more supplementary rather than core subject. Against such a background, for students whose major study is not English, the weekly hours of English teaching were greatly reduced in 2017 compared with ten years before, from six to three hours per week to be specific.

3.2 Participants

Participants were six large non-English major classes (approximately 80 students in each), that is, students who studied English as a foreign language but whose mainstream study were something else. The students, mostly aged eighteen to twenty, were all native Chinese speakers. They came from different faculties of the university, all in their first year, English proficiency at the time of the study approximately between IELTS 4.5 to 5.5. The aim of their first-year study was to prepare for the national College English Test (CET) and then English for Specific Purpose in the second year.

3.3 Methods

Data was collected over a semester. The instruments employed for data collection consisted of reflective journals, photos and video recordings, semi-structured interviews, and a follow-up questionnaire. Data analysis was guided by grounded theory (Glaser & Strauss, 1967) and facilitated by SPSS 1.0.

Reflective journal

During the process, a reflective journal was kept by the researcher to record the implementation of the project and make memos about the challenges and difficulties encountered as well as strategies taken to handle the challenges.

Photos and videos

In the implementation of the project, photos were taken to keep a record of the presentation of the students. Video recordings were applied in the middle and at the end of the project to elicit opinions and feedback from students so as to make adjustments to the project's operation.

Semi-structured interviews

Semi-structured interviews are interviews with open questions to collect data face to face. They were adopted in the middle and at the end of the study to gather feedback from individual students.

Follow-up questionnaire

A questionnaire was utilised at the end of the semester, aiming to obtain information about the learners' opinions and acceptance regarding the implemented project.

IV. FINDINGS

4.1 The project implementation

The aim of the project was to enhance learning interest and encourage active learning and task completion through project presentation and peer evaluation. The project consisted of a series of study activities for students to complete independently and then present in the form of public show. It involved four stages: preparation, presentation, evaluation, and reflection.

In the preparation stage, students were involved in the project by choosing what to show and deciding on how to show it. Because study hours were limited, we could not cover all the units. Students chose to cover some units on the syllabus. At this stage, the teacher first conducted an informal survey about the problems and expectations of students in their English study. Secondly, she introduced the project to students, inviting students to decide whether to participate in the project-based learning, and then what and how to proceed with their study depending on whether their project was accepted or rejected. Thirdly, the teacher posted the project publicly on a QQ Group which was open and accessible to every learner for discussion and adjustments-making. Finally, the teacher invited students' opinions and feedback, based on which adjustments were made to the project draft. Then students, on a voluntary free basis, chose their own task which they were most interested. The rule "First come first served" was applied. Any further questions could be raised later, to be discussed in class or through the online communication tool QQ Group.

There were two rounds of presentations. The first round aimed to stimulate students to do autonomous learning as well as enjoy and maximise learning effect. The content was the peer-teaching of chosen tasks related to the study material that should be covered according to the syllabus, including introduction to major Chinese and Western holidays and peer-teaching of certain units of the textbook. The second round, held at the end of the term, was a talent show. Students were freely to choose anything they wanted to perform, for example, singing English songs, dubbing English films, or a role play.

In the first-round students could only choose from the options offered by the teacher and the tasks closely related to the material that should be covered during this semester. The design of the second round of the project was to encourage students' self-expression through

opportunities for free choices. Students could choose whatever they wanted to present with absolute freedom. Both rounds aimed to stimulate students to learn in an intriguing, informing, involving, interactive and inspiring way.

In the evaluation stage, students were evaluated by both the teacher and their classmates. During the show, the teacher picked ten students at random to take notes and make peer-assessment. In the reflection stage, the teacher and the students reflected upon the benefits and challenges of the project.

4.2 Challenges and coping strategies

During the implementation of the project, three major challenges were encountered. The first one was to get everyone involved in the project. The project was carried out in big EFL classes with about 80 students in each; therefore keeping a balance between individual work and collaborative work in a large class posed the first challenge. According to the results of the informal survey before the implementation of the project, students held different ideas about the collaboration, with some preferring to work in pairs or groups while others preferring to work alone.

In order to get everyone involved and accommodate the needs of students in favour of collaborative work, the project was divided into small learning tasks, the number approximately equal to the number of students, some to be finished individually, some to be finished collaboratively. In this way, all the learners in one class were members of a big team since they worked together for one project; all the learners could do independent study since each task could be treated as an independent task.

The second challenge came from managing the large number of "audience" students and keeping them engaged while only a few were presenting / showing. It was a great difficulty to monitor students in a large size class and keep individual students' attention on their own learning in class. When one learner was presenting, the rest of the class sometimes went distracted. Playing smartphones, dozing off, being absent-minded or distracted by something other than the presentation were very common.

Three strategies were taken to cope with this problem. First, helping presenters to make engaging PowerPoint slides and encouraging them to present in a more attractive way. Secondly, occupying the audience with peer-evaluation by asking volunteers or picking ten students at random to make peer-assessment. As to monitor students' learning in class, allowing students to record the presentation using various self-selected APPs was an effective way.

The third challenge was insufficient time, support and flexibility to apply PBL under the current educational system. The teaching hours, teaching materials, methods, and teaching objectives were strictly prescribed and scheduled, leaving teachers limited time and flexible space to apply PBL. In addition, support from the school was not inadequate either. Students who took part in the project should take the same test as other students taught in the conventional way. This created anxiety in many students that they might be disadvantaged for not having covered all the study materials prescribed in the syllabus.

To meet this challenge, students were required to do a combination of tasks with an item of their own choice and a “must-do” topic from the textbook. As to monitor students’ progress outside the class, some APPs were promoted such as Fun dubbing and Fluent in English, which facilitates students’ daily reading. The reading could be recorded automatically by the apps and students could be evaluated easily through the apps. Apart from this, keeping out-of-class learning support “on” via QQ & WeChat group was proved useful to tackle this challenge.

V. DISCUSSION

The project demonstrated positive impact on students’ learning in a number of ways. One of the noticeable finding was that students’ presenting skills improved. Many of them consciously learnt the strong points from their peers and tried to avoid the mistakes made by other. As a result, students became more interested and confident, which was evident in photos and video recordings showing accomplishments and achievements of the students. Although at the beginning there appeared various problems – for example, some students looked very nervous and not so well prepared, sometimes the prepared Power Point slides did not look good, or their presentation was not logically organised – as the project proceeded, they made great progress, enjoyed and benefited from the PBL approach overall. Their involvement increased, they developed stronger sense of commitment for what they were doing, and then they were inspired to learn more. Their PPT was much better designed, their presentations appeared more logical, clearer and smoother. They appeared more relaxed and confident, engaged better, made more eye contact, and some even interacted with the audience with very smart questions. In brief, the project allowed students to obtain knowledge more related to real life and apply skills in classroom learning.

In addition, the project allowed students’ decision making / individual choices on the ‘what’ and ‘how’ about learning, made learning more interesting, provided

opportunities for students’ active ‘learning by doing’, empowered students by letting them be ‘the sage on the stage’, allowed students to evaluate their own work (self or peer), enhanced students’ willingness to learn (more and harder), and built up students’ confidence, especially in public speaking & presenting). The extracts below illustrate these points.

S1: It’s interesting. It’s different from the way I learnt English before. I think it’s good. Every one can practice. I learned a lot.

S2: This project gave everyone an opportunity to present. We learned how to make a good presentation. We now understand how hard our teacher works. I will study harder.

S3: Although I spent a lot of time preparing, I still felt nervous. However, I’m more confident than before. I think I can do better next time.

S4: Learning this way is more fun. It’s kind of autonomous learning and we had to do a lot by ourselves, but it pushed me to learn more.

S5: It improves all kinds of skills...It’s good for our future employment. Through participating in the project, I learn how to make plans, how to monitor and assess my learning. I enjoy this kind of autonomous learning.

Current literature in relation to PBL research in China mostly focuses on comprehensive practical courses and its emphasis is more on theoretical construction than specific application of real-life contexts. Most of the research has been based on overall teaching design, while less attention has been paid to in-depth study of the interaction between teaching and learning (Li & Zhang, 2017). As a result, research on the implementation process of PBL has been limited. Against this backdrop, the PBL implementation in this study shows that that intrinsic motivation and extrinsic support play a significant role in the development of students’ independent learning in the context of large EFL classes. As revealed in the data, students who were strongly motivated were more involved in the project and better prepared for their study task; they achieved higher marks in the final examination as well as in English language proficiency tests, such as CET Band Four or Six and IELTS. Therefore it is vital to make efforts to genuinely stimulate students’ intrinsic learning motivation for their long-term learning and personal development.

The project makes valuable contribution to the current PBL research in China. First, the project draws much attention to specific application of PBL in concrete classroom teaching environment, and further refines research on the implementation process of PBL teaching. Secondly, the intervention of teachers is significant and

indispensable. A large number of students explicitly expressed the importance of the teachers' role in the implementation of their projects. Thirdly, this contributes to the PBL literature a rare empirical study of an EFL teacher researcher's application of PBL in such large EFL classes in Chinese tertiary language education. Both the overall design and its specific operational strategies provides practical implications for teachers working in other related contexts.

VI. CONCLUSION

The project in this paper has exemplified the PBL approach in large Chinese EFL classes. Results of the study suggests that PBL in such a context is feasible, enjoyable as well as beneficial. The project was well received by most of the students, who expressed a positive attitude towards the new way of learning. The project showed value in arousing students', helping them build confidence, practicing skills for future learning and working, and improving the students' motivation. The project developed awareness of learner autonomy by allowing students to decide 'what' and 'how' to learn, providing opportunities for students' active 'learning by doing', empowering students by letting them be 'the sage on the stage' and encouraging students to evaluate their own work through peer evaluation. Further, the study, through exploring the challenges that might hinder the implementation of PBL, emphasises that the role of teachers is significant and indispensable. Teachers' perceptions, beliefs and practice about PBL deserve further attention and research, and teachers' professional development in this area also needs further promotion and action.

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Gandhi and U. VE. Swaminatha Iyer – Absolute Altruists

Dr. S. Padma Priya

Assistant Professor, Department of English, Adaikalamatha College, Vallam, Thanjavur, Tamilnadu, India

Abstract— This research article proves that Gandhi and U.Ve.Swaminatha Iyer led an altruistic life. Gandhi aptly named his autobiography 'My experiments with truth'. U.Ve.Sa named his autobiography 'The story of my life' No Indian can forget Gandhi and no Tamilian can forget U.Ve.Sa. They became immortal through their service. Gandhi's life consisted of the struggles that he experienced in his cause and he was aptly called 'The father of the Nation'. U.Ve.Sa attained a permanent place in the field of publishing books. His tireless work for the Tamil language earned him the title 'Thamizh Thatha' For Gandhi, life is non-violence. For U.Ve.Sa, life is research. They were role models for the world.

Keywords— *selfless, struggles, luminaries, Herculean, mission, publishing, freedom, teachings, reward, recognition, autobiography.*

Gandhi and U.Ve.Swaminatha Iyer both have rendered a selfless service. These luminaries led an extraordinary life among the ordinary people of this society. Gandhi took great concern for the welfare of the people. U.Ve.Sa concentrated greatly on rejuvenating the slowly disappearing Tamil classical works and making them available for everyone to read it. Kasturiba, Gandhi's wife supported and encouraged him in all his difficulties. Her moral support gave him the strength to withstand the struggles. He has mentioned elaborately about her in his autobiography. U.Ve.Sa worked as a Tamil professor. During weekends, he went for searching manuscripts. He was busy ever. His wife looked after the family and the parents of U.Ve.Sa with utmost care. She gave him a worry free environment at home. Both the luminaries spent little time for their family concerns. It proves their selfless service from their middle age.

Gandhi and U.Ve.Sa never involved themselves in the activities contrary to their conscience. They toiled day and night to achieve in their respective fields. They have accomplished Herculean tasks. They never expected any reward or recognition from anyone. They considered their mission as their duty. They followed the teachings of Gita, 'Do your duty, don't expect any reward'. They executed their duty as a penance. They are noble minded. Patience, honesty and dedication adorned both of them. Gandhi faced many hurdles and insults during the freedom movement of India. U.Ve.Sa faced insults while he went door to door to

collect the classical manuscripts. They ignored the hardships and continued their hard labour.

Gandhi followed the principle of not entering the police station for his personal grievances. He would like to reform the people who harmed him. His policy of pardoning the men has never changed in his whole life. U.Ve.Sa traveled far and wide to collect the palm leaf manuscripts. He never sought profit in his endeavour. Tamil was his breath and life. Tamil was the food for his intellectual hunger. He felt the ecstasy in publishing. Both led altruistic lives. They followed what they spoke. Gandhi's speeches were smooth, emphasized and simple. He spoke carefully and softly. He never aimed at kindling the emotions of the people. He preached what he practised. He started Sevashram in India. His heart wept for the sufferings of the people. U.Ve.Sa planned to set up a library to help the reading public. He spoke so patiently while collecting the palm leaf manuscripts.

Gandhi got monetary help to run his Sevashram from the people. People voluntarily helped him. U.Ve.Sa suffered a lot to publish the Tamil books. After the great hardship only, he got monetary help from some generous people. In all time, both maintained a calm and amiable face. Both practiced nonviolence. While doing service, they never moved emotionally or frantically. Their love and service for humanity are universal. They stood alone like heroes. They faced their hardships alone. They tackled their ordeals alone with a steady mind. While participating in the freedom struggle, Gandhi saw most of the villagers were deprived of

food and dress. So he stopped to wear shirts. He led a humble way of living. U.Ve.Sa got a good position in college. He led a simple way of living. He spent his own money almost for publishing works. His life time aim was publishing rare manuscripts. Both spent less for their personal lives and dedicated more for public life.

Gandhi worked hard even when many riots broke out. When political disorders were staged, he observed fasting for many days. Even though he became weak, he worked tirelessly for the people to leave out violence. U.Ve.Sa traveled many places. Sometimes in the trips, he never got manuscripts. He did not lose hope. He continued his journey with perseverance. Both understood that human experience was a boon to serve others. During freedom struggle, our people had no courage to oppose the British. Gandhi sowed the seeds of non-violence and independence in the minds of the people. Most of the manuscripts were in damaged condition. Many Tamil classics were in oral tradition only. U.Ve.Sa forgot his rest and holidays and gave a complete shape to Tamil literature.

Gandhi's life consisted of the struggles that he experienced in his cause and he was aptly called 'The father of the Nation'. U.Ve.Sa was unable to get the rare books and he had to manage with the worn out palm leaf manuscripts. He attained a permanent place in the field of publishing books. His tireless work for the Tamil language earned him the title 'Thamizh Thatha' Both left a message to the world through their lives. For Gandhi, life is non-violence. For U.Ve.Sa, life is research. They were role models for the world. They did not hide anything from the people's eye. Their life is an open book. Gandhi aptly named his autobiography "My experiments with truth". Their nobility never allowed them to hide anything. No Indian can forget Gandhi and no Tamilian can forget U.Ve.Sa. They became immortal through their service.

By means of doing research in autobiography, the entire humanity is benefited and guided by the personal life of the individual. The readers are sure to be enlightened with the historical, social, cultural, educational and political frame works of that period in a chronological fashion which the author lived and faced the harsh realities of the world. Gandhi boldly declares that he wants to unfold his own experiments in life like stories, even though the provision of autobiography is entirely due to the western culture and custom. U.Ve.Sa was hesitant to write his autobiography. Initially he was only interested in the delineation of his teacher, Mahavidvan Meenakshi Sundaram Pillai. Later he was constrained to write his own. Gandhi's 'My Experiments

with Truth' is of great general interest to many countries. U.Ve.Sa's 'The Story of My life' is of particular interest to philologists, scholars, linguists, historians and grammarians.

Both involved in the arduous task and selfless service of nation and language. Gandhi relinquished his law profession in search of freedom for people. U.Ve.Sa desisted his study of Sanskrit, Telugu and Music in preference to the study of Classical Tamil. From their tireless labour only, the present independent India and Classical Tamil Literature have arisen. Their autobiographies will mould the readers. Knowing the past of great men will make our present and future better. Both proved that emerging from a rich family is not necessary to do service.

The aim of the autobiographical literature is not merely to blow one's own trumpet. These two autobiographies are not with the aim of self-appraisal. Gandhi and U.Ve.Sa openly explained their hurdles. Their dedication for the common welfare of the people, their sacrifice, their determination of surpassing the obstacles and final success are vividly carried out in this research article.

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“Contravening the glory of war” War and Women

Dr. Rashmi Vyas¹, Ms. Shashi Kala²

¹rashmivyas201176@gmail.com

²tailor.shashi16@gmail.com

Abstract— Sean O’Casey (1880-1964) is a playwright who is renowned for championing the cause of victims. His writings exhibit his empathy towards the woes and agonies of the sufferers. In all his plays he has never supported any violent action as the solution to the ailments of the society. He is against the war, violence and bloodshed. Through his realistic as well as anti-heroic play, *The Plough and the Stars*, he has tried to draw attention of the masses to the miserable plight of women who are wives of the war martyrs. This article focuses on the loneliness of women and their pitiable conditions once their men leave for the war in the name of patriotism. The playwright questions the loyalty of these soldiers who neglect their familial duties and forsakes their wives and children to save the honour of their motherland. They fail to value the concrete and run after the abstract.

Keywords— Violence, Easter Rising, Woes, Patriotism, negligence, obligations, turbulence, turmoil.

I. INTRODUCTION

The world has witnessed many tumultuous changes and coercions during the two world wars, the mad race for nuclear armament and finally the abhorrent terror attacks have created insecurity of the existence of human life in this increasingly globalised world. This erratic violence continues to pose threat on the modern world, thereby toppling the very concept of nationalism, which consequently sabotages individuals, families and especially women. Many women have lost their lives, physical and mental health and possessions. One of the bitter truth that one encounters during the wars is miserable plight of women. They are not the active participants of war, yet they suffer a lot. They are the passive victims of war and violence. MacPherson realizes this in *Women and the Irish Nation*: “During the War of Independence (1919–21) women were depicted as passive victims of the conflict...”¹

The play *The Plough and the Stars* expresses Sean O’Casey’s repugnance towards the obsession of war and violence during the Easter Rising and “exposes the human costs of political revolution” (Atkinson 42). The anguishes of women serve the backdrop of the play in order to impel the political doyens to cease fighting during the Easter Rising. Though O’Casey was an ardent supporter of freedom of Ireland and served in various capacities, he hated blood-shedding and killing because it instigated the agonies of women. Whatever had been the political or the economic pretexts of war; women writhed and underwent all the despondent afflictions that war inflicted on them.

The aftermaths of war such as carnage of innocents, destruction of livestock, trapping women inside their homes is stirringly dramatized by O’Casey in the play.

This article points out the cannibalistic acts of war during the Easter Rising and viciousness related to it; Sufferings of individuals, especially the women, the atrocities and mindlessness of the war mongers in Ireland initiated by the nationalists are all evident in the play. It portrays how The Rising had adversely afflicted women who suffered deeply because of the irrationalities of their men. Man are depicted as callous who pays no heed to the women’s emotions and feelings. What matters most for men is their personal goals such as promotion to a higher rank. The despairs of women in the *Plough and the Stars* during the Easter Rising in Dublin are contrasted with the imprudence and conceit of the nationalistic leaders of the Easter Rising.

O’Casey poignantly depicts the gruesome images of Uprising. Gory images of violence in form of gun shots, blood shedding, corpses in streets, smoke, flames, fires, devastations and obliteration of private and public assets, and looting are the heart wrenching scenes of war represented throughout the play. He did not eulogize the soldiers or martyrs of the Rising but instead focused on the impact of war on the non-combatants and innocents and portrayed them as real victims of war. The play is about Easter Rising that devours the society and its men and women who start the war with the sacred motive of restoring their rights rebutted by the colonial masters. The Radical movements or Rising can never be a time being

solution of any problem but it cannot be effective in the long- run. The play ultimately comes to the impact of war on women in particular and the society and humanity in general. Human relationship is the first thing which gets befuddled by wars and risings. Love is its prime prey, and women and children, the love incarnate are its victims. The significant women characters such as Nora, Bessie and Mrs Gogan; their importance is due to their dislike for war. The female consciousness is more interested in productivity and continuity than in killings and revolution. The idea of moving on is very close to the heart of woman. She has deep faith in marital and familial life which is crumbled by socio political and eco political divisions, mishaps and wars. It is woman's ingenuity in compelling and restoring what history tears apart... They, unswervingly or circuitously, refute the claims and beliefs of men. The actions of Men bring in violence and instability whereas women work for non-violence and stability, for culture and spirit. Women are the inconspicuous energy of the society. Men systematically destroy this basic, elemental energy and try to invent an illusionary world of energy of their own in their war machine. This war machine forcibly weans away men from their women and thereby destroys its own inventor. Woman intuitively knows this basic truth of life. Man feels it and wants to lose himself in sharing this creative energy with his woman but his cerebral part or element is so strong that it arouses his ego to go apart in order to enjoy his own creation – the illusionary world of destructive energy of war machine and get destroyed. Mrs. Gogan understands that the world of man is the world of death (The Plough 141). The dialogue between Fluther and Mrs. Gogan is symbolic. Fluther feels "It's only a little cold I have" (The Plough 141). He does not feel that something is seriously wrong with him; man underplays the reality of his world of death. So arrogant is he of his man's power. Only a woman understands where the reality lies. She makes man aware of the danger staring in his face but he will not take care of it as Fluther states saying: "A man in th' pink o' health should have a holy horror of allowin' thoughts o' death to be festerin' in his mind" (The Plough 141). The man might be faint and coughing but he cannot think of death – he must keep it at afar distance from himself. This is his ego speaking. The reality bursts out from the mouth of the woman who knows that the world of man is the world of death.

The woman, Nora is the creative life-force seeking to keep her partner to herself and away from his destructive war thoughts. Nora tries to save her man back from engaging himself in horrendous action.. To Nora, men are mere "babies" who "don't know th' danger o' them things" (The

Plough 148). Man has made the sword but he does not know how to wield it; while using it he has no sense of time and place and there comes his ego.

"a lemon-whiskered oul' Swine" (The Plough 148). So he will have his revenge with the sword. The war-contrivance is so handy that he jumps to it at the slenderest incitement without thinking about the priority of its use and the aptness of time and place. He is ready even to infringe the sacrosanctity of home. So for man nothing is important when overwhelmed by war thoughts – even house and family. His ego must not be touched. He needs to be sensible and only a woman can help him in putting his sword in a sheath so that there can be peace in the home and then in the world – Nora warning him, "If you attempt to wage that sword of yours at anybody again, it'll have to be taken off you an' put in a safe place away from babies that don't know th' danger o' them things" (The Plough 148). She has to remind him "of what's proper an' allowable in a respectable home" (The Plough 148).

O'Casey, in *The Plough*, also points out the Easter Rising as a cause of rift between a wife and a commandant husband and the feelings of wife they are left alone in their houses. Jim and Nora are a newlywed couple but their life is troubled because of the Easter Rising. The scene between Nora, the wife, Clitheroe, the recently promoted commandant, and the Captain reflects women's aversion towards war and the false notions behind it.

Nora conceals the promotion letter from her husband to keep his attention focused on their marital life and to evade him from falling prey to the war monster. She feels wretched because her husband cares only for the Citizen Army, forgetting his own responsibility towards his wife. On hearing the news of her husband's death, she has a miscarriage and she goes insane. she walks in her sleep due to her passionate emotions that bind her to her husband. Men are really like babies who make mess without thinking of consequence. She craves for a peaceful home for her family which in return will spread to the outside world:

"let it end at that, for God's sake; Jack'll be in any minute, an' allowable in a respectable home" (The Plough 148).

She thinks that peace starts at home first and then spreads in the universe. She endeavours to create an atmosphere of peace for her husband, but the atmosphere outside is so violent that it has eradicated peace of home. But Man assumes woman to be just a doll with which he can play as and when he likes without considering her gushes of emotions, without treating her as a sensitive human being. She is expected just to satisfy his urges at his sweet will. He comes home just for this. But still the woman understands her baby. Nora is that understanding woman.

There is this significant long talk between Clitheroe and Nora: “Ay, you gave it up – because you got th’ sulks when they didn’t make a Captain of you. It wasn’t for my sake, Jack” (The Plough 153).

The long talk between Nora and her husband explains the fickleness of relationship that both share. Man is made to understand the significance of love between them. For some time, he is lost in singing the tune of love. But the conceited world of man will not permit him to betray if it knocks at his door and encourages his ego with an allurements of worldly advancement. The man becomes dumbfounded and blinded and forgets her and his love for her. The requests of the woman are outrightly and callously rejected:

VOICE. Commandant Clitheroe, Commandant Clitheroe, are you there? A message from General Jack Connolly.

CLITHEROE. Damn it, it’s Captain Brennan.

NORA (anxiously). Don’t mind him, don’t mind, Jack. Don’t break our happiness. ... Pretend we’re not in. let us forget everything to-night but our two selves!

CLITHEROE reassuringly. Don’t be alarmed, darling; I’ll just see what he wants, an’ send him about his business.

NORA (tremulously). No, no. Please, Jack; don’t open it. Please, for your own little Nora’s sake! (156-57)

Clitheroe gets irritated with Nora’s plea to intervene between him and the call of war. The nature of man favours violence and destruction over peace and happiness, especially when there is remuneration or promotion. Nora’s love and affection is denied and she is thrown away after she has been used.

Clitheroe is selfish and wants to achieve his own desires at the expense of his family. This is what exactly Clitheroe does when the message comes from General Jim Connolly. He pushes his wife to hanker after blood. Nora attempts to stop her husband by all means but he is not going to listen to her words. She burns the promotion letter, but this plan does not work as well. She again pleads to Jack to ignore the knock at the door and pretend that they are not in the house, but she fails again. Clitheroe opens the door for the Captain to get in. The Captain informs him that he has been promoted and that the promotion letter has already been sent to him. In the course of action, one feels sympathetic towards Nora who has been doing her best to prevent her husband from joining the fight. She has been desperately attempting to secure her husband from the viciousness of war. She knows that the death of her husband is the death of the family. They are newly married and she is pregnant. She anticipated that promotion to a commandant is the way to destruction – abjuring the purest creative love leading to peace and tranquillity by breaking

the heart of woman and running after something which is destructive of human relationship and humanity:

NORA flaming up. ... Is General Connolly an’ th’ Citizen Army goin’ to be your only care? Is your home goin’ to be only a place to rest in? Am I goin’ to be only somethin’ to provide merry-makin’ at night for you?

Your vanity’ll be th’ ruin of you an’ me yet. ... That’s what’s movin’ you: because they’ve made an officer of you, you’ll make a glorious cause of what you’re doin’, while your little red-lipp’d Nora can go on sittin’ here, makin’ a companion of th’ loneliness of th’ night! (158)

Nora is hurt for this. But she is indifferent to her own humiliation and pain. No amount of torture can stop her from seeking to save the man from jaws of death. Man is needed for herself and for love. Hence life is not to be offered to death. With this belief, Nora searches for her husband: “All last night at th’ barricades I sought you, Jack. ... I didn’t think of th’ danger – I could think of you. ... I asked for you everywhere. ... Some of them laughed. ... I was pushed away, but I shoved back. ... Some o’ them even sthruke me ... an’ screamed an’ screamed your name” (The Plough 196).

The purest love is beyond a man’s understanding. He can understand only war, destruction and death for these make him manly. This is how he understands Nora’s sentiments: “Are you goin’ to turn all th’ risks I’m takin’ into a laugh” (The Plough 196)? The vainglorious man gets everything from woman. The fact is that he is a man worth the name because of the woman who makes all sorts of sacrifices to make him a man – Nora implores Jack:

“please, Jack. ... You’re hurting me, Jack. ... Honestly. ... Oh, you’re hurting me! ... I won’t, I won’t! ... Oh, Jack. I gave you everything you asked me. ... Don’t fling me from you, now” (The Plough 197).

It is the clash of man’s self-centredness and woman’s selflessness. Once the child learns to stand on his own, he flings himself away from his mother; he becomes vain of his capability if it worries her. Here is the ego of the grown-up man – the Captain Brennan who fiercely addresses Clitheroe, “Why are you beggin’ her to let you go? Are you afraid of her, or what? Break her hold on you, man, or go up, an’ sit on her lap” (The Plough 197).

Now, the vast world is his area of his work and so he must rip himself away from the woman’s lap. He has now grown up too big: “He roughly loosens her grip, and pushes her away from him” (The Plough 197).

He has to adhere to call of war, he must go even if it is dangerous for his life. He calls this fortitude, gallantry and manliness. But only his woman knows the truth. – it is really cowardice that forces the man to war and he has to hide his true feelings and put up a brave face:

Women are helpless before this god of war; they can at best scream and go mad. While the violence is going on, both husband and wife suffer death. That is the one and only one end to which this war leads. It bloats the ego of man and separates the husband from wife and kills their love. That is why it is a murderer - "Murderers, that's what you are; murderers, murderers" (The Plough 205)! War succeeds because man is enslaved in its hand. Only if the man listens to the rationality of woman, the whole situation might change. But the swollen egoist that man is, he would not pay attention to her and accept her love. And that is because he wrongly assumes that he can stand on his own feet whereas the fact is that whatever he is, he is reliant on woman. Man without a woman is nothing; such a man turns destructive "Oh come! You great baby" (131). The adjective great is significant and ironical. It is a jibe at the bloated ego of man who actually is 'baby'.

Clitheroe is arrogant and blind to this reality. Death and destruction follow. To be a hero, he abnegates the love of his wife and accepts war and death. It is the death of no particular man or woman. It is the homicide of humanity and human relationship; the killing of woman and of all the sacred and innocent things of the living world.

Nora and Clitheroe start their life together dreaming of a jauntier life. It is not a bizarre romantic world of which they see and dream. It is a reality of life – the goal of life where they have to move. In moving they come closer to the love, peace, and serenity in Nature. It is the cradle "of happier transports to be" (The Plough 165). Nature is the centre of all creative energy shared by the trees, birds, and bees. They know of no other thing. Only man is aware of war and destruction in violating the principle of Nature.

Man chooses world and thus war and destruction in preference to Nature providing 'happier transports to be'. World is abhorrent of this transport. Thus, when Nora and Clitheroe are singing of this transport 'a knock is heard at the door'. Here one is reminded both of Wordsworth and Shakespeare. Wordsworth in his poem 'The World is Too Much with Us' repents over the destruction of the soul of man by his worldliness; he then wishes to be a Pagan enjoying the beauty and tranquillity of Nature. Man violates these with a vengeance and creates an imbalance in his life. When he moves towards that there is a knock. Significantly the word 'knock' reminds us of the 'knock' at the gate in Shakespeare's Macbeth. It is the gate of hell where innocence has been murdered. Here murderers are knocking at the door making Nora fearful and clinging closely to Clitheroe. She is really apprehensive; murderers are out prowling and may snatch Clitheroe away. And so she anxiously prays "Don't mind him ... Jack. Don't break

our happiness. ... Pretend we're not in. Let us forget everything to-night but our two selves" (The Plough 156)! But murderers must have the man – Clitheroe, to be the victim of the war and thus to be dead. Nature is high and dry; the world with its war-thoughts is all powerful. Nature can elevate birds, trees and bees to a happier world but it is helpless before man who fancies the world with developed with destructive machines. Man is keen to embrace the danger; only woman protests as Bessie confirms it

O'Casey through this play, poignantly makes his audience conscious of the plights, that the women face during war. Women continuously squeal over their men and protest against war begetting destruction. There is Bessie with anger in her heart over "th' poor

Tommies ... me own son, dhrenched in water an' so bloody bked in blood groppin' their way to a shattherin' death, in a shower o' shells" (The Plough 168).

These women cannot think of the bloodshed. Therefore they keep shrieking but nothing happens to save them from these gory sights as debris of war. Woman's frantic cry or pursuit for her man is considered a heinous act to man in the public view. That is, women must not weep or search for their men and they must accept the situation they are caught in. But women they are not so hard hearted– they cannot be kept silent when their men are in peril.

They raise their voices psychotically to be heard as Nora does when she looks for her husband "My Jack will be killed, my Jack will be killed! ... He is to be butchered as a sacrifice to th' dead" (The Plough 184)! Nora again mimes the true nature of woman. She states that "there's no woman gives a son or a husband to be killed – if they say it, they're lyin', against God, Nature, an' against themselves ..." (The Plough 184).

It is a clash of creation and annihilation. The woman is for creation e; the man is for annihilation. Thus the two are not allowed to meet; Nora searches for Clitheroe everywhere and he is not to be found anywhere. The separation of man and woman is the dictate of war. And the woman who is working against this dictate must be dead. Nora goes neurotic and has to die without her man and without a little bit of their happiness in the form of their child.

"I'd been lyin' in th' streets, only for him. ... they have dhruven away th' little happiness life had to spare for me. He has gone from me for ever, for ever. ... Oh, Jack, Jack, Jack" (The Plough 186)!

Another innocent woman looking for her son dies in this world – a world of excruciating torture. She has been a sincere friend to Nora after Clitheroe's murder. She has been with Nora in her bedroom to take care of her because Nora became insomniac and somniloquent. She is a real

victim of this war in spite of her persistent attempt to establish peace. But, she is the one who pays the price for the follies of men. Bessie is assassinated while she has been pushing Nora away from the window. No man was there to help. All are out except for the insane Nora. Blood is pouring out of Bessie and Nora freaks out -. What a wretchedness! Bessie asks Nora for a glass of water to quench her thirst before death; Nora is standstill. Bessie dies singing her death song:

I do believe, I will believe

That Jesus died for me;

That on th' cross His blood,

From sin to set me free. ... (216)

She ceases singing, and lies stretched out, still and very rigid as described by O'Casey. Her horrifying condition is narrated by Mrs. Gogan; Bessie dies, innocence incarnate is killed –

“She feels Bessie’s forehead My God, she’s as cold as death. They’re afther murdherin’ th’ poor inoffensive woman! (The Plough 217)”

Conclusion

The Plough and the Stars was written to remove the preconditioned glories of the Easter Rising as portrayed by the then poets. He is against the gory sights of war and violence because he is sure that it only increases the suffering of women as dramatized through Nora. Her words below are deplorable and make one feel how the woman is really a victim of war and violence: A speech by Nora in The Plough captures the woes of women during the Easter Rising in Dublin:

“Oh, I know that wherever he is, he's thinkin' of wantin' to be with me. I know he's longin' to be passin' his hand through me hair, to be caressin' me neck, to fondle me hand” (185).

Insecurity swamps the whole nation in Dublin; Nora and Bessie are mere examples. These two women and many others suffered a lot due to the fabricated beliefs of nationalism of their leaders. Nora is woeful and the loss of happiness due to loss of her husband poses questions to those who have no humane feelings. There is thus a complete break of the basic human relationship.

Women’s voice for peace is singularly presented in the play through the female characters who strive to restore serenity and steadiness to their homes and their society. They know that peace is first to be established at various levels of existence - home, society and then the universe.

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A Discussion of FinTech's impacts on the Market Structure of China's Banking and the regulation problems

Hanying QI

Ph.D., Department of Economics, Central University of Finance and Economics, Beijing, China.

fly7878@126.com

Abstract— *FinTech has profoundly changed the products, models and institutions of the banking industry. It has also brought many problems while improving banking's performance, which poses great challenge to the banking industry. This paper analyzes the impact of Fintech on China's banking industry and its regulation problems from the perspective of market structure. FinTech has a "head effect" and a "long tail effect" on the market concentration of the banking industry. In terms of market barriers, FinTech has lowered some technical barriers and information barriers and resulting in new access barriers; In terms of finance functions, FinTech has reduced the horizontal differentiation of banking products and strengthened the vertical differentiation of products. Financial supervision should fully consider the changes in the market structure of banking industry and build a coordination mechanism for the competition policy and risk supervision of the banking industry.*

Keywords— *FinTech, market structure, banking industry, banking regulation*

I. INTRODUCTION

The combination of finance and information technology has a long history. At the beginning of the telephone generation in the 1930s, information technology began to play an increasingly important role in the financial services industry. It can be said that the emergence of "FinTech" is a new in the history of the combination of finance and technology. stage. The term "FinTech" (FinTech, the abbreviation of Financial Technology, all of which uses the Chinese translation "FinTech" below) was first proposed by Bettinger in 1972 to represent the combination of banking and modern management science and computers (Bettinger, 1972), but has not received widespread attention from the practical and academic circles. Beginning in the 1990s, "FinTech" became the abbreviation of Financial Services Technology Consortium. After the 2008 financial crisis, FinTech began to receive more attention (Arner, Barberis and Buckley, 2017), which became popular in 2010 (Saksonova and Kuzmina-Merlino, 2017) and was widely used in 2014. The content, form, and impact of FinTech are receiving a lot of attention (Arner, Barberis and Buckley,

2016). With regard to the scope of FinTech, scholars have different definitions from different dimensions. Among them, technical attributes, financial functions, and physical institutions are the three mainstream dimensions (Alt, Beck and Smits, 2018; Gai, Qiu and Sun, 2018).

The combination of finance and information technology can also be divided into three stages, drawing on Arna's (2016) division of the development stage of FinTech. The first stage is the FinTech1.0 era of 1866-1967, that is, the application of analog technology. The financial services industry is mainly concerned with the transmission of information and transactions; the second is the FinTech2.0 era of 1967-2008, which is the stage of digitization of the financial industry due to the development of digital technology and communication; the third is since 2008 In the FinTech 3.0 era, the main performance is that new startups and technology companies use information technological innovation to propose financial solutions, provide financial services to enterprises and individuals, and compete with traditional financial institutions (Arner, Barberis and Buckley, 2016). The impact of current

FinTech on the banking industry is an important manifestation of the third phase of FinTech. At this stage, FinTech not only has internal reform impact on traditional banking institutions, but also promotes the transformation of the banking industry from the periphery, and its intensity and degree are stronger than ever before. These issues have become the focus of financial regulatory reform. Today China is gradually building a functional financial regulatory framework based on prudential regulation and behavioral supervision. Among them, “behavioral supervision” has received more and more attention. How to establish a fair competitive market environment by monitoring the behavior of banking market participants is also an important issue of behavior regulation. From the perspective of industrial organization theory, market structure is a state manifestation of market relations among market entities. It is influenced by market behavior and performance, and also affects the behavior and performance of future market players. Therefore, based on the development of the third stage of FinTech, this paper cuts into the analytical framework of FinTech affecting the banking industry from the perspective of market structure, so as to get a glimpse of the current status of the banking market under FinTech and its corresponding supervision.

II. THE IMPACT OF FINTECH ON CHINA'S BANKING INDUSTRY

There are two main paths for the impact of FinTech on China's banking industry. First, technological and financial innovation factors in FinTech promote innovation and reform the banking industry internally; second, FinTech companies promote the development of the banking industry by competing with traditional banking institutions externally. From the perspective of market structure, FinTech has changed the market concentration, entry barriers and production differentiation of the banking market through the above two paths. As shown in the figure 1, firstly the banking market concentration can be decreased by the entrance of FinTech enterprises and the technological and functional innovation factors of FinTech play a supporting role in this mechanism; the change in barriers to entry in the banking industry is mainly due to the technological aspects of FinTech which has changed the way banks produce method. Productions differentiation is mainly affected by the differences in financial functions, while technology and institutions are mainly support factors for production differentiation. The market structure of the banking industry is closely related to financial stability and market competition. From this point of view, this paper will provide empirical evidence for the formulation of banking regulatory policies.

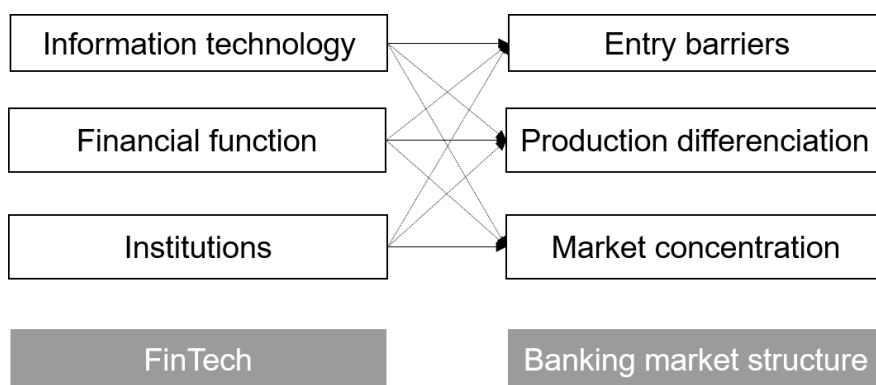


Fig.1 The impact of FinTech on the market structure of banking industry

(1) the FinTech Innovative in traditional banking institutions

Faced with the impact of FinTech and the continued decline in the growth rate of banking financial institutions and profit margins since the financial crisis in 2008, traditional banking institutions have gradually adopted FinTech to

implement services reformation. By digitizing and increasing technology investment, the traditional banks can make up for the gap in financial innovation and compete with other incumbent banking institutions and new entrants such as FinTech companies. For example, domestic banks actively carry out FinTech-related businesses, set up

business departments such as e-banking, network finance or direct banking; or establish network platforms through information technology companies to conduct financial services or support financial services (Zhu Taihui, 2018). Another example is Santander, a foreign company that stands out from the rest of its global banks and invests heavily in technology and innovative solutions. FinTech has helped traditional banks improve efficiency and quality at both technical and operational levels.

China's banking and financial institutions have further developed online banking, direct banking, mobile banking, and open banking models through digital and technological transformation, and are committed to building an open innovation ecosystem. In terms of segmentation business, banking institutions have transformed and upgraded various businesses, such as continuously expanding the electronic payment model, upgrading functions of online banking, mobile banking, ATM and smart POS; online loans are gradually approaching the Internet lending model of FinTech; The sales channels for investment and wealth management are also Internet-based and intelligent; risk control technologies are more intelligent and so on. The expansion of early banking financial institutions was limited by geographical and physical entities, and the penetration rate of Chinese commercial banks was relatively low. According to the World Bank's Iclaves, the accessibility of traditional financial services is available. As of 2015, the penetration rate of China's commercial bank branches is lower than the global average (11.6 commercial bank branches per 100,000 adults). However, the introduction of ATM It has promoted the penetration rate of financial institutions among users. The penetration rate of ATM in China is 76 ATMs per 100,000 adults.

Driven by technologies such as artificial intelligence, cloud computing, and biometrics, traditional Chinese banking institutions are striving to integrate new technologies for service transformation. According to the 2016 Banking Science and Technology Development Awards Project published in the 2017 China Financial Statistics Yearbook, 150 of the 176 winning projects are from various banking institutions, and these banking technology innovation projects involve smart banking and smart services systems, customer relationship management platforms, risk security systems, and more. In addition, major banking institutions

are focusing on the deployment of intelligent outlets. Bank intelligent network technology includes business integrated tablet (including customer dashboard, advanced customer relationship management (CRM) software, digital sales module, auxiliary migration module), interactive teller machine, service terminal, video conference room, interactive welcome screen. The purpose of these technologies is to optimize business processes, improve business process efficiency, attract customer attention and achieve precise marketing. According to the China Banking Industry Service Report issued by the China Banking Association in 2018, the turnover rate of China's banking industry has reached 88.67%, and the number of bank outlets has been nearly 10,000.

(2) The impact of FinTech on the market concentration of the banking industry

Banking concentration refers to the market share occupied by banking institutions. The larger the market share of the first few institutions, the more concentrated the market is. The changes in market concentration are mainly affected by various factors, including pre-industrial concentration, barriers to entry, minimum economic scale, market size, market demand growth rate, and production differentiation. These elements can be divided into two levels of supply and demand, which affect the size and market share of institutions in the banking market. FinTech, by influencing the above factors, changes the market concentration of the banking industry. At the same time, the impact on the market concentration of banking in different bank types, regions and businesses is different.

From the supply side, technology in FinTech has changed the production methods of various institutions in the banking industry. Innovative financial products or services have changed the banking business model. Thus, traditional interbank competition, FinTech companies and traditions Competition among banking institutions has become more intense due to innovations in FinTech. On the whole, the market concentration of the banking industry has declined (Figure 2). New types of FinTech enterprises have entered the fields of payment and loans in a large amount, and the market share of traditional banking institutions has been divided, especially the segmentation of small banks' market share, showing a clear tail effect. In this regard, some

scholars use the data of the degree of electronic banking industry to empirically test the progress of information technology in China's banking industry from 1996 to 2012, reducing the concentration of commercial banks (Jiang Yuelin, 2015). Some scholars have empirically tested that the development of Internet finance in 2006-2016 has a significant negative impact on the share of Chinese commercial banks' assets, and different types of banks have suffered different degrees of impact (Yan Xiaonan, 2018). According to the statistics of the China Banking Regulatory Commission, the concentration of banking industry is also declining. As of the end of 2017, the total number of banking financial institutions in China was 4,532, with total assets of 252.4 trillion yuan. The liabilities were 232.9 trillion yuan, an increase of 8.7% and 8.4% respectively from the beginning of the year. The growth rate of banking financial institutions also began to fall after 26% in 2009. In terms of institution type, the scale of assets is: large

commercial banks, joint-stock commercial banks, rural small and medium-sized financial institutions and urban commercial banks, accounting for 36.8%, 17.8%, 13.0% and 12.6 of the assets of banking financial institutions, respectively. Looking at the concentration of the top five institutions of traditional banking financial institutions from 2003 to 2017, the market concentration of traditional banking financial institutions in China is declining. This aspect is affected by the market-oriented reform of China's banking industry. On the other hand, the rise of FinTech has promoted competition in the banking industry. Traditional banking institutions have been competed by FinTech companies, and the market share of related businesses has been affected. However, since the 21st century, the marketization of the banking industry has continued to advance, and the extent to which FinTech has played a role in the decline in market concentration requires further empirical testing.

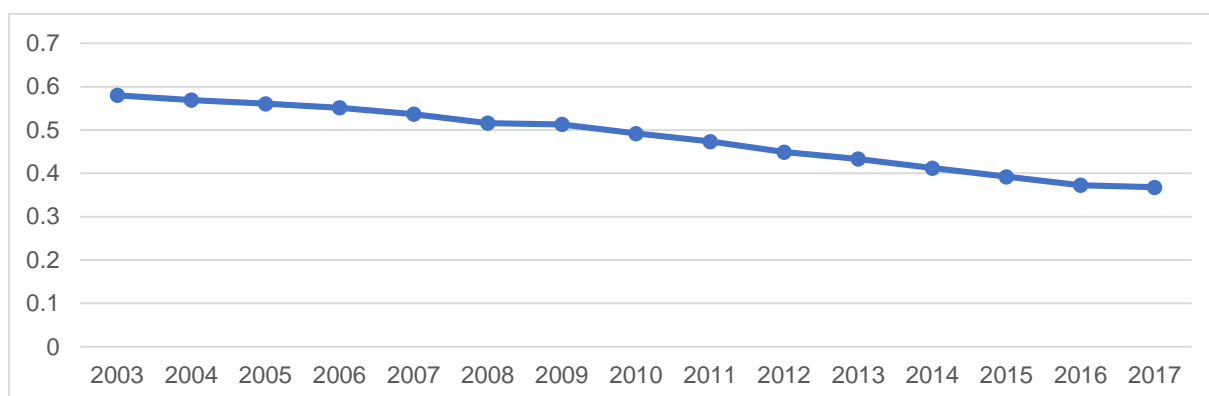


Fig.2: Total asset concentration of the top five large commercial banks in 2003-2017

However, FinTech has some cost effects including economies of scale, scope and network economy. Traditional large banks have expanded their business scope and business diversity in the process of using FinTech, and can use the original strong capital in development. Building a strong FinTech system will occupy a stronger position in the competition of FinTech. In this regard, FinTech has the role of strengthening the market share of large banking institutions and increasing the concentration of the banking market. The market concentration of FinTech enterprises is also gradually increasing, and the market structure is gradually showing a head effect. From the above analysis, FinTech has a certain stratification effect on the banking

market, and the market for banking services is polarized. From the perspective of demand side, consumer demand now for banks mainly comes from information asymmetry, matching asymmetry, transaction costs and other factors in financial transactions, but FinTech can provide better solutions for these needs. It meets the needs of capital supplier and demanders whose needs are efficient, high-speed and secure financial services, and provides multi-scenario and personalized financial services. Emerging banking market players who can meet the above-mentioned needs of consumers can occupy a larger market share. From this perspective, FinTech can help reduce the market concentration of traditional banking

institutions.

(3) The impact of FinTech on entry barriers of banking industry

The entry barriers for the banking industry mainly refer to the relationship between the incumbent enterprises participating in the banking market and the entities entering the enterprise. Banks or financial institutions that attempt to enter the banking industry not only face economic entry barriers and policy entry barriers for general enterprises, but also have unique high social barriers. The foundation of FinTech is the innovation and application of information technology. Therefore, the most obvious changes in the entry barriers of the banking industry are mainly caused by technological changes. Therefore, this part focuses on the impact of FinTech on the entry barriers of the banking economy, and policy. The barrier is not held here. There are mainly two kinds of influence of FinTech on economic barriers to entry. One kind is the change of existing economic barriers, including technical barriers and information superiority barriers. The other is the emergence of new economic barriers.

In terms of technical barriers, the technical barriers of the banking industry are mainly the incumbents' technological advantages of risk management, information processing systems, financial infrastructure, and the cost advantages of these technologies, which require a large amount of human capital and infrastructure construction which prevent new firms from entering the banking industry. However, with the development of FinTech, especially the innovation and development of technologies in information storage and processing such as cloud computing and mobile Internet, FinTech innovation enterprises usually have the characteristics of light asset, virtualization and networking, which are less subject to fixed costs, sunk costs and other constraints. Especially for FinTech innovation companies that started in large-scale technology enterprises and e-commerce enterprises, they can break through the technical barriers of the incumbents' banking from periphery, and use strong technical endowments and user resources to provide corresponding financial services to customers. For small FinTech companies, it is also possible to accumulate online users to conduct financial services through the Internet, and to quickly realize economies of

scale by means of technology outsourcing. On the whole, the prosperity and development of FinTech itself and the verticalization of business have led to a reduction in the technical barriers of the banking industry. Nonetheless there are certain differences between different banking services. For the business areas with low technical content which can be outsourced including network lending, network financing, risk control and so on, the advancement of FinTech has lowered its technical barriers; for the services with difficult and professional technology, financial innovation in science and technology has raised the barriers to entry for new businesses.

In terms of information barriers, FinTech has further reduced the barriers to information superiority in the banking industry and intensified competition in information. Traditional banking institutions rely on their product incompatibility and monopoly position, and have a very strong information advantage. It is difficult for new companies to obtain user information and provide corresponding services in a short period of time. However, in the FinTech environment, new enterprises can use the Internet, big data, artificial intelligence and other technologies to mine the basic information, transaction characteristics and risk characteristics of network users, and provide personalized financial services for individuals or enterprises. Bank institutions form competition. Therefore, FinTech has further reduced the information barriers of traditional banking.

In the new entry barriers generated by FinTech, it is mainly information access barriers. Access barriers are mainly caused by the accessibility of ports when FinTech companies seek to compete with the traditional banks in the process of entering. The control of data by traditional banks and the control of trading ports by FinTech companies. Not all interfaces are open to fair competition. For example, PSD2 requires third-party payment providers to open communication interfaces to banks, which eliminates access barriers on the one hand, but may also enable banks to obtain technical control over FinTech services and adopt fence policies for consumer data (ring-fence).), this in turn makes FinTech innovations banned, competition reduced, and consumer choices reduced.

(4) The impact of FinTech on the production

differentiation of banking industry

Production differentiation is mainly the different characteristics of products in the market. The product characteristics can be mainly divided into horizontal difference characteristics and vertical difference characteristics. For banks, the horizontal difference characteristics mainly refer to differentiated attributes that can satisfy consumers' different direction preferences, such as outlet location, product type, etc.; vertical difference mainly refers to the difference in satisfying consumers' same direction preferences, such as service quality, service efficiency, brand reputation, etc. The differentiation of these product characteristics or attributes is partly due to the fact that enterprises in the market are actively creating in order to gain market power, and on the other hand, they are caused by the external environment. The integration of the two aspects causes changes in the market structure, namely, market share and market concentration. Such changes are part of the analysis of market structure. In recent years, as a strong external shock factor, FinTech has changed the product characteristics and product types of the banking industry.

In terms of horizontal differentiation of banking business, the impact of FinTech has two opposite effects. On the one hand, FinTech has gradually eliminated some of the original production differentiation. The innovation of mobile Internet, Internet technology, cloud computing, artificial intelligence, etc. makes banking institutions to achieve cross-regional remote services through the establishment of internet banking, intelligent network, etc., which improving service efficiency, and thereby broadening the bank's physical business scope, increasing competition among national banking institutions. Consumers have also got instant, fast, cross-regional financial services. From this perspective, the innovation of FinTech has reduced the product differences between banks in the physical area. But on the other hand, FinTech has also increased other product differences, mainly due to production differentiation caused by technological differences, such as software differentiation. Financial institutions will also use fixed assets or intangible assets to provide diversified service products, which will increase the differentiation of banking products. This is mainly a behavioral strategy that banks generate based on the use of the scope economy. To gain

greater market power under the Internet conditions and occupy a larger market share, it is necessary to develop diversified software and provide personalized Products to lock customers. Therefore, the banking industry is gradually moving towards a sales model centered on customer needs. The subjective differences in customer demand have prompted FinTech to create many different business models and service models, demonstrating significant channel differentiation preferences.

In terms of vertical production differentiation in banking, it mainly refers to product differences caused by differences in consumer preferences. In the information age, consumer demand differentiation mainly includes channel preferences, personalized preferences, reputation preferences, and price preferences. Among them, reputation preference and price preference are the more traditional and continuous preference differences of consumers. Therefore, traditional banking institutions have matured competitive means and technologies in this respect. Emerging FinTech enterprises have certain challenges in acquiring reputations and price setting. In response to consumer channel preferences, the banking industry presents a diverse array of financial product innovations. Combining mobile devices, Internet of things and other technologies to provide financial services to consumers through multiple channels, such as through mobile devices to meet consumer demand for mobile consumer investment, IoT technology to meet consumer multi-scenario consumption and investment and financing needs. Differences in consumer channel preferences have further changed the way FinTech companies to acquire customers. In the banking industry, FinTech companies are good at acquiring customers through different channels, and establish a simple, convenient, personalized, transparent and differentiated customer experience. In response to individualized differences among consumers, data technology uses user big data to classify users, thereby providing products with differentiated quality or differentiated prices, and gaining competitive advantage among different customer groups. But this will lead to unfair practices such as user exclusion and price discrimination, and damage consumer welfare. This further raises corresponding requirements for consumer protection.

III. REGULATION PROBLEMS OF CHINA'S BANKING INDUSTRY UNDER FINTECH

With the influence of FinTech, China's banking industry has developed rapidly. However, there are a series of problems in the development process which relating to banking regulation. These issues are related to the stability of the financial system, the guarantee of consumer rights and the fairness of market development. Based on the analysis of changes in the banking market structure in the previous section, this part analyzes and summarizes the problems existing in the banking industry under the influence of FinTech, and raises the challenges faced by the banking industry.

(1) System complexity of network information security issues

FinTech has the attribute characteristics of information technology, so there are risk problems such as technical risks, operational risks, and technical systemic risks. These risks can be summarized as network and information security issues. Information security is the basis of ensuring the innovation and development of internet finance. In addition to the traditional Internet technology risks, it also faces the security risks of new situations, new technologies and new formats. First, the security mechanisms for supporting new technologies such as big data, cloud computing, and artificial intelligence in the banking industry are not perfect. Secondly, new forms of internet finance such as third-party payment and P2P are still in their infancy, and the security management of FinTech enterprises themselves is still in the stage of exploration and discovery, which is prone to unexpected risks. Finally, information technology such as the internet has made the connection between banks and FinTech companies closer, and information infrastructure has become an important part of the banking financial infrastructure, so that the network security problems of information infrastructure will become an important factors of system risks.

Therefore, while the rapid development of internet finance business, the prominent network and information security issues have become an important aspect that hinders the healthy and stable development of internet finance. At the same time, the application of FinTech has increased the relevance of financial institutions and the complexity of the financial system, making these risks more sensitive and contagious. Therefore, with the application of emerging information technologies, people should identify and

supervise risks more quickly and accurately technically.

(2) Network contagion of banking concentration risk

FinTech has made the inter-institutional correlation in the banking industry close and complex. With the change of banking concentration, the performance characteristics of banking concentration have changed accordingly, showing significant network contagion. First of all, the high embedding of FinTech in the banking industry reflects the dependence of banking financial institutions on information network technologies and equipment. The linkages between banking institutions are very close. Therefore, the outbreak and spread of concentration risks will be more immediate due to the network connection. For the sake of speed. Secondly, FinTech enterprises are gradually showing “head effect”, and the market concentration is increasing. The financial fragility of a single large-scale FinTech enterprise will affect the stability of the entire financial industry. Recently, the national regulatory policy has adopted systemically important financial institutions as the focus of monitoring risks, and some large FinTech companies have also been listed as systemically important financial institutions. Finally, FinTech companies at the head of the market usually have stronger economies of scale and scope, that is, they are more inclined to cross-industry operations, product bundle sales, and vertical integration. Although most of the FinTech companies' business targets are “long tail” consumers in the market and even SME institutional users, as a FinTech company with a high market share, it usually has a large number of consumer groups to achieve economies of scale and scope. Therefore, once consumer confidence fluctuates or declines greatly, especially under the information network organization, consumers mostly have multi-homing phenomenon, so it will affect other platforms to which consumers belong, which will lead to regional or large-scale systemic risks. On the whole, the concentration risk or the concentration risk of the organization presents the characteristics of cross-industry, cross-sectoral cross-over, and network infection.

(3) The problems of banking monopoly and competition

On the one hand, FinTech has changed the original barriers to entry, and on the other hand, it has created new barriers to entry. The banking market has shown a situation of monopoly strengthening and excessive competition. The barriers to entry of monopoly power by traditional banking

institutions have been broken by FinTech. A large number of FinTech enterprises have entered various areas of the banking market, but there are differences in the degree of entry in different business areas, and the problems that arise are also different. For business areas with high barriers to entry, FinTech will accelerate monopoly. This is mainly because of the increase in the constraints of technological monopoly, data monopoly, and interface monopoly under the competition of FinTech innovation, which makes the cost of entering new enterprises rise, thereby restricting entry and weakening competition.

For business areas with low entry barriers, FinTech has intensified the level of competition in this area. At present, some FinTech-related businesses with low technical requirements have achieved full specialization and segmentation, such as consumer finance, personal loans, and retail banking, and the barriers to entry in these links have decreased. The decentralized market structure enables small FinTech companies to easily enter and form economies of scale, thereby increasing market competition. However, such institutions can easily circumvent the laws and regulations of financial supervision, resulting in regulatory arbitrage, illegal speculation, and “beating and running”. Especially in the case of China's financial regulatory system construction still needs to be improved, it implies extremely high financial risks. Since the development of the P2P field in 2013, as of 2018, there have been bubble bursting of different sizes P2P platforms, of which 2016 reached the peak, with a total of 1,741 problem platforms. On the whole, the development of P2P is mainly the development of business model, and the requirements for technology are relatively low. The financing of funds can be realized by constructing a platform that conforms to the regulatory qualifications. These institutions lack a professional and complete credit management system, and it is difficult to accurately identify the qualifications of individual users, and there is a very high credit recognition cost. In order to achieve rapid market occupation, expand user share, speculative cash, high interest rates, false targets, self-containment, demolition, and just against the problems have occurred. Regulators face huge regulatory costs in the market where there are a large number of competitive entities. Therefore, for business areas with low barriers to entry, access regulation should be strengthened to avoid

excessive supervision.

(4) the digitalization of unfair competition and its welfare damage

Under the influence of FinTech, the way of inter-institutional competition in the banking industry has become more informational and intelligent. Some unfair competition and anti-competitive behavior have also changed their performance. On the one hand, financial institutions use artificial intelligence, big data and other technologies to analyze the consumption and credit data of individual users, and provide financial products or services with different price scores and different tastes for users with different credit scores and preferences. However, the algorithm technology behind it can also achieve unfair competition behaviors such as monopoly collusion, price discrimination, scene fraud, and the difficulty of definition and recognition becomes more and more. The existing regulations cannot identify and detect this aspect.

On the other hand, with the virtualization of organizations, the traditional differentiated competition relying on physical outlets has gradually faded. Many financial services are provided through the network, and the informationization of service methods and product models has further contributed to the emergence of illegal competition. And the form is more subtle. For example, some FinTech companies or financial institutions through the network to achieve illegal sales, leak customer information, kidnap bank credit, cash withdrawal difficulties, roll money and other misconduct, consumers are difficult to identify in advance. These have caused damage to the stability of the financial market and consumer rights. In this aspect of regulation, there have been provisions that high-risk and high-yield financial products should strictly enforce investor suitability standards and strengthen information disclosure requirements. It is clearly clarified that Internet financial institutions must not provide high-return financial products to customers through explicit subsidies, cross-subsidies or other client funds in a dominant or implicit manner. Highly concerned about the commitment or actual income level of Internet financial products is significantly higher than the project rate of return or industry level. The China Internet Finance Association established an expert review committee to urge relevant departments to evaluate and

determine the unfair competition behavior of Internet finance, and handed the results to relevant departments as a basis for punishment.

(5) Ambiguity of Banking Industry Market Boundary

For traditional financial services, the boundaries between various types of business are clear, and the main responsibility is clear. Although some financial institutions adopt a comprehensive mixed operation, they can clearly distinguish various business entities. However, in the Internet environment, usually a single business requires multiple legal divisions of labor to complete (IMF Task Force and Li Lili, 2017). The financial services finally obtained by financial consumers tend to appear as a single result, and this result may be formed by the division of labor of multiple legal entities and undergoing a complex integration process (IMF Task Force and Li Lili, 2017). For example, P2P network lending needs to break through the limitations of traditional geography, karma and other acquaintances through online credit analysis, online operation and third-party guarantees, online and offline integration, etc., and realize the supply and demand docking between strangers (Li Jizun, 2015).

(6) Information Islanding within the Banking Institutions

With the influence of FinTech, the differentiated advantages of traditional banking institutions relying on competition are gradually weakened, such as geographical advantages and dot density. At present, various banking institutions have launched their own online services and mobile services, providing differentiated network services based on technology to attract and lock customers. Moreover, the same banking institution will develop different types of service platforms according to different types of products, such as credit card business, savings business, and wealth management business, which have different software APPs for customers to use. These phenomena are usually continuation of the organizational model of the original banking institutions, resulting in the use of services in online services to form silos of information. This island exists not only between banks but also between various businesses of the same bank.

IV. CONCLUSIONS

This paper analyzes the impact of FinTech on the market

structure of banking industry and the raising regulation problems of banks in the market structure reform of banking industry. These problems have created enormous challenges to the existing Chinese regulatory system. To address these issues, we have gained some inspiration and proposed corresponding regulatory recommendations.

First, the regulation method should be more scientific, intelligent and international, and then furtherly establish a standardized FinTech standard system. FinTech has given the banking industry a higher technological value and more technological innovations, which has made banking risk issues more technically. Therefore, the corresponding regulatory approach must also have innovative technical tools and corresponding technical governance frameworks, which can intelligently implement real-time supervision. At the same time, information technologies such as the Internet, cloud computing, and big data have greatly reduced the geographical restrictions of financial services. They can not only operate across countries in a country, but also operate across countries around the world. Therefore, these technologies are the core elements of FinTech. There is a need for a regulatory system with an international regulatory approach. At the same time, a FinTech technical standards system should be constructed. Government departments and regulatory agencies need to coordinate and cooperate to develop interoperable and coordinated technical standards to achieve a fair competition environment. The technical standards system includes data, information, business and other aspects, such as technical standards for market access and exit, financial data standards, and information security protection standards. On the one hand, by determining the standard system, it is able to regulate the operation of the FinTech industry, while at the same time promoting information sharing and reducing the data gap, and deepening coordination and cooperation between different regulation administrations. On the other hand, technical standards with interoperability and coordination can promote cooperation of industry entities, and also facilitate cross-departmental collaboration between regulatory authorities, government departments and industries, thereby promoting innovation in FinTech and reducing potential risks in the industry.

Second, build a regulatory model that matches the business model of Fintech. The main purpose of constructing a

regulatory model that matches the business model is to compensate for regulatory gaps. The rapid development of FinTech has produced a large number of start-up FinTech enterprises, and the head effect has become increasingly obvious. At the same time, it has profoundly changed the business model of traditional banking institutions. However, FinTech companies have also shown phenomena of barbaric growth and lack of effective regulatory guidance. Therefore, on the one hand, it is necessary to provide a regulatory infrastructure suitable for the current banking business model, such as a comprehensive credit evaluation system, a systemic risk monitoring system, and regulatory regulations for mixed operations. On the other hand, it should be combined with the characteristics of FinTech and formulate targeted regulatory policies. For example, from the perspective of market concentration, it is recommended to incorporate cross-industry and cross-business concentration risk factors into the systemic risk supervision framework. In terms of access regulation, we should focus on coordinating competition regulation and risk supervision policies. For production differentiation competition, it is recommended to build a competition supervision policy based on supervision technology, and supervise unfair competition caused by FinTech.

Third, on the regulatory framework, a reasonable coordination mechanism between banking competition supervision and other financial regulatory agencies should be established. FinTech has changed the barriers to entry and production differentiation in the banking industry, so the market competition has changed. Banking competition supervision should fully consider the characteristics of FinTech, and be able to scientifically identify and prevent monopolistic problems and competitive chaos brought about by technology and digitalization. The financial regulatory policies should not only ensure the prevention of financial risks and to protect the interests of financial consumers, but also ensure a fair competition environment in the banking market to achieve financial stability. However, neither the existing financial regulatory policy nor the existing competition policy can achieve the goal by one kind of policies, for there is a trade-off between the competition fairness and financial stability. Therefore, it is necessary to construct a coordinated governance structure between financial supervision and competition policy to

achieve stability and fairness in the banking market. For example, building an open and shared banking service system to promote fair competition in the banking market. Open sharing mainly refers to the open sharing of data information, such as consumer credit information. For financial service providers, an open banking system can narrow the information gap, reduce moral hazard, and improve the stability of the banking system. For consumers, an open banking system enables them to call their own consumption data among banks, reduce their conversion costs, and increase the utilization of bank resources.

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Feminism is Love: Structural, Romantic, and Marxist-Feminist Themes in *Pride and Prejudice* and *Les Misérables*

Chutian Weng

Department of English, River Hill, Maryland, United States of America

chutianweng@gmail.com

Abstract—Despite the socially constrictive societies they each lived in, Jane Austen and Victor Hugo demonstrate that Marxist-feminist and related egalitarian beliefs result in stronger romantic relationships. Through the beliefs, actions, and ultimate fates of their characters, Austen and Hugo advocate for matrimonial and broader societal reform. The relationship between feminism and love present in two of the authors' major works—*Pride and Prejudice* and *Les Misérables*—can best be examined by comparing the relationships of feminist couples to those of conforming couples; Elizabeth and Darcy or Marius and Cosette are more feminist and have a stronger relationship than Charlotte and Collins or Jane and Bingley. Ultimately, this research implies that relationships founded on the basis of equality and mutual respect are stronger than those which are not.

Keywords—romantic relationships, feminism, Marxism, *Pride and Prejudice*, *Les Misérables*

I. INTRODUCTION

Authors, scholars, and literary critics throughout history have long noted the idea of the tradition-defying romantic couple. The interconnectedness of love and defiance is especially present as a theme throughout Western literature. While a vast number of works include the theme to some extent, in this research, two relatively different works, Jane Austen's *Pride and Prejudice* and Victor Hugo's *Les Misérables*, including its Broadway musical production, will be analyzed from a feminist and quasi-Marxist lens. This research concept stems from the observation that Mr. Darcy's love for Elizabeth in *Pride and Prejudice* grew alongside her increasingly bold behavior, and that the ultimate fate of couples in both novels is a function of their Marxist-feminist ideology. Furthermore, both Austen and Hugo (and the creators of the *Les Misérables* musical) subtly advocate in favor of these ideologies by determining the final condition of the characters who express or fail to express these ideals. Because fiction authors are the creators of their worlds, they are able to manipulate the fate of their characters as they wish, in effect rewarding characters or couples for their behaviors or beliefs. The Thénardiens, despite their amorality, are an equal partnership and are rewarded by escaping punishment for their scams; however, Fantine is financially dependent on her husband and is punished in the form of the husband leaving and the relationship dissolving. In *Pride and Prejudice*, Elizabeth and Darcy's

forthrightness with each other allows them to avoid the near failure that Jane and Bingley undergo. The correlation between Marxist-feminist ideals and the strength of romantic relationships in *Pride and Prejudice* and *Les Misérables* is best exemplified by contrasting the actions and behaviors of barrier-breaking romantic couples with those of traditional, socially conforming partners.

1.1 Introduction to *Pride and Prejudice*

Jane Austen's *Pride and Prejudice* was published in 1813, nearly six years after she first began writing the novel. In some ways, her novel reflects her world and the English society she lived in—the emphasis on acquiring or maintaining wealth through marriage, for instance, was a very real concern for many members of the higher levels of society. This social class, often referred to as the “landed gentry,” was below the aristocracy, but still able to live comfortably and raise an income without labor by leasing their land to country farmers (Chicago Public Library, 2005). Also true was the upper-class stigma against working for a living; even wealthy professionals and merchants were considered of a lower social class than the landed gentry because they derived their income from labor (Howard, 2004). What was less apparent in Austen's novel, however, was the political turmoil of the time. While Austen's characters live a relatively peaceful life at home and in the surrounding country, Britain was frequently at war, and the “first whispers of feminist and

abolitionist concerns” (Chicago Public Library, 2005, para. 4) were being heard in Europe. Some of this feminism could be seen in Austen’s own life—her first novel, *Sense and Sensibility*, was published with an inscription on the title page noting that the book was “By a Lady,” a parting from the traditional male voices in Regency England’s literary sphere.

1.2 Introduction to *Les Misérables*

The history of *Les Misérables* is much more rooted in the real world. Victor Hugo wrote the novel during his 1850s exile after he denounced the French Napoleon III’s declaration of emperorship. Despite Hugo’s criticism of social institutions (absolute monarchy in particular), the 1980 musical adaptation and 2012 musical film both focus more on the individual passions and conflicts that shaped the story (Gossard, 2013). Centered around the events of the June Rebellion of 1832, *Les Misérables* and its themes of justice and redemption seem to be unrelated to a discussion about feminism. However, it is this feature of the work that makes it useful in this research—it is a means of showing that, even while pushing for broad social reform, visionary authors such as Hugo may still hold Marxist-feminist beliefs alongside authors such as Austen. This research and subsequent discussion will focus on the original novel by Victor Hugo, as well as the stage musical (Boublil, Natel, Schönberg, & Taylor, 1995) and the 2012 film (Bevan, Fellner, Hayward, Mackintosh, & Hooper, 2012).

II. FEMINISM AND CLASSISM IN INDIVIDUAL CHARACTERS

2.1 *Pride and Prejudice*

One divisive factor among the characters in *Pride and Prejudice* is that of matrimony. Marriage in Regency England was “considered one of the basic institutions of [the] social structure” (Awan & Ambreen, 2018, p. 668), and along with other social institutions, it was used for socioeconomic purposes. From a modern perspective, marrying for anything but love seems irrational, or, at least, not ideal; for the gentry of Regency England, however, marrying for economic reasons was encouraged. The opening lines of the novel reflect the perceived necessity of the financially-motivated marriage:

It is a truth universally acknowledged, that a single man in possession of a good fortune must be in want of a wife. However little known the feelings or views of such a man may be on his first entering a neighbourhood, this truth is so

well fixed in the minds of the surrounding families, that he is considered as the rightful property of some one or other of their daughters. (Austen, 2003, p. 5)

Marrying for wealth rather than love was no fault of the people, but rather a shortcoming of the society they lived in. Oftentimes, women were financially dependent on men. From a purely Marxist point of view, the men were the primary economic instruments, or the bourgeoisie, and thus wielded power over the rest of society. This power is evidenced by the entailment of Mr. Bennet’s estate to Mr. Collins, the closest male heir, rather than Mr. Bennet’s being able to pass his land down to his own daughters. Even if a woman had property or some wealth of her own, it was common practice for wives to give control of their wealth to their husbands following their marriage (Awan & Ambreen, 2018). The fact that women were financially dependent on men changed their relationship—marriage could very rarely be based on love, and instead must be primarily based on the prospect of financial support. Indeed, scholars argue that women in *Pride and Prejudice* were thus evaluated for their beauty, and men for their wealth (Bajaj, 2017). One could argue that men were confined to this system, too, as judgments were made about them from only their wealth. Elizabeth certainly noted this prejudice or bias of sorts when the ballroom saw Darcy as a “fine, tall person, [with] handsome features, [and a] noble mien” upon hearing of his having “ten thousand a-year” (Austen, 2003, p. 12). But from a Marxist perspective, men are not confined to this system at all, or at least not in the same way women are. Because men typically had control of the money, they essentially dominated the economy and were able to escape or change the system if they wished. Instead of favoring a more egalitarian socioeconomic structure, the richest and most powerful perpetuated the practice of loveless marriage.

The primary female characters in *Pride and Prejudice* have differing views on matrimony—Elizabeth echoes the modern idea of marrying out of love and maintaining one’s core identity, while Jane, Charlotte, and Caroline Bingley all conform to the social norms for women regarding marriage. By marrying Mr. Collins to maintain her status as a relatively well-off member of the gentry, Charlotte exemplifies the typical marriage of the time. However, in doing so, Charlotte sacrifices her judgment of character and some of her own values (Chang, 2014). While standard, this sacrifice, even though it is made by one of her closest friends, is one that Elizabeth

herself would find unacceptable. She makes no effort to hide her surprise at Charlotte's marriage, exclaiming, "Engaged to Mr. Collins! my dear Charlotte, impossible!" (Austen, 2003, p. 124). Even with extremely limited financial opportunities—either marry rich or be forced to work for a living due to the entailment (Bajaj, 2017)—Elizabeth chooses her beliefs over those of society, as evidenced by her rejection of Mr. Collins's proposal and Mr. Darcy's first proposal. Interestingly, despite these highly unconventional rejections, Elizabeth does not resist the entailment of her family's estate. Perhaps, then, Elizabeth (and Austen) advocate not necessarily for sweeping, radical social reform, but rather for taking the first steps towards a more just society.

Even though Jane is Elizabeth's sister, Jane does not share the boldness of Elizabeth's words and actions. In fact, Jane submits to the social expectation that women should appear emotionally moderate, displaying only a fraction of their affection, if at all. However, the consequences of her actions demonstrate that conforming to male-perpetuated idea of the "perfect woman" will fail—in his letter to Elizabeth, Darcy describes how Jane's "looks and manners were open, cheerful, and engaging as ever, but without any symptom of particular regard" (Austen, 2003, p. 195). Even Elizabeth agrees that "Jane's feelings, though fervent, were little displayed" (p. 205), causing Darcy to believe that Jane was indifferent to Bingley. Jane's complaisance thus has the effect of nearly ruining her relationship with Bingley.

However, Jane and Charlotte are not the only characters who conform; despite Caroline Bingley's mannerisms, she, too, allows her mindset to be determined by what she perceives to be the social norm. Caroline attempts to gain Darcy's favor by echoing his views and behaviors. She assumes an interest in reading only because Darcy does, demonstrating her willingness to change herself for his sake. Her actions reflect the notion that the values of men were what mattered in society, and that women should mold themselves to fit those values (Chang, 2014). Ironically, Caroline criticizes Elizabeth for being "one of those young ladies who seek to recommend themselves to the other sex by undervaluing their own" (Austen, 2003, p. 41), but in reality, that description best suits herself. Caroline, Jane, and Charlotte each represent an aspect of the "traditional Regency-era woman" (Chang, 2014, p. 82), one willing to change themselves to please men. Though Elizabeth's actions may be normal in today's world, they were, at the very least, highly unconventional in hers.

The expectations each of these characters have of themselves and of women in general also indicates their

differences. Due to their relative social statuses, society held men and women to different personal and moral standards. Not only were women expected to conform, but they were also expected to reach an impossibly high bar to be considered "accomplished." H. C. Chang (2014) observes that the conversation between Darcy, Elizabeth, and Caroline about what constitutes female accomplishment is highly distinctive of the morals that set Elizabeth apart from the others. Caroline and Darcy believe that a "woman must have a thorough knowledge of music, singing, drawing, dancing, and the modern languages" (Austen, 2003, p. 40) in order to be considered accomplished. On the other hand, men in Regency England could get by happily simply by being wealthy and kind, as Bingley does. But these double standards do not change Elizabeth's opinions. She is willing to express what she believes, even when socially outclassed by both Caroline Bingley and Darcy. Furthermore, unlike Jane, Charlotte, and Caroline, Elizabeth's words and actions express the feminist idea that women should not be evaluated on the basis of material achievement, and certainly not wholly from the eyes of men.

2.2 *Les Misérables*

Some characters of *Les Misérables* also break class boundaries, but on a more dramatic scale than that found in *Pride and Prejudice*. Many, if not most, of the main characters have different social statuses by the end of the work than they did at the beginning, but two in particular are especially noteworthy: Marius and Javert. Both of these characters actually move within the socioeconomic structure—Marius falls from the aristocratic, inherited wealth of his grandfather to the relative poverty of a young revolutionary, while Javert rises to the position of a prominent officer despite being born in a prison. It would appear that, with this similarity, both men would have similar views on social mobility, class, and prejudice. In their own way, they both despised the societies they came from and changed their own character to suit a different one. However, the key difference between them is that Marius sees class structure less strictly than Javert does. Marius sees no fault in enlisting the help of those from a poorer background, as seen by his interactions with Éponine in both the original novel and in the film, but Javert appears to dislike even the idea of the poor. Perhaps Javert's views are no fault of his own—he was, to be sure, raised in a poorer household, if it could even be called a household, while Marius had all the excessive wealth and sophistry of his grandfather. Given Javert's own experiences, his beliefs should certainly not be condemned at a glance. Still, compare the ultimate fates of Javert, who

has immediate prejudices against Fantine as she appears to be a member of the lower classes, and Valjean, who saves her even though she has no value to him. Valjean dies satisfied, but Javert throws himself into the river when he is unable to reconcile his legalist views with Valjean's later actions. These fates also highlight a central theme of the novel—the responsibility one has to his or her identity, and what experiences, ideas, or social constructs one considers to be a part of that identity. While neither Valjean nor Marius places more emphasis on socioeconomic class as a part of identity than society dictates they should, Javert considers it one of the defining characteristics of a person. In the end, Javert's heightened focus on the imagined relationships between class, identity, and morality—in other words, his reinforcement of class barriers for what he believes to be the greater good—directly results in his suicide.

2.3 Supporting Feminists

Also notable in both *Pride and Prejudice* and *Les Misérables* is the appearance of “supporting feminists,” or characters who, through their relatively feminist views, support the development of romantic relationships. Two such characters are Mr. Bennet and Jean Valjean. Mr. Bennet values Elizabeth's mind and adventurous personality over his other daughters' beauty, reinforcing the idea that women are not simply objects of beauty. Furthermore, Mr. Bennet's only objection to Elizabeth's marriage is his “belief of [her] indifference” (Austen, 2003, p. 364). He understands his favorite daughter well, and rather than marry her off only for her wealth or for the good of the family—as his wife would perhaps have done—he understands that Elizabeth's happiness should be the only primary determinant of her marriage. Valjean, too, cares about his adopted daughter much more than many others in an age in which matrimony for women often had no more emotional significance than a contract had. By rescuing Cosette from the decrepit Thénardier inn and raising her as his own, Valjean shows her that she is worth more than the monetary or social rewards to be gained from an advantageous marriage. The feminist mindset of these two characters becomes only more pronounced when they are compared to Mrs. Bennet, who, through her pursuit of wealth-based marriage, symbolizes traditional matrimony. Mr. Bennet and Valjean are enablers, but of a different kind—only through characters like them are other characters able to express their beliefs. If happiness is a reward given by authors to their characters, then by the end of their respective works, these characters have certainly been rewarded for their actions.

III. THE IMPACT OF FEMINISM ON RELATIONSHIPS

3.1 Elizabeth and Darcy vs. Jane and Bingley

Elizabeth and Darcy as a pair are more feminist than Jane and Bingley, and yet their relationship is stronger. From the beginning, Elizabeth was never afraid to criticize or refuse Darcy, despite her awareness of his pride and his social superiority. Her boldness is evidenced not only by her declining a dance with him, but also, of course, by her refusal of his first marriage proposal. Elizabeth makes her intentions and emotions known, which ultimately results in Darcy's attraction. The proud Darcy that first proposed to Elizabeth is far different from the much more likable Darcy at the end of the book, who has changed himself as a result of Elizabeth's initial rejection. In this regard, Elizabeth wields considerable power. Her “ability to exert positive influence over one of society's most affluent men, Mr. Darcy, offers evidence for a feminist ability to subvert the male-dominated society of Regency England” (Chang, 2014, p. 76). By comparison, Caroline Bingley molds herself to fit what she believes to be Darcy's ideal romantic interest and fails to capture his love; Elizabeth changes Darcy's character and marries him. Jane, on the other hand, exhibits much more traditional values. She never speaks when she is not supposed to, and follows all the social dictates she has been taught. Women at the time were expected to moderate their emotions and not make them overt. Jane understands this norm, but she executes it too perfectly, almost losing Bingley in the process. Especially when compared to Jane's social timidity, Elizabeth's boldness allows her to attract Darcy even without her intentionally doing so. Perhaps Elizabeth herself best describes her feminist actions and Darcy's resulting love for her:

The fact is, that you were sick of civility, of deference, of officious attention. You were disgusted with the women who were always speaking, and looking, and thinking for *your* approbation alone. I roused and interested you, because I was so unlike *them*. Had you not been really amiable you would have hated me for it: but in spite of the pains you took to disguise yourself, your feelings were always noble and just; and in your heart you thoroughly despised the persons who so assiduously courted you. (Austen, 2003, p. 367)

The true power of Elizabeth and Darcy's relationship can be attested to by the fact that the near failure of Jane and Bingley's relationship, due to Jane's conformity, was only remedied by the beginning of Elizabeth and Darcy's own relationship—Darcy's letter.

3.2 Elizabeth and Darcy vs. Charlotte and Collins

The ideologies of feminism are naturally opposed to the traditional marriages of Regency England. A marriage that places more emphasis on wealth and social status inherently places less emphasis on love or a wife's happiness. While in today's world, Elizabeth's marriage is the norm, or at least the ideal, in England at the time, Charlotte's actions were much more logical and common than Elizabeth's were. Charlotte sacrifices her own opinions, her own values, and her own independence—that is to say, a part of her own identity—to abide by the social expectation of marriage for women with little future income. Her relationship with Collins is based on his imagined love for her, while the love between Elizabeth and Darcy is very much real. Darcy was attracted to Elizabeth by her “bold demeanor, unconventionality, and exceptional intelligence” (Chang, 2014, p. 79), thus demonstrating the effect that Elizabeth's feminist behavior had on Darcy. Even initially, Darcy respected Elizabeth—when she refuses him a dance, he remarks that he indeed “do[es] not dare” to despise her (Austen, 2003, p. 52), thus signaling his respect for her feminist-supported actions. In some ways, Charlotte's marriage reflects the ideals of Lady Catherine de Bourgh, who strongly believed in wealth-based marriage. However, as scholars note, “Darcy, fully conscious of his own superior station in life, cannot desist from offering marriage to Elizabeth, twice, thus demonstrating this ‘faultline’ in the ideology reflected by the words of his aunt” (Bajaj, 2017, p. 309). In a stunning reversal of the expectations that class structure and gender norms would suggest, Darcy apologizes to Elizabeth following his rejected proposal and goes to the length of resolving Lydia and Wickham's elopement in an effort to show his generosity to Elizabeth. This is not the proud Mr. Darcy previously known, the Mr. Darcy who so believed in maintaining social structure that he would not even dance with one of a lower class than he—this is a reformed Darcy, Elizabeth's Darcy. The foundations of these couples are highly different. As a result, the marriage between Darcy and Elizabeth is based solely on love; the marriage between Collins and Charlotte is based on anything but. If happiness is any measure at all of success, then both Caroline Bingley and Charlotte Lucas have failed, while Jane's success pales in comparison to Elizabeth's.

3.3 Marius and Cosette

Les Misérables as a whole may allow its characters more social mobility than *Pride and Prejudice* does, as Valjean and Cosette escape poverty, Marius leaves the suffocating high society to join with his revolutionary friends, and even the wealth of the Thénardiens fluctuates throughout the work. Rather than the class differences present between Elizabeth and Darcy when they become a couple, Hugo allows his young couple to stand on relatively similar footing when they fall in love. In other words, as the story of Marius and Cosette begins, they have both already broken class barriers, allowing them to avoid the pain Elizabeth and Darcy both felt when first noting the contrast between their respective social statuses. Similar to Elizabeth and Darcy, however, is the true love between Cosette and Marius. In the stage musical of *Les Misérables*, “A Heart Full of Love” is seen as a romantic love song, not one about financial marriage. Furthermore, in the song, Marius and Cosette are depicted as equals as each of them expresses a yearning to be with the other despite current circumstances. The timelessness and strength of their love may be seen through the song's melody, which is repeated with different lyrics in its reprise after Marius survives the barricade ordeal and Cosette reminds him of her love as he heals and mourns the death of his friends. The equality between them gender-wise is reflected through Cosette's reassurance and support of Marius:

Don't think about it, Marius!
With all the years ahead of us!
I will never go away
And we will be together
Every day. Every day
We'll remember that night
And the vow that we made.
(Hooper, 2012, para. 116)

Similar to the world of Regency England, French society at the time was highly stratified, as seen in almost every scene of both the novel and the film. Presumably, marriages were frequently made on the basis of wealth as well, but the vow of love between Cosette and Marius signifies a deviation from the traditional, male- and wealth-favoring marriage. This bond, based purely on love, gains Hugo's approval—Marius and Cosette's relationship stands the test of time, separation, and, for Marius, recovery after trauma. These lovers express feminist and anti-classist behaviors, albeit less overtly than do the characters in *Pride and Prejudice*. Even so, the triumph and sheer happiness of Marius and Cosette at their wedding is undeniable proof that their love is indeed a love

that could not have formed had either one of them failed to break class barriers.

3.4 The Thénardiens

Interestingly, the Thénardiens appear more directly feminist in their actions than Marius and Cosette do. Despite their general lack of morals, Madame and Monsieur Thénardier are depicted as equal business partners at their inn. In the musical and film especially, not only do they have parts of equal importance in their songs, but they contribute equally to their shady business practices. While it was not uncommon for women to assist their husbands, women at the time rarely had the degree of power and influence over their husbands and their businesses as Madame Thénardier does. In the film, her assertiveness and direct cooperation with her husband demonstrates her unconventionality:

[Stage directions.] Madame Thénardier pretends to accidentally drop a comb from her hair and the customer helpfully picks it up, allowing Madame Thénardier to pick his wallet from a back pocket as he stands up. Monsieur Thénardier takes his coat which allows the couple to see the customer transfer a pocket watch from coat to jacket pocket. (Hooper, 2012, para. 37)

It is only because of this equality, the combined skills of husband and wife, are the Thénardiens able to escape punishment despite their illegal actions. In this regard, they are not like the other couples in that their feminism results in a stronger relationship, but rather it allows them to perpetuate that relationship as free members of society. Unlike Elizabeth and Darcy, they do not necessarily become happier due to their feminism, nor are they necessarily able to maintain their core values (if they have any) by not conforming to societal dictates. However, as their existence is spent just outside the bounds of legality, their ability to avoid punishment by seeking equality within their marriage is a reward in and of itself.

3.5 Éponine and Fantine

Finally, Éponine and Fantine, like Elizabeth and Charlotte, reflect the consequences of conformity or failing to conform. Both women are poorly treated by men—Éponine is seen as a business asset rather than as a daughter by her father, and Fantine was exploited by both her lover and the Thénardiens. Fantine specifically was

financially dependent on her lover, Tholomyès. Although this dependency was common in the era, Fantine is later punished for it when Tholomyès leaves her, forcing her to send her daughter elsewhere and seek employment herself. It is important to highlight the fact that the women in *Les Misérables* depicted as poor and unable to escape poverty—Fantine, Éponine later in the novel, and Cosette as a child—are in their position at least in part due to the actions of a man. Fantine and Cosette were abandoned by Tholomyès and lied to by the Thénardiens; Fantine was later expelled from Monsieur Madeleine's factory. While Éponine's mother doted on her as a child, her father later began to use her as a tool to satisfy his own greed. However, both women are, in a way, redeemed as they break the walls that confine them. Éponine reverses the role of class and gender by sacrificing herself for Marius; in the film, she dies in the arms of the man she loves, satisfied with her actions. Fantine, too, acts well outside of the behaviors expected of her when she spits on Monsieur Madeleine in anger. Even so, Fantine is not punished, but rescued from poverty by Monsieur Madeleine. Ultimately, their feminist actions result in their own emotional salvation.

IV. CONCLUSION

Compared to modern society, the worlds in which *Pride and Prejudice* and *Les Misérables* were written were certainly more constricted. Socioeconomic status and gender were two major determinants of behavior, freedom, and social expectations. The fact that both Austen and Hugo reward their characters who defy these expectations may be seen as an expression of their own yearning for a more egalitarian world. Hugo was certainly no strict aristocrat, and Austen's private letters showed that she "always advised her companions to marry only on the basis of love" (Awan & Ambreen, 2018, p. 672). At the time, such advice was strikingly different from the generally accepted view that matrimony was first and foremost a bond of wealth and reputation. Feminism features in both novels as well, albeit more prominently in *Pride and Prejudice* than in *Les Misérables*. However, neither Austen nor Hugo directly advocated for radical social reform; though both authors showed that relationships formed on the basis of feminism and class equality were stronger than those of couples who conformed, neither author made the relationship between love, feminism, and social class a major theme in their novels. Perhaps, then, it is not only feminism that resulted in the enduring strength of these relationships. If Marius, Cosette, Darcy, and Elizabeth had a chance to speak on the subject, perhaps they would comment that it is a simple

matter of local egalitarianism, a matter of basic respect for the opinions of the significant other. After all, if the marriage of two people is the marriage of their identities, and beliefs, opinions, and behaviors constitute a significant portion of each person's identity, it only makes sense that a mutual and equal respect for each other's core values forms a bond based wholly on love.

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Envisioning Co-Existence: Exploring Responses to Migration in Mohsin Hamid's *Exit West*

Jaspreet Singh

Research Scholar, Department of English, Central University of Himachal Pradesh, Dharamshala (HP), India
jaspreetsivian87@gmail.com

Abstract— Migration is one of the most influential contemporary phenomena. With its Mass effects, migration is shaping the social fabrics, geopolitical positions, and paradigms of the world politics. Literature being a reflection and a product of its surrounding material conditions is also continuously depicting, analysing, comprehending and engaging with the phenomenon of migration. The present paper also aims at exploring the nature of the conflict of native-migrant, and possible alternatives to resolve this conflict as depicted in Mohsin Hamid's *Exit West* (2017). The text deals with the life of a young couple living in an unnamed city of an Asian country facing civil war. The text outlines their migrations due to the outbreak of war in their city. They in search of stable living conditions move from one to another place throughout the world, including Mykoons, London and San Francisco and the US. The text depicts their experiences as migrants in these places. An attempt will be made to analyse the phenomenon of Migration and experiences of Migrants. The study will further explore the narrative of the text to understand the dynamic positions of the characters in a binary framework of native and migrant. The study will extrapolate how the status of being migrant prioritize the ideas of survival. The study will further unravel the struggles and efforts of the displaced human beings to reshape, reorganize their lives in new paradigms, and how displacement is not only limited to physical space but also affects the mental and social spaces. The paper will further investigate the role of harmonious living in the times of such mass level migrations.

Keywords— Co-existence, Harmony, Displacement, Migrant, Marginality, Survival.

INTRODUCTION

Migration is a phenomenon as old as human civilization. It was through migration that human race spread across this globe from the place of their origin. Before being civilized, human race survived as a tramp roaming in the wild forests, mountains, and plains. But in the modern world with particular stringent geo-political boundaries, with the creation of nations and other geopolitical entities, the phenomenon of migration has completely transformed. As Soren Frank declares "twentieth-century age of migration" and this phenomenon has seen further growth in these two decades of the twenty-first century. Frank enumerates multiple factors including "two world wars, regional wars, the process of decolonization emergence of totalitarianism regimes" etc. behind this large scale migration of twentieth and twenty-first century. This flux of refugees, migrants, and exiles have resulted in significant changes in particular societies and on humanity in general (Frank, 1). As with so many other important factors, the phenomenon of migration has been studied extensively in different academic spheres be it History, Anthropology, Sociology, etc. Literature being a product of human activity has reflected upon migration

from various aspects. Many literary works from ancient to contemporary works have depicted migration as a multifarious thematic concern. This depiction of migration and the extensive unravelling of the experiences of migrants through their own writing and through the writing of others in literature paves the way for theoretical constructs like hybridity and diaspora. This paper aims at exploring *Exit West* a novel by Pakistani Expatriate British author Mohsin Hamid for analysing the experience of being migrant, and effects of migration or displacement on natives and migrants, through the response of various characters of the select text.

The beginning of the text indicates towards the recurrence of migration as a major thematic concern. The first meeting of Nadia and Saeed, the protagonist couple, takes place in an unnamed "city swollen by refugees" (Hamid 1). The narrator of the text immediately indicates at one prominent casual of migration war. The city is "still mostly at peace, or at least not yet openly at war" (Hamid 1). Hamid's description of Saeed's residence again echoes this fear of war which from a "slight premium place in during gentler times' turns into 'most undesirable in times of conflict" (Hamid 8). This extrapolation of the

relationship of war and migration echoes through the text, founding family of a Chinese restaurant in which they meet, was “migrated to this city due to WWII” and they have “emigrated further to Canada” after an escalation in the civil war going in their county (Hamid 19). The looming danger of war finds expressions in their realization that “War Soon erode the façade of their building as though it had accelerated time itself, a day’s toll outpacing that of a decade” (Hamid 19). Hamid through referring to the effect of this war comments on contemporary world politics in regard to the refugee crisis. The narrator of text records, for international entities “war, was doing badly” as “unprecedented flow of migrants” and their response to the situation of “building walls and fences strengthening their borders” turning to be futile exercise (Hamid 71). The text intensifies the fear and destruction of war with details of firing, bombing, curfews, killings, etc. The narrator unravels the transformation of routine life when infected with the violence of war. This atmosphere of uncertainty, violence and chaos paves way for the migration of Saeed and Nadia along with many others.

Hamid, with a touch of magic realism, has used the device of ‘magical doors’ for the transportation of his protagonist couple and other migrants. Hamid makes use of this device of magical doorsto avoid the details of physical hardships faced by migrants in their movement from one place to another. Further through this use of ‘magical doors’ he has also tried to depict migration as a universal phenomenon caused by various factors. In the text not only Saeed and Nadia migrate from their city to Greece, England and the United States but there are others also - two Filipina girls moving to Tokyo, A too dark man arriving in Australia etc. These movements of various people belonging to different social hierarchies, from various places symbolise the universality of human migration. Further, these magical doors metaphorically represent shifts in the lives and identities of these migrants. These doors which are full of dark and migrants coming out of these doors represent troubled places in terms of social, political or economic affairs to which these migrants belong. The position of exit points of these doors into dark alleys or into deserted homes etc. represents the new status or the marginality of migrants in these new places.

Another important psychological trait among many of migrants is their desire to preserve their distinctive identity be it cultural or religious; contrary to this few of them try to absorb or assimilate the host cultural milieu. In *Exit West*, Saeed represents the former trait and Nadia represents the latter trait. Saeed turns more

introvert after moving from their native city. He always tries to get associated with people of his community and even after ending his relationship Nadia, he again turns toward another woman from his community. His dressing style becomes more conventional according to his community tradition. He starts praying daily with more devotion. For Saeed prayer serves as a tool to connect with his parents, the narrator recounts, “He prayed fundamentally as a gesture of love for what had gone and would go and could be loved in no other way” (Hamid201). Furthermore, in his quest for the survival of his distinctive identity prayer represents his connection with his roots:

...about being a man, being one of the men, a ritual that connected him to adulthood and to the notion of being a particular sort of man, a gentleman, a gentle man, a man who stood for community and faith and kindnessand decency, a man, in other words, like his father. (Hamid, 200)

Saeed becomes suspicious of other migrants who have also come with them through magical doors. His insecurity as an outside grows more prompts him to own a revolver. On the other hand, Nadia becomes more adventurous, more open towards another fellow human being without holding any bias regarding community, creed, etc. her friendship with the Greek volunteer girl, her association and her active participation in Nigerian migrants who are also living in the same mansion and eventually her relationship with a Cook represents her lineage to assimilate traits of the host culture.

The text also extrapolates about the status of migrants and natives, and further emergence of conflict among those groups. Unnamed city to which Saeed and Nadia belong also faces flux of migration due to the ongoing war in the other parts of their country. Description of those migrants occupying “open places in the city, pitching tents in green belts, erecting lean-tos next to the boundary wall of houses” (Hamid 23) not only expresses their adverse conditions as outsiders to the city. It further contrasts symbolically by turning places of leisure and relaxation of city natives into places of survival for the migrants. Among all this chaos they still try to “recreate the rhythms of normal life”(Hamid 23) depicts the intrinsic intuition of survival in an adversary. Their mixed feelings towards the city as outsiders are depicted as “they stare at the city, with anger, or surprise, or supplication or envy” (Hamid 24). Migrants feeling of being outsidersechoes throughout the text as Saeed and Nadia leaves behind war-torn country and travel to more stable developed countries and as their own status turns into migrants they share the same feelings. Saeed and Nadia after going through a

magical door from the Greek Island of Mykoons find themselves in an empty mansion in London with many other migrants from various parts of the world. Those migrants occupying the house successfully resist the police action aimed at evacuating them from that mansion. The conflict of native and migrant emerges to its full extent when nativist mob attacks these migrants. The atmosphere of fear and uncertainty grips all those living in a mansion. The narrator further recounts the intensification of the conflict and it turns into a movement of, “reclaim Britain for Britain”. Deployment of Army, police and ex-army men as trained volunteers makes the situation worse (Hamid 132) it points out the restrictions has been put on the migrants in terms of movement, work, etc. by metaphorically diving London in light London and dark London. And how the dark London witness acute surveillance, “as drones and helicopters and surveillance balloons” (Hamid 133) prowls in the sky of London. This tension escalates and stays there for many days and both groups remain on the brink of acute violence and bloodshed. The increasing understanding of the need for coexistence put this conflict behind. As the narrator recounts, “perhaps they had grasped that doors could not be closed and new doors would continue to open” and “denial of coexistence” is futile and furthermore they cannot withstand their coming generations if they do that is required for making migrants extinct (Hamid 164). Hamid contemplating upon the sad state of contemporary politics, wars, and crisis extrapolates basic human instinct of survival on any cost in any condition and hopes for a better future:

...the apocalypse appeared to have arrived and yet it was not apocalyptic, which is to say that while the changes were jarring they were not the end, and people found things to do and ways to be and people to be with, and plausible desirable futures began to emerge, unimaginable previously, but not unimaginable now. (Hamid 215)

Through this journey of Nadia and Saeed from this unnamed city to various parts of the world, Hamid encapsulates their changing social, political lineage and how their personalities undergo a holistic transformation. The text not only depicts their migration but by incorporating the same kinds of instances of migration happening in far off places like Australia, Dubai author intends to propound the ideas of migration as a universal phenomenon of our contemporary times. In the text, most of the characters are in movement from one place to another. The text-only brings forth the plight of migrants who are running away from war, violence, uncertainty to

western countries but as a consequence of being migrant, their marginalized status puts them in the same kind of situation.

Exit West is a unique text in its treatment of the phenomenon of migration. Hamid through delimiting migrants experience, their encounters with new cultures, societies and responses of natives emerged out of these encounter provides a comprehensive understanding of the migration in our contemporary times. It further promotes the idea of co-existence and aims at attaining a better understanding of fellow human being by going beyond borders and boundaries. On a philosophical level texts puts forth our human life as a kind of migration as with time our dynamic personalities undergo subtle changes and one never remains the same. The title of the text also intrigues the reader in the at first title seems to refer to the migration of Saeed and Nadia as well as others to the Western Countries. But going deeper it symbolizes the required change in the policy of western countries regarding migrants. It represents an exit from the policy of conflict. It propounds the idea of coexistence as the only plausible solution for the survival and betterment of humanity.

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Reminiscences of Childhood for Confessional Poets

Dr. Tasneem Anjum

Associate Professor & Head, Department of English, Pratibha Niketan College, Nanded. Maharashtra, India.
tasneemanjum1961@yahoo.com

Abstract— Childhood is a fascinating experience for one and all, more so for a poet, as his/her experience as a child, is responsible for the later development in life. Experiences at this stage are raw, emotional, inarticulate—often expressed through gestures and sounds. But the same experience takes on larger meaning after a few years, when they are viewed objectively. Ruminating over the past events, putting the clock back, imagining with intensity and expressing them through a language which is provocative and beautiful; suggestive and intriguing, this nostalgia for childhood is one of the distinctive aspects of confessional poetry. The profile of the baby as 'pure', happy and carefree child without tensions or problems, is pervasively found in their poems. This strain of nostalgia, critics feel, is inevitable as they look at the future as uncertain which does not augur much hope; the present is full of tensions and contradictions, which seem unresolved; as such the poets are tempted. Sometimes forced to look back on their past for recapturing happier moments.

Keywords— Childhood, Nostalgia, Father, Grandmother, Sea, Treasure, Landscape.

Really what keeps us apart
At the end of years is unshared
childhood. You cannot, for instance
(Love Poem for a wife) Ramanujan

As confessional poets, both Sylvia Plath and Kamala Das have drawn concrete images of their childhood in their poems. There is however a striking difference in their response to events in childhood. Kamala Das seems to be much more emotional in her responses than Sylvia Plath. Plath seems to filter or refract her experiences more through the people she knew. As such in Kamala Das, even the landscape acquires meaning and significance as an extension of her memories, so that it externalises her interior sensibility. Kamala Das, thus, used the landscape more effectively in the background, to add a further dimension to her poems.

But, lying beside my grandmother,
Quite often I thought
That I could hear at night
The surf breaking on the shore
(‘Composition’)

The sea imagery is powerful and meaningful because of its association with her grandmother. “Grandmother’s House” at Nalapat makes the title and also the central theme of her poetry. As a child when she could not adjust herself to the boarding school, she was sent to her

grandmother’s house at Nalapat which becomes her ‘paradise,’ she says:

It had been clear to me that my home was broken up for incomprehensible reasons. My mother was living in Malabar while my father stayed at Calcutta. It was not a complete family like everybody else . . . ¹

She could not help falling in love with her grandmother who

. . . was really simple.
Fed on God for years
All her feasts were monotonous
For the only dish was always God
(‘Blood’)

She was the woman who kindled the royal ego of Kamala Das. She always imagined herself to be a born aristocrat and played a ‘queen’ in her dreams and also the plays in which she took part. In later years, after marriage, when she became aware of her middle class life, the nostalgia becomes stronger. The frustration is reflected in the poem:

There was a house now far away where once I
received love. . . . That woman
. . . . You cannot believe, died darling

Can you, that I lived in such a house and was
proud and loved. . . I who have lost
My way and beg now at stranger's door receive
love, at least in small change.
(‘My Grandmother’)

The vital role played by the grandmother was also taken up by ‘Grumpy’ of Plath. When Sylvia Plath was a child, her parents were young and busy in pursuing their academic career or struggling to establish a marital rapport. During these stuffy unloved years, the grandparents made an entry into the childhood world of Sylvia and added “their humour, love and laughter to that too academic atmosphere.”² She was taught to read and write when she barely two and a half years old. Artistic by temperament, the child grew up and was ready to welcome her brother Warren when he was born. Plath’s attachment to her grandmother is evident in the poem—‘Point Shirley’

A labour of love and that labour lost
Steadily the Sea
Eats at point Shirley. She died blessed and I
come by.
Bares bones only pawed and tossed
A dog faced sea.

This poem, ‘point Shirley’ evokes the tragic theme of impermanence of human experience. Plath moves from the general to the particular in the reflection of her own grandmother, prompted, presumably by her visit to their old house which had withstood the hurricane, gallantly.³ The house still stands on the steadily encroaching sea. This brings out her intense sense of desolation and hostility of the natural world against which only her grandmother might have offered protection. This sense of security she found in her grandmother was reinforced by her father’s death. She clings to her more desperately along with grandmother too. There is a fusion of her father and grandmother says Plath’s mother in her preface to *Letters Home*.⁴ Essentially, Plath was her father’s girl. Otto Plath wanted his first child to be a girl. He doted on her and “his love for the child took the form of enthusiastic, scientific, pedantry, so that, a fourth, she was a female imitation of him naming number of insects in Latin.”⁵ Plath adored her father. This gave way to that love/hate relationship and felt strongly that he was solely responsible for her unhappiness later in life. His untimely death, when she was just eight and a half years old made her feel desolate. She curses him for that

Daddy, I have had to kill you
You died before I had time—
Marble-heavy, bag full of God
(‘Daddy’)

Kamala Das and Plath, both the poets, can be termed as child prodigies. They started writing poetry at a very young age. They inherited their literary taste from their mother. Plath remembers her mother reading aloud Mathew Arnold’s “Forsaken Herman”; she responded immediately and intensely. Her first publication appeared in “Boston News Papers” when she was just eight years old.⁶

Here the cricket chirping
In the dewy grass.
Bright little fireflies
Twinkle as they pass.
(‘Poem’)

This is a poem from a child, who is aware of and responsive to her natural surroundings and she later described the subject of this and other early childhood poems as

Nature, I think: birds, bees, springs, fall all those subjects which are absolute gifts to the person who does not have any interior experience to write about. I think, the coming of spring, the stars over head, the first snow fall and so on are gifts for a child, a young poet.⁷

Kamala Das too was barely “Six and very sentimental”⁸ when she started writing poetry. She wrote tragic poems about her dolls which lost their heads and limbs and confesses that “each poem of mine made me cry.”⁹ It was no surprise that she had such intense feelings as she was left to herself. She could not fit into the ‘English’ boarding school or get used to the idea about her mother being lonely and detached and her father so deeply involved in politics. Thus as a first and last resort, she turned to writing. Kamala Das had a fine library at Nalapat and her grand uncle Narayan Menon was a famous poet of his time. The whole atmosphere of the Nalapat house was influenced by Gandhiji. Gandhiji was not considered as a person who fought for our independence alone, but “was considered one among the family members.”¹⁰ In such an atmosphere, the child, Kamala Das, left alone by her, fed herself on poetry.

There is a vivid description of her childhood days in her autobiographical novel *My Story* and a few chapters are devoted to her growing up stages, whereas, Plath's life story starts when she was a teenager.

In *Bell Jar*, she counts upon her experience from that stage, when she won the Mademoiselle prize for her story, which got her a paid-trip to New York and a guest editorship as well. This does not mean that she didn't have any strong feelings about her childhood. Her mother quotes her poems in her collection *Letters Home* ¹¹

My world was warm with April Sun
My thoughts were spangled green and
My soul filled up with Joy, yet gold felt
the shap, sweet pain that only Joy can hold
(‘I thought that I could not be hunt’)

This was the world of Sylvia Plath which had occasional disturbance. This poem was written when one of her favourite paintings got smudged, accidentally, by her grandmother. Her restraint, not to be very sensitive about simple things, took the form of poems which won the admiration of her teachers as well. “Incredible that one so young could have experienced anything so devastating”¹² says her English teacher Mr. Cockett.

Plath grew up with the same restraint which made her a good academician and a creative artist in her later life. For, poetry is a genre where the intense feelings are expressed with maximum restraint. She grew up too hastily. The sea-side childhood was over, although it was recalled later, as a time of remote, perfect happiness:

And this is how it stiffens, my vision of that sea-side childhood. My father died, we moved inland. Where on those nine first years of my life sealed them-selves off like a ship in a bottle—beautiful, inaccessible, obsolete, a fine white, flying myth.¹³

The tragic experience of losing her father was tried to be compensated by her loving and understanding mother; her grandparents who showered all their affection on her, was no compensation at all. The suffering of her beloved father, which she had witnessed in her early stages as a child, had left an indelible mark on her poetry. She wrote a series of poems referred to as “Bee poems” by critics. The heavy Bee Box was like a “coffin” and it was “dark.” The noise of the bees which appealed to her was like “Roman mob” with “unintelligible syllables.” She felt she was “no source of honey” and realized the “bitter position” of hers without her father. All these phrases from her various poems suggest the inheritance of interest of father's Beekeeping.

But, for Kamala Das, childhood was not a disjointed process but a continuous experience. She was scared of growing old and could not accept it till was reminded about it.

My grandmother cried,
Darling, you must stop this bathing
You are much too big to play naked now in the
pond.
(‘The Suicide’)

Growing up was a tragedy for her.

The tragedy of life
Is not death but growth
The child growing into adult
And growing out of needs,
Discovering that the old have lack rimmed nails
(‘Composition’)

Kamala Das never excused her father for putting an abrupt end to her childhood by pushing her into a hasty arranged marriage, when she was just content with tenderness. It shattered all her dreams of childhood.

The excess nostalgia for childhood forms the basis of many poems of both Kamala Das and Sylvia Plath. The sea appears as imagery in most of their poems which they adored and treasured as childhood experiences.

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Indoor Air Microbial Profile of General Hospital in Kudus, Central Java, Indonesia

Yuni Saptorini, Nurjazuli, Mursid Raharjo

Department of Environmental Health, Faculty of Public Health, Diponegoro University, Semarang, Indonesia

Abstract— Microbes in the air found in the form of bioaerosol. Air contaminated with microbes become medium for transmission of disease. This study aimed to identify the profile of airborne microbes in Kudus General Hospital. The study conducted in Kudus Regency, Central Java, Indonesia in 2019. The research used cross sectional design. The number of samples was 30 rooms. The analysis carried out quantitatively and qualitatively to showed the number and types of microbes found. The results showed an average airborne microbes count of 309.6 CFU / M³. The most common bacteria found were *Staphylococcus epidermidis* and *Bacillus subtilis*. The most commonly found fungus was mold (33.3%). The finding of microbes in the air showed that hospital air was polluted and had the potential to the disease transmission. Therefore, the hospital needs to make effective control efforts.

Keywords— air microbial counts, general hospital, microbes, fungus.

I. INTRODUCTION

The hospital environment has a risk to be contaminated with pathogenic microorganisms. Microorganisms can be transmitted from their source to hosts through direct or indirect contact either in the air or through vectors [1]. Regulation of the Minister of Health of the Republic of Indonesia Number 7, 2019 concerning Hospital Environmental Health article 2 states that a healthy environment for a hospital is determined through the achievement or fulfillment of environmental health quality standards and health requirements. One of the environmental health parameters used in hospital environmental health requirements is air quality [2].

Hospitals as one of the public facilities certainly have the potential for microbiological air pollution. This is also supported by activities in hospitals that are very close to microbes. Interaction between visitors can increase the potential for microbial contamination in the air. Droplet in sick patients can sprinkle fluids that contain microbes. A study shows microbes in the air are in the form of bioaerosol where they contribute 5-34% of air pollution in the room [3].

Human health is influenced by various factors including microorganisms that exist in the environment where people spend most of their lives (around 90%) [4]. The study of microorganisms in the air environment in the room is important because it provides information and understanding of microbes found in the hospital environment. The hospital is a place where patients are treated which has an influence on the health of patients who are recovering or contracting infections which can

complicate or improve the patient's condition [5]. Therefore it is necessary to monitor and control indoor air microbes for occupational safety and public health, especially patients in hospitals.

The presence of *Staphylococcus aureus* and *Streptococcus pyogenes* in hospitals is a very serious global public health problem. The most common bacterial skin infections are caused by *Staphylococcus aureus* and *Streptococcus pyogenes*. *Staphylococcus aureus* and *Streptococcus pyogenes* are common pathogens found in hospitals that can cause severe invasive infections [6].

This study aimed to identify the number of airborne microbes and types of microbes at the Regional General Hospital Dr. Loekmono Hadi Kudus. In this study, the types of microbes identified were *Bacillus subtilis*, *Staphylococcus epidermidis*, *Escherichia coli*, *Klebsiella*, *Staphylococcus aureus*, mold and penicillium.

II. METHODOLOGY

This type of research was observational analytic with cross sectional approach. The room to be taken as a sample of 30 samples. The study conducted at the Regional General Hospital Dr. Loekmono Hadi Kudus, Central Java, Indonesia in 2019. The number of airborne microbes defined as the number of airborne microbes at the time the measurements were made at the sampling points determined in this study. The number of airborne microbes measured by omega air test in units of CFU/m³.

The microbes identified were bacteria and fungi. The types of bacteria identified included *Bacillus subtilis*, *Staphylococcus epidermidis*, *Escherichia coli*, *Klebsiella*,

and *Staphylococcus aureus*. The types of mold identified were mold and penicillium. The type of bacteria in the air is also identified based on air conditioning or ventilation. Quantitative analysis used to show the number of air microbes that are indicated. It described by mean, standard deviation, minimum and maximum values. Qualitative analysis used to describe the species of bacteria and fungi found. It described by frequency and percentage.

III. RESULT

The results showed that the types of bacteria found were *Bacillus subtilis*, *Staphylococcus epidermidis*, *Escherichia coli*, *Klebsiella*, and *Staphylococcus aureus*. The average number of *Bacillus subtilis* found was 17.33 ± 8.503 CFU / cm². The average number of *Staphylococcus epidermidis* found was 20.30 ± 15.979 CFU / cm². The average amount of *E. coli* found was $1.20 \pm 2,280$ CFU / cm². The average number of *Klebsiella* found was 4.70 ± 5.025 CFU / cm². The average number of *Staphylococcus aureus* found was 1.60 ± 1.754 CFU / cm² (Table 1). The fungus found was mold and penicillium. Mold was found at 33.3% of the total 30 rooms sampled. Penicillium is found in 10% of the sample (Table 2).

Table 1. Descriptive analysis of types of bacteria

Bacteria species	Mean±Std Dev (CFU/cm ²)	Min - Max (CFU/cm ²)
<i>Bacillus subtilis</i>	17,33±8,503	4-35
<i>Staphylococcus epidermidis</i>	20,30±15,979	5-74
<i>E. coli</i>	1,20±2,280	0-9
<i>Klebsiella</i>	4,70±5,025	0-16
<i>Staphylococcus aureus</i>	1,60±1,754	0-5

Table 2. Frequency distribution of fungus species

Fungus types	Frequency (n)	Percentage (%)
Mold	10	33,3
Penicillium	3	10,0
Negatif	17	56,7
Total	30	100

In air-conditioned rooms the average *Bacillus subtilis* colony was found to be smaller than in a ventilated room. In the air-conditioned room the most microbes found were *Staphylococcus epidermidis* and the least found is *E. coli*. In a ventilated room, the most common type of airborne microbes found was *Bacillus subtilis* and the least found was *E. coli* (Table 3).

Table 3. Bacteria in the Air in a Room Using Air Conditioning and Ventilation

Bacteria species	Mean±Std Dev (CFU/cm ²)	Min - Max (CFU/cm ²)
In air-conditioned room		
<i>Bacillus subtilis</i>	14,53±8,235	4-35
<i>Staphylococcus epidermidis</i>	20,37±15,406	7-74
<i>E. coli</i>	1,42±2,479	0-9
<i>Klebsiella</i>	4,89±5,238	0-16
<i>Staphylococcus aureus</i>	1,47±1,679	0-4
In the ventilated room		
<i>Bacillus subtilis</i>	22,18±6838	12-32
<i>Staphylococcus epidermidis</i>	20,18±17,696	5-69
<i>E. coli</i>	0,82±1,940	0-6
<i>Klebsiella</i>	4,36±4,864	0-16
<i>Staphylococcus aureus</i>	1,82±1,940	0-5

IV. DISCUSSION

Microorganisms that come from the air not only come from humans (including patients), but also are produced by various characteristics of indoor hospitals and outdoor environment sources. The average airborne microbes count was 309.6 CFU / M³. An airborne microbes count of at least 81 CFU / M maksimal and a maximum of 1067 CFU / M³.

The most common types of bacteria were *Staphylococcus epidermidis* and *Bacillus subtilis*. The most common type of fungus was mold. In three different hospitals in Iran, nasal swabs were collected from 163 health workers; 96 were cultured and the results were positive for *S. epidermidis* [7]. In addition, a study conducted in Brazil showed that 2.7% of *S. epidermidis* strains were isolated from hospital treatment waste, indicating a potential risk of spread in the hospital environment [8].

Staphylococcus epidermidis is currently seen as an important opportunistic pathogen. *Staphylococcus epidermidis* is the most common cause of nosocomial infection. In particular, *S. epidermidis* become the most common source of infection found in medical devices. *S. epidermidis* is a bacterium found on human skin, and is likely to cause contamination of medical equipment [9].

The results of this study were in accordance with previous studies which also found *Staphylococcus* sp, *Bacillus* sp, and *Escherichia* sp. The study was conducted by Sivagnanasundaram et al in 2019 where the types of

microbes found in hospitals were *Bacillus* sp, *Micrococcus* sp, *Pseudomonas* sp, *Staphylococcus* sp, *Escherichia* sp, *Exiguobacterium* sp, *Enterobacter* sp, *Staphylococcus* sp, *Sphingomonas* sp, *Massilia* sp, *Kocuria* sp, *Fusarium* sp, and *Aspergillus* sp [10]. Other research conducted at the University of Benin City Teaching Hospital in Nigeria showed that microbes found in hospital airways were *Staphylococcus aureus*, *Staphylococcus epidermis*, *Escherichia coli*, *Proteus mirabilis* and *Bacillus* sp. Fungal isolates found were *Penicillium* spp., *Aspergillus* spp., *Mucor* spp., *Verticillium* spp. and *Candida* spp [11]. In line with this study where *E. coli* was found in air samples, previous studies conducted by Shiferaw et al (2016) showed *Escherichia coli* and *Klebsiella* in air samples in hospital rooms in Ethiopia [12]. Previous studies have shown *E. coli* can be found on aerosols. The survival of *E. coli* in aerosols depends on several factors such as relative humidity (RH), the nature of the gas environment, the solutes in aerosols. *E. coli* can last for hours in aerosol. The fastest death of *E. coli* was found at low humidity (less than 50%) at temperatures of 15 °C and 30 °C, with half-lives of 14 and 3 minutes, respectively. In humid conditions, the half-life becomes longer, about 83 and 14 minutes respectively [13,14].

V. CONCLUSION

The average airborne microbes count was 309.6 CFU / M³. The lowest airborne microbes count is 81 CFU / M³ and the highest is 1067 CFU / M³. The most common types of bacteria are *Staphylococcus epidermidis* and *Bacillus subtilis*. The most common type of fungus is mold. The finding of microbes in the air showed that hospital air is polluted and has the potential to transmit disease. Therefore, the hospital needs to make effective control efforts.

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Edward Said on Intellectuals' Identity and Ideology of Difference

Dr Mohammed S. Abu Elmeaza¹, Dr Mahmoud N. Baroud²

¹Independent Scholar, London, United Kingdom

Email: eclm48@hotmail.com

²Department of English, Islamic University, Gaza, Palestine

mbaroud@iugaza.edu.ps

Abstract—There is no doubt that Said battles throughout his life with an intricate identity conflict which demarcates his views on politics and identity at large. As an intellectual who lives on the crossroad of cultures, and out of a place, that one might call a homeland, he learned painfully to live more than one life and embrace more than one identity. When filiative bonds are out of reach, the affiliative ones might serve the urgency of survival but never take roots in him or create a romantic sense of belonging. It seems exile, and the exilic rootless spirit is so essential to him as an intellectual and his scholarly and political project. The present paper delves into Said's views of the identity of the intellectual as well as identity politics of difference represented in Zionism as a movement of liberation against the Palestinians rights. I argue that in his Canaanite reading of Walzer's *Exodus and Revolution* and the roots of the Jewish identity in Freud's *Moses and the Monotheism*, Said attempts to provide the alternatives to the reductive identity politics and the very 'connected intellectual' that makes it tenable. Arguably, the openness of the Jewish identity and that of the exilic Jewish intellectual is Said's stalwart point of critique.

Keywords—exile, Intellectuals, Jewish Identity, Palestinians, Radical Politics, Zionism.

I. INTRODUCTION

In his interview with the Palestinian intellectual Edward Said in 2000, Ari Shavit, the Israeli journalist in *The Haaretz* magazine remarked that Said sounded very Jewish. Said welcomed the complement with a pride and retorted approvingly: "I am the last Jewish intellectual ... the only true follower of Adorno" (Said,2001:458). Said in this, seemingly, celebratory phrase, which particularly comes in the context of his unremitting call for acknowledgment on the part of Israel as a prelude for reconciliation with the Palestinians, stresses on the exilic identity of the intellectual. Exile, according to Said, is the very notion that defines the Jewish identity historically. In a sense, it is a gesture of privilege and strength. For despite the sorrow and the pain associated with this condition, it enables the exiled to co-exist on the crossroads between cultures and identities. And suggestively, this not necessarily makes one totally receptive or open to cultures or other identities if there is no willed intention to do so. The final note in Said's interview is significant in its appealing resonance, and I believe, it poses a fundamental challenge to the Zionist ideology of difference that claims a pristine Jewish identity. Said takes up the challenge against ideology of difference in his entire oeuvre but this paper focuses on his interesting critical readings of two

works that overtly mobilise the past, *vis-a-vis* the history of Judaism, to serve the radical politics of Zionism as well as the orthodox claim to identity. The first is Said's Canaanite Reading of Michael Walzer's *Exodus and Revolution* (1985). The second is Said's scholarly essay, *Freud and the Non-European* (2003), it critically reflects upon Freud's vision of the Jewish identity in *Moses and the Monotheism*. (1939). The underlying critique of the use of these seemingly religious texts is pointed to the very politics of identity and the ideology of difference that serves it inasmuch as to the intellectual ideological choices and belongings that makes both justifiable.

II. THE CANAANITE READING OF EXODUS POLITICS

As a contemporary interpretation of the Old Testament story of Exodus, Walzer's book *Exodus and Revolution* presents both a new political theory of liberation and a theory for the intellectual's role in society. Said, in his 'Canaanite reading' of the text, (1986) seems very critical of these conclusions that Walzer coaxed out from his reflections on this canonical text. On the one hand, it asserts and justifies the radical politics of Zionism and their approach to the Arab native inhabitant. And on the other, suggests the theorisation of the role of intellectuals

in society, mainly, exemplified by Albert Camus' position towards his own *pied noir* community and French colonialism.

To begin with, Said (as a secular critic) derides the very use of a sacred text as a point of reference for present or future politics. Admittedly, for Said, nothing can prevent the use of a sacred text as an 'appealing work of art' (Said and Christopher 1988,169). Unfortunately, however, Walzer's book didn't add or bring anything outstanding if compared to what has been written on the Bible by other notable literary theorists, such as Northrop Frye, Frank Kermode, Paul Ricoeur and Hayden White (*ibid*). Said noted that Walzer's objective with this adaptation is merely political, for, despite the scarcity of his contribution to Jewish studies, 'the Jewish material' in his text, Said says, 'is made to pull in a chariot of a resolutely political... agenda' (*ibid*:170). Apparently, Walzer's political agenda is to bring justification and legitimation to the radical politics of Zionism and its ideology towards the Palestinians. 'Exodus politics' is Walzer's phrase and distinguishes the Jewish account of deliverance and their political theory of liberation (*ibid*:162). Unlike any other ancient people's revolt for liberation, for Walzer, the Jewish experience is exceptional because it is linear, a continuous history that one can trace 'from Exodus to the radical politics of our time'(Walzer,1985:162-2). Therefore, it stands out as a model, for future liberation movements; from exile to the Promised Land through the wilderness seemingly is the trajectory of exodus politics.

Before delving into what 'exodus politics' entails, let's present Said observation about it, which is worth noting. From the outset, Walzer typically acted as an intellectual who is connected to his own community to a degree that lessens his critical voice and moral judgement. This is not to say that he is parochial in his delineation of the triumphant narrative of Zionism(Said and Christopher, 1988:177), but he willingly ignores the rights of those who happen to be non-Jews. Ironically, after being the majority, for Walzer, those Palestinians, native Arabs, who are trapped in the Jewish state, as he coolly put it in 1972, should therefore be 'helped to leave' (*ibid*: 173). Walzer qualifies 'Exodus Politics' with a number of adjectives, it is 'progressive,' 'moral,' 'linear,' 'secular', and 'Western' and, above all, it is about liberation and not oppression. Noticeably, Said asserts that the power of phrases such as 'national liberation' and 'oppression,' in particular, as well as their provenance, is not Exodus. Rather, they enter the European and American political dictionary in the context of the colonial/anti-colonial encounter, which is to be found in the work of anti-colonial writers, both European and non-European; e.g., Sartre, Debray and Chomsky,

from within the colonial camp, and those of the third world, such as Fanon and Cabral (*ibid*: 170). We also learn from Said that Walzer avoids history in his adaptation (*ibid*:165). In his narrative Walzer adamantly ignores the bloody episode of the historical events of Exodus and of the very exclusivist ideology which Jews then rest on in their treatment of their opponents (*ibid*:166; see also De Ste. Croix 1981). As a secular critic, Said found it difficult to digest adjectives like, 'progressive', alongside the divinely ordained injunction 'thou shalt destroy them'. Walzer calls upon us not to take this literally because, in his theorisation, 'exodus politics' is nothing other than "gradual infiltration" (*ibid*:167). This statement, to be sure, reflects a policy adopted by a branch of Zionism thought be more liberal and progressive (Ben-Gurion, Weizmann) and which is epitomized in Weizmann's phrase, 'another acre another goat,'(Said 1995)rather than in the revisionist Zionism of Jabotinsky-Begin. While this leads us to the whole history of Palestinian dispossession and expulsion and land expropriation by Zionism and later Israel, it suffices here to assert that the strategic consensus for Zionism (Israel later), was, and is still to this day, to get rid of the Palestinians in any possible way, that is 'an unbroken ideological continuity' (Said 2000, 58). Exodus politics, as applied to the Zionist movement, are about establishing a Jewish state, not the state of its citizens(Said 1979, 81–82). So, the exclusionist character of Zionist exodus politics is evident in terms of the rights of both the Jews and the non-Jews. This is precisely what exodus politics entail. A huge corpus of historical evidence written by Israeli, Jewish and Palestinian historians tells us about the systematic dispossessions and the brutal chapter of history that Palestinians endured; Palestinians were massacred, terrorised in 1948, in 1967, and forced to leave their own land so a new nation could be born(Pappe, 2007; Morris, 2004). To say that such separatist, exclusionist and ideological politics are 'exodus politics,' which is a model or a political theory of liberation, is something that demands a great deal of critical scrutiny.

Furthermore, Said is also perturbed at the amalgamation of the 'sacred and profane' (Said and Christopher 1988,167)that Walzer theorises in his exodus politics (Masalha 2013). How secular or realistic a paradigm for 'radical politics' is 'Exodus politics' when it is divinely inspired and buttressed in terms of ideology and language. 'Chosen people,' 'Covenant,' 'Redemption,' 'Promised Land,' in parallel with moral, progressive, liberating, linear, secular, Western, and so on, is the whole ideology that annuls the rights and the claims of all except one, and only one, claim. Interestingly, Said also noted that while

Lewis Feuer, in his book *Ideology and Ideologists* (1975), avers to show the presence of the Exodus 'myth' in all revolutionary ideologies, Walzer insists on the Exodus as being the ultimate revolutionary theory and the most liberating (Said and Christopher 1988, 164). Not only had he failed to spot the shortcomings of this ideology, or that of romantic nationalism which one finds in the work of Frantz Fanon, but he failed to explain why 'Moses's Levites' can be read as the avatars of social democratic leadership, whereas Lenin's vanguard party cannot, despite some, e.g., Lincoln Steffens, who establish the connection between Leninism and Exodus (*ibid*: 163). In this case, one may venture to argue that 'Exodus politics' is nothing but a replica of identity politics in its most extreme and reductive form. To reiterate, it is a national fervour, empowered by a religious, biblical, messianic claim that rests on a history of suffering and victimhood, which, alas, has been exploited— Said refers to writers such as Peter Novick, Tom Segev and Norman Finkelstein (Said 2004, 141)— in order that it can be anchored to an ideology of difference and exclusivism.

Un-connecting "the connected Intellectual": Albert Camus, a case in point

Yet, resulting from this type of politics Walzer presents his notion of the intellectual. Clearly, he holds the virtues of 'connectedness,' which he aptly finds in Camus' commitments to his own French-Algerian community. Said tells us, in an interview with Bruce Robbins in (1998) about a 'factual inaccuracy' in Walzer's use of Camus. Camus was made to seem as though he were an Algerian all his life, supportive of the Algerians' rights, but only when he had to choose between his mother and FLN terrorism, did he choose his own *pieds noirs*. For Said, this is 'a factual lie,' (Said 2001, 337) because Camus is the antithesis to Genet (*ibid*:338), he could not rise over his own filiation. When Camus condemns colonialism in his earlier writings, he did it similarly to Conrad's condemnation of the excesses and the pretensions of the English and the abuses of the Belgians in Africa; he never condemns the very idea of colonialism (*ibid*:337-8). More importantly, one also learns that, in his writings, Camus denies the existence of the Algerian people as a nation, similarly to Walzer and his cohorts who have denied the Palestinian existence as a nation (*ibid*:337-8). Said contends, that such choices are morally precarious and totally unacceptable a position for the intellectual; as a man/woman of thought and enlightenment. To tamper with morals, the universal value of justice and critical judgments for the sake of one's community's interests is not a respectable stance for which intellectuals should opt. "Who is more effective as critic" Said asks Walzer, "a

white South African militant against the regime, or an Afrikaaner liberal urging "constructive engagement" with it? Whom does one respect more, in the accredited Western and Judaic traditions, the courageously outspoken intellectual or loyal member of the complicit majority?" (*ibid*: 175)

Conversely, through Walzer's trajectory, which is implicated in Camus 'realist politics', one is tempted to refer to Benda's *Betrayal of the Intellectuals* (1972), in which he attacks the intellectuals for compromising their callings by succumbing to what he calls 'political passion'. 'Disinterestedness' is the virtue of the intellectual, in his view; which Said applies as 'critical distance' epitomised in the exilic spirit, which is obviously, anchored in 'humanism'. In Said's view, Zionism is a movement of romantic nationalism and Walzer seems to be the ideologically trapped type of "the connected intellectual". To resolve the intellectuals dilemma apropos matters of belongings, solidarity or connectivity Said asserts in his *Representation of the Intellectuals* (1994), on the importance of solidarity on the part of the intellectuals, but he insists that there is 'never solidarity before criticism' (Said 1994). Criticism in this stance, for Said is a humanistic democratic endeavour that offers constructive critique to one's own identity or nation and empowers the intellectual to speak truth to power. Perhaps, one could hoist Said here on his own petard, for his vehement support of Arafat for two decades of his life. To be sure, the intellectual portrait introduced in his *Reith Lectures* applies to him more fittingly after the 1990s when the critical tone of his voice gradually rose to reach an irreversible volume after the Oslo Accord in 1993. To his credit, however, Said was always critical of the Palestinian National Movement, albeit he was variable in tone before and after Oslo. In contrast, Walzer's *Exodus and Revolution* and other books, such as *Just and Unjust Wars* (1977), maintained different standards of criticism, one which is completely apologetic to Israel and another for its critics and even friends. Ronald Dworkin, in his review of Walzer's *Spheres of Justice*, describes Walzer's moral theory as being dependent on what he calls a 'mystical premise' (Dworkin, 1983; Quoted in *BV*:175). As a liberal with left credentials, Walzer seems unsparingly critical of one strand branch of Zionism, as indicated earlier, and in so doing he maintains the elevated image of Israel as being liberal, democratic, progressive and secular. In Walzer's eyes, Israel is always exceptional. One must be reminded again that the Vietnam War in 1967 coincided with Israel's occupation of the West Bank and Gaza and with the annexation of East Jerusalem, but Walzer, asserts that 'Israel is not Vietnam,' (Micheal Walzer and Peretz 1967)

stating a number of differences, from which one comes to the conclusion that Israel is ranked above all criticism.

To recap, in his reinterpretation of the Exodus, Walzer suggests that it is a political theory of liberation which connects the past, represented in the experience of the Jews yearning for liberation, with that of the Zionist project, which aims to reconstitute the Jewish state in the Promised Land. In his view, through tracing its linear connections, exodus politics could serve also as a model for a future movement of liberation. At the same time, he appreciates highly the role of the connected intellectuals who are implicated in the role of Camus and his position regarding his *pieds noir* and French colonialism in Algeria.

III. FREUD AND THE UNRESOLVED IDENTITY OF THE INTELLECTUAL

In his scholarly essay, *Freud and the non-European*, Said reflects on Freud's views on Jewishness in his book *Moses and Monotheism* (1939). Said made a clear case for connections between the exile, diaspora, the unhoused, the cosmopolitan character of the Jewish identity on the one hand, and on the other, the need for Israel to bank on its mixed, non-European past. So as to open up to, reconcile and coexist with other identities which are historically believed to be formative to the very Judaic tradition represented in the identity of its founder, Moses the Egyptian.

Jewishness, as inferred from Freud's reflections, is far from 'shut' or 'open', it is extremely problematic and, according to Said, Freud seems to be "resolutely divided about it". Said even goes so far as to say that Freud is "deliberately antinomian in his belief" (Said, 2003:32). This is akin to Auerbach, who seems to negotiate between the Jewish and European component of his identity (Said, 2004:102). The unresolved identity of Freud, as Yosef Yerushalmi put it, is said to be reflected in his contradictory attitudes toward Jewishness and of Zionism (Said, 2003:36; Yerushalmi, 1993:13).

Notwithstanding Said's notes of critique of Freud's discrepancy, the general blueprint of Freud's spirit is of great use to Said. He held that Freud is irremediably anti-religious and his mobilisation of the Egyptian-ness of Moses' identity as the founder of Judaism, seems to challenge the orthodox claim for a pristine identity and the very 'doctrinal attempt' to put Jewish identity on a "sound foundational basis whether religious or national" (Said, 2003:45). Apparently, and contrary to Theodor Herzl (1860-1904), as Jacqy Chemouni observes, Freud has located the Jewish identity in the realm of the universal (*ibid*: 37). Similarly, to Spinoza and Marx, Freud has an 'uneasy relationship with the orthodoxy of his own

community'. This is squarely related, according to Said, to his "irremediably diasporic, unhoused character" (Said, 2003:53). The exile identity, Said asserts, is not only a Jewish characteristic of identity but became a widespread phenomenon (Said, 2003:53). Here, Said has set the universal spirit of Freud versus the official Zionist claim of a Jewish identity, which was obviously adopted by Walzer as being an intact, exclusive one that is located in a designated specific location. While, on the one hand, Freud asserts that the founder of Judaism is a non-Jew, he further claims that Judaism originated in the realm of an Egyptian, non-Jewish European and he did insist that it began with other identities, namely, Egyptian and Arabian. On the other hand, the official Israeli narrative, as Said put it, sweeps under the rug such significant "complex layers of the past and goes on through legislation and policies in to seal off other identities and histories" (Said, 2003:45).

In short, the spirit of Freud in Said's reflections serves as a call for the Israelis to open out the Jewish identity to its non-European formative backgrounds, whereas the second, in the name of consolidating the Jewish identity politically into a state, pursues the very track of the European/non-European code of difference against the Palestinians, albeit under a new label. Ironically, the Zionists bank on the dichotomies that originated the phenomenon of European anti-Semitism defined as the Jews and the non-Jews, European/non-European. Said's political application of connection here takes on two dimensions; the first is a contrast between the Jews' plight—manifested in a history of discrimination in Europe which produced the phenomenon of anti-Semitism—and that of the Palestinians at the hands of the Jews, ironically, the long-suffering victims of discrimination in Europe. Similarly, to the Jews in Europe who were relegated to having a foreigner status, such as by the Nuremberg Nazi law, the Palestinians, following the establishment of Israel in 1948, were also reduced to foreign status. "Inside Israel" Said says, "the main classificatory stipulation was that it was a state for Jews, whereas non-Jews, absent or present ... were judicially made foreigners" (Said, 2003: 42). So Said, in this respect, reminds us of the Palestinians' new status as victims of the victims. It is argued here that both Jews and Palestinians are victims of an ideology of difference. The second dimension is a political call for Israeli Jews to be reconciled with their own past and present and to open up to formative backgrounds and other identities. Likewise, this is required from the Palestinians. It is a message of co-existence rather than of forcible separation and discriminatory ideology.

IV. CONCLUSION

In his Canaanite reading, Said maintains that neither a model of a political theory of liberation nor of Camus, the connected intellectual, stands the test of humanistic criticism. For Said, Walzer's theorisation means the very practice of an ideology of difference that excludes, discriminates and dehumanises the other. It cherishes animosity and rescinds bridges of co-existence and of a sharing community in Palestine. In return, Said asserts that 'Exodus Politics' has to be encountered through a 'politics of humanism' which must be learned from the position of strength that the Canaanites cling to; which is exile, the ability to be compassionate with those who do not belong, the ability to say that injustice is injustice. In the same token, excavating the archaeological formation of the Jewish identity in *Moses and Monotheism*, Said emphasises not only Freud's views and challenges both the national and the religious pristine grounding of identity, but he also challenges the very claim that any identity, even the most definable, identifiable and stubborn communal one, can be fully incorporated into one, and only one, identity. The strength of Freud's thought on Jewish identity, as it is implicated in the identity of its founder, Moses, is its essence of cosmopolitanism. In fact, this is the very strength of the Canaanite exile's position in Said's concluding remarks on Walzer's exodus politics. The exile, the unresolved, the irreconcilable identity, even within itself it is the final resort for the intellectual's intervention in the political and public sphere.

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The Tragic perspective in Hamlet's character during the play-scene

Malik Hashim Hassan

Ministry of education, Education General directorate in Thiqar, Iraq
alidakhil2016@gmail.com

Abstract— *The researcher explains the tragic of the play represented with Hamlet's father death. The most familiar image of the play is the young prince contemplating how he will revenge., the overriding theme being how people react to death. Though every version has the basic central story of Hamlet's revenge for his father's murder, each inevitably presents a more or less subtly different narrative, some omitting whole scenes and even major story threads. All this helps to explain why the play—and its central character—have been subject to an exceptionally wide range of interpretation. The researcher in this paper, will concentrate on one of the tragic situation for the protagonist of the play that father's murder by his mother and uncle.*

Keywords— *Hamlet's character, play-scene.*

I. INTRODUCTION

Although this play is over four hundred years old, the conflicts of these characters are still relevant today. Hamlet is uncertainly the most well-known play in the English language. it is written Probably in 1601 or 1602, Hamlet's tragedy is one of Shakespeare's masterpiece. the playwright achieved artistic maturity in this work via his brilliant depiction of the protagonist's conflict with two opposing forces: moral integrity and the need to revenge his father's murder. Shakespeare's focus on this struggle was a different from contemporary revenge tragedies, which tended to graphically dramatize violent acts on stage, by emphasizing the hero's dilemma rather than actually showing the bloody deeds.

The protagonist must be an admirable but flawed character, with the audience able to understand and sympathize with the character. Certainly, all of

Shakespeare's tragic protagonists are capable of both good and evil.

(Hamlet as A Tragedy,2011)

Shakespeare established Hamlet from several resources, creating a rich and complicate literary work that stills to delight both readers and audiences with its several meanings and interpretations. Ernest Johnson said the problem of Hamlet is to understand himself from the seduction to wreak justice for the wrong reasons and in evil passion, and to do what he must do at last for the pure sake of justice and from that dilemma of wrong feelings and right actions, he ultimately emerges, solving the problem by attaining a proper state of mind. Hamlet endures as the object of universal identification because

his central moral dilemma transcends the Elizabethan period, making him a man for all ages. In his difficult struggle to somehow act within a corrupt world and yet maintain his moral integrity, Hamlet ultimately reflects the fate of all human beings, even in this day and age.

In fact, Hamlet's tragedy is one of Shakespeare's greatest tragedies:

The tragedy is a milestone in Shakespeare's dramatic development; The play wright achieved artistic maturity in this work through his brilliant depiction of the hero's struggle with two opposing forces: moral integrity and the need to avenge his father's murder. (Hamlet as A Tragedy,2011)

Hamlet, is one of the great tragedies in the literature world. It is the first tragedy in Shakespeare's series which is believed to be published in between 1601 and 1603. This play is a successful, perfect of Shakespeare's plays and best plays ever known. Hamlet focuses on the troubles arising from betrayal, love, and death without offering the audience a decisive and positive resolution to these complications for Hamlet himself is ambiguous and the answers to these problems are complex Shakespearean tragedies and It provokes the suffering to the hero. The supernatural elements in the dramas of Shakespeare are subservient to the main action. It provokes the protagonist to do certain actions. Shakespeare links the supernatural

elements with the natural. Hamartia leads the downfall of the characters in Shakespearean plays.

Shakespeare would have taken Hamlet's story from several potential sources, including a twelfth-century Latin history of Denmark, a prose work by the French writer and Thomas Kyd's *Ur-Hamlet*. It was a common tradition during the sixteenth and seventeenth centuries to borrow ideas and stories from earlier literary works. The tragic act for the protagonist when Hamlet's uncle murders the prince's father, marries his mother and claims the throne. At the first time, Hamlet, the prince of Denmark, pretends to be weak to throw his uncle off guard, then he manages to kill his uncle and take the revenge for his father's murder. But, Shakespearean version varies making his Hamlet a philosophical-minded prince who delays taking action because his knowledge of his uncle's crime is so uncertain.

Shakespearean Hamlet can be studied as a Revenge play influenced by Seneca, the father of this genre. Shakespeare has revived the Senecan tragedy, in this sense, it is a Renaissance play. Here, Shakespeare uses the scene of violence, killing, murdering and bloodshed as Seneca used in his tragedy to satisfy the need of Elizabethan audiences. This revival made it Renaissance play. As a Renaissance character, Hamlet is suffering from the hangover between the medieval belief of superstition and reason, the belief of Renaissance. But, as a Renaissance student, he doubts on the appearance of the ghost. Hanging on the verge of scientific and superstitious belief is one of the features of Renaissance man. He doubts on the ghosts and thinks that it may be devil attempts to lure him to the crime. As a Renaissance character, Hamlet feels deeply and watches others to see what their feelings are. As a student of psychology, he experiments the crime through the similar story that matches to his father's killing. He wants to take revenge against his uncle when the crime is identified. And man centered philosophy of the Renaissance could be seen in the figure of Hamlet. (Hamlet as A Tragedy, 2011)

This article explains an exploration of Hamlet's crisis as a tragic hero. Hamlet is the son of the recently deceased King Hamlet and the protagonist of the play. He returns to Denmark from his University of Wittenberg in England in the wake of his father's death. He is disgusted by his mother Gertrude's marriage to his uncle Claudius, which happened after his father's murder in short time. Hamlet expresses his father and even before knowing of his murder. He mourns in what others view as excessive. He is educated, embosoming, and tend to overthinking. Shakespeare uses soliloquies to decrease other characters and express moral facts and externalize internal struggles.

Hamlet's ghost provides the abetting incident for the play by charging his son with the task of taking revenge on Claudius. The ghost tells Hamlet that he cannot move on to heaven until his revenge of most unnatural murder and foul crime. Hamlet is skeptical of the ghost at first, wondering whether it is truly the ghost of his father or an instrument of evil that has come to tempt him to commit sin. However, Hamlet already loathes Claudius, so when he uncovers evidence of Claudius's guilt, Hamlet believes the ghost and embarks on the course of revenge.

II. RESEARCH METHODOLOGY

During of Marxist theory and of Bakhtin's principles of the Carnival, this paper emphasizes that Claudius and Hamlet mix themselves with carnivalesque masks but that Hamlet has an advantageous "understanding of the corrosive and clarifying power of laughter" (Brooks, 1991, p.350). Claudius appears and in his first speaks of a festive commingling between marriage and death, but he only appropriates carnivalesque themes and values "in order to make legitimate his own questionable authority" (p.355). One of his Ironies, his means of securing the crown "typically mocks and uncrowns all authority" (p.356). Although Hamlet initially refuses festivities, his killing of Polonius marks the change in him. Hamlet's use of grotesque Carnival equivocation in the scene with the King, his father/mother, suggests Hamlet's development (p.358). Hamlet's interaction with "actual representatives of the unprivileged" (p.358) the Gravediggers completes Hamlet's training in carnivalism (p.359). Aside from the "clear and explicit critique of the basis for social hierarchy" (p.360), this scene explains Hamlet reflecting on death, body identity and society. Now Hamlet is ready to participate in the final festival of his uncle that is the duel. True to the carnival tendencies, the play ends with "violent social protest" and "a change in the political order" (p.364).

From the moment, Hamlet faces his father's spirit and he is suffocated by his consuming insecurities and consistently throughout the play from that point on. Hamlet is sure of in one scene, he doubts in the next. Hamlet knows that it is the spirit of his father on the castle wall. Then, he understands fully its unmistakable cry for revenge. But, when he is alone, Hamlet rejects what he has witnessed in a maelstrom of doubt and fear:

The spirit that I have seen
May be the devil; and the devil hath power
To assume a pleasing shape; yea, and
perhaps
Out of my weakness, and my melancholy,

As he is very potent with such spirits,
Abuses me to damn me. (Kenneth,1973)

As Kenneth Muir points out in *Shakespeare and the Tragic Pattern*: Shakespeare's testament to real life is the emphasis on ambiguity in the play, and the absence of overt instruction on how to overcome such ambiguity is. Every one of us has experienced Hamlet's conflicts to find the truth in a mire of delusion and uncertainty, often to no avail. [Hamlet] has to work out his own

salvation in fear and trembling; he has to make
a moral decision,
in a complex situation where he cannot rely on
cut-and-dried moral
principles, or on the conventional code of the
society in which he lives;
and on his choice depend the fate of the people
he loves and the fate of the kingdom
to which he is the rightful heir. (Kenneth ,1973.
p.154)

Hamlet also can be sub-divided as a revenge play and this type was a popular in the Elizabethan and Jacobean periods. Elements common to all revenge tragedy include:

First, a hero who must avenge an evil deed, often encouraged by the apparition of a close friend or relative; Secondly, scenes of death and mutilation; Thirdly, insanity or feigned insanity; Fourthly, sub-plays; and Finally, the violent death of the hero. Seneca, the Roman poet and philosopher, is accepted to be the father of such revenge tragedy, and a tremendous influence on Shakespeare. Thomas Kyd's *Spanish Tragedy*, written in 1592, is credited with reviving the Senecan revenge drama as well as spawning many other plays, such as Marlowe's *The Jew of Malta*, Webster's *The Duchess of Malfi*, the *Ur-Hamlet* and Shakespeare's own *Titus Andronicus*, in addition to *Hamlet*. (Amanda,2000)

III. REVENGE IN HAMLET

There are three plots in Shakespeare's *Hamlet*: the main revenge plot and two sub-plots involving the romance love between Hamlet and Ophelia and the looming war with Norway. The sketch of the main plot through Hamlet's journey for vengeance a look at all the significant events on this play mentions a summary of some of it:

3.1. Introduction to the Elizabethan Revenge Tragedy

Thomas Kyd established the revenge tragedy with his wildly popular *Spanish Tragedy* (1587), and Shakespeare perfected the genre with *Hamlet*, which is likely based on another revenge play by Kyd called the *Ur-Hamlet*. Sadly, no copy of Kyd's *Ur-Hamlet* exists today. Most of the revenge tragedies share some main factors: a play within a

play, mad scenes, a vengeful ghost, one or several gory scenes, and, most importantly, a central character who has a serious grievance against a formidable opponent. This central character takes matters into his own hands and seeks revenge privately. It should be noted that Hamlet is the only protagonist in any Elizabethan revenge play who can be considered a hero, aware of the moral implications involved in exacting his revenge.

The Elizabethan Period was one of the most important eras in the European history. It can be defined as the epoch in English history marked by the reign of Queen Elizabeth I (1558–1603). Historians often depict it as the golden age in English history. "The symbol of Britannia was first used in 1572, and often thereafter, to mark the Elizabethan age as a renaissance that inspired national pride through classical ideals, international expansion, and naval triumph over the Spanish — at the time, a rival kingdom much hated by the people of the land." (Dakhil,2018) In this change of the whole life field, the historian John Guy (1988) expressed the situation at this time in England as "England was economically healthier, more expansive, and more optimistic under the Tudors" than at any time in a thousand years. (Dakhil,2018).

Shakespeare in his masterpiece 'Hamlet' embodied obviously the Elizabethan period superstitions phenomena. He employed the ghost as the rising point of the play and showed it as the main motive for the whole events. Also, through the ghost Shakespeare was able to make the picture clear for the reader about the beliefs and doctrines at the time of Queen Elizabeth 1. He uses a well convincing plot to turn the play to a historical story which can fit all the ages and centuries. The modern reader can easily indulge and interact with the events. Also, he pointed out the prevailing belief at that time which related to omens and how people believe in these omens to the extent they relate all what will happen in their life to certain accidents such as show up of ghosts, the dead people walk at the roads, comets fall from the sky, eclipse, etc. People were analyzing the coming situations according to their reading to the superstitions they have seen. Shakespeare creates terrifying effect on the readers when he employed the appearance of the ghost in the opening scene." Critics are almost unanimous in praising the subtle means by which Shakespeare has produced an atmosphere of supernatural mystery and fear" (Dakhil,2018).

3.2 The play within play in Hamlet

It cannot assign the 'Murder of Gonzago as a high literary value', but it seems to be a fair sample of the drama of the 'Cambises' variety. This variety which must have fallen upon the ears of Shakespeare's audience as

stilted and artificial. of course. There is a reason for the employment of this sort of drama just here. Shakespeare "had to distinguish the style of the speech from that of his own dramatic dialogue." Although The death of Gonzago was not of a type unknown to the audience of the Globe Theater, it would have seemed old-fashioned on account of its conventionality, its monotonous rhymes, and its rather turgid rhetoric. All this, with the antiquated dumb-show, set sharply against the prose of the speeches of Hamlet, Ophelia, and the King, would have increased its illusion as a stage stage-play.(Lawrence, 2013)

Hamlet's discussion with the first Player and his instructions to the players, and in his words to Horatio before the play made the close resemblance between the play and the murder more logic. In addition to that, it focusses the interest of the audience upon the spoken play. This action because of Hamlet's exultant words to Horatio after the play is over, when his test of the King's guilt has fully succeeded.

Ham. O good Horatio, I'll take the ghost's word for a thousand pound. Didst perceive?

Hot. Very well, my lord.

Ham. Upon the talk of the poisoning?

Hot. I did very well note him.(Lawrence, 2013)

This fits well with demand of Hamlet before the play that Horatio will accurately observe the behavior of the King, and he will see if "his occulted guilt do not itself unkennel in one speech."(Lawrence, 2013). But the researcher here does not believe that Shakespeare felt it essential for his audience to determine the inducted speech. Since this evidence comes after the play. No dramatic purpose would be served by such knowledge. On the other hand, the interest is heightened if the audience is kept wondering which the assassin oration is to be and observing. Horatio, who has not been told which speech it is, for the king's self-betrayal. It is not a matter of consequence, and perhaps cannot be determined, whether the preparations of Hamlet involved also changing of the action. Shakespeare twice alerts the audience through the mouth of Hamlet that the action of the play is to be strikingly like that of the murder. When Hamlet is putting his plan.

later, after his first confession of intention to make use of the murder of Gonzago, he thinks:

I'll have these players

Play something like the murder of my father.

And still later, in his words to Horatio,

There is a play tonight before the king;

One scene of it conies near the circumstance

Which I have told thee of my father's death. (Lawrence, 2013)

So no tensile is enjoined upon the audience credulity, after all Hamlet's preparation, to look for the event of the play and of the show of this play within play represents the murder. in reality, Hamlet amended the event by inserting the detail of the poison in the ears. Claudius and Gertrude know that Hamlet was supervising the performance of the play. Hamlet wrote the oration of the play and training all the actors that the play was of his own choice.

In reality, Shakespeare has been somewhat more careful here than is his habituated that frequently asks his audience to swallow very large coincidences for the sake of significant effect. This presents as Claudius committed the killing a king with an apparently devoted wife is murdered while asleep in his garden by a relative who pours poison in his ears. Then, he gains the love of the queen.

To sum up, the 'play-within-play' has huge dramatic significance. It emphasizes the true that Hamlet is not the protagonist of a traditional revenge play because of his fails to kill the king at prayer on moral reasons even after getting confirmed of his sin by the play-scene of The Murder of Gonzago. "Play within play" is necessary that brings Claudius and Hamlet to a full awareness of each other's true nature. In addition to that, the "play-within-play" helps Shakespeare to discover his own theories of play-acting.

A bloody deed! almost as bad, good mother,

As kill a king, and marry with his brother.

(English, Breaking News.2017)

3.3. The real tragedy

Hamlet's failure caused to find a strong reason for his stalemate has stopped critics from their own explanations. One of these critics is A.C. Bradley who identified the prince in his famous influential study "Shakespearean Tragedy" as afflicted by the shape of depression called melancholy in Shakespeare's day. On the other hand, Ernest Jones who proved classic of Freudian reading in both plays Hamlet and Oedipus. Hamlet's hesitation to revenge his father comes according to his repressed desire by killing his mother's lover and her new husband Claudius.

What is the mistake with all these tries to interpret for Hamlet's delay including Hamlet's own estimates is the same basic misunderstanding? All of them accept the idea that the prince has a religious commitment to revenge his father's murder and thus restore the status quo. Hamlet's problem that the murderer is the king himself who has the sovereign. So, the tragedy of the status considered Hamlet's unfortunate possession of some intellectual, emotional or psychological fault. however, Hamlet has a

virtuous its pedigree which prevents him from achieving that commitment without delay. (Ryan,2016)

IV. LITERATURE REVIEW

Critics who consider inevitably Hamlet's hesitation to revenge as a source of limitless bafflement and made this tragedy 'the most problematic play ever written by Shakespeare or any other playwright. The researcher will explain two critics whom wrote about Shakespeare's Hamlet, they are:

4.1 Leo Tolstoy

The most famous critics was War and Peace, the novelist Leo Tolstoy, whose non-fiction work includes about one hundred pages' critique of Shakespeare's plays and his repute as a writer. Tolstoy in the work "Shakespeare and Drama in 1906", described Shakespeare's plays "trivial and positively bad," described also his enduring popularity "pernicious". Shakespeare refused himself as "an insignificant, inartistic writer" who was "not only not moral, but immoral." He also mentioned reading King Lear, Romeo and Juliet, Hamlet, and Macbeth ("works regarded as his best") for the first time in his youth, but recalled feeling nothing more than "an irresistible repulsion and tedium.", he concluded:

"I have felt, with even greater force, the same feelings—this time, however, not of bewilderment, but of firm, indubitable conviction that the unquestionable glory of a great genius, which Shakespeare enjoys and which compels writers of our time to imitate him and readers and spectators to discover in him non-existent merits thereby distorting their aesthetic and ethical understanding)—is a great evil, as is every untruth. (Anthony,2015).

4.2 Voltaire

Shaw's letter talks about the critical ideas for Voltaire, the French writer, whose criticisms of Shakespeare are the more noteworthy. Shaw showed that "because Voltaire began with an extravagant admiration for Shakespeare, and got more and more bitter against him as he grew older and less disposed to accept artistic merit as a cover for philosophic deficiencies." (Anthony,2015). During his exiled in Britain in the 1720s, Voltaire won a serious interest in and appreciation for Shakespeare who at the time was unknown on the continent. He even went on to adapt a number of Shakespeare's works for French theater, among them La Mort de César (based on

Julius Caesar, 1731), Zaïre (based on Othello, 1733), and Sémiramis (based on Hamlet, 1748). Although Shaw's opinion of view, Shakespeare somewhat mellowed as his own reputation as a playwright. Later prints of Tolstoy's article even consisted a letter written by Shaw to its publishers, in which he wrote:

"I have striven hard to open English eyes to the emptiness of Shakespeare's philosophy, to the superficiality and second-handedness of his morality, to his weakness and incoherence as a thinker, to his snobbery, his vulgar prejudices, his ignorance, his disqualifications of all sorts for the philosophic eminence claimed for him." (Anthony,2015).

V. CONCLUSION

The analysis offered in this study is entirely in keeping with what may be called the traditional point of view of the play as expressed by the best critics of the present day. The lover of 'Hamlet' is not asked to accept a new and startling hypothesis which will totally change the significance of the piece; he is invited rather to consider Shakespeare's art in the management of detail. Surely the main lines of the action are simple and definite, and have been accepted as such by generations of playgoers. Shakespeare did not obscure the story so that it has been misunderstood for three hundred years. There is every indication, however, that he labored over 'Hamlet' more than was his wont, spending loving care on the nice adjustment of the smaller issues. The researcher endeavored to perceive his purpose in this study. surely, the researcher focuses not on the effect of blunting the poignancy of the tragedy or of diminishing its imaginative appeal. On the contrary, this study should leave us with a new admiration for Shakespeare's technical accomplishment, and a saner and discriminating enjoyment of his greatest masterpiece.

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The Relationship between Corporate Social Responsibility Disclosure and Financial Performance in the Iraqi Companies: Literature Review

Mustafa Abd Oun Saud¹, Rohalia Binti Yusof², Azam Abdel Hakeem Khalid Ahmed³

¹PH. D Student at Faculty Management and Economic, UPSI, Malaysia
mustafaabdoun82@gmail.com

²Lecturer at Faculty Management and Economic, UPSI, Malaysia
rohaila@fpe.upsi.edu.my

³Lecturer at Faculty Management and Economic, UPSI, Malaysia
azamabdelhakeem@gmail.com

Abstract— The objective of this study is to investigate the relationship between Corporate Social Responsibility and Financial Performance in Industrial sector of Iraq. The data is obtained from the annual reports issued by the companies for the period from (2014 to 2018). The correlation research design is will be identifying the relationship between earnings per share, return on assets, net profit margin and CSR. A sample of 30 companies will be chosen of the industrial sector this study will contribute to the finding of empirical studs or CSR and financial performance especially in Industrial sector of Iraq. Will be evaluated this study examines different impacts of positive and negative CSR on financial performance of industrial sector, theoretically based on positivity and negativity effects. Findings suggest mixed results across different industries and will contribute to companies' appropriate strategic decision-making for CSR disclosure by providing more precise information regarding the impacts of each directional CSR on financial performance.

Keywords— Corporate social responsibility; financial performance; stakeholder's theory.

I. INTRODUCTION

The primary object of this study is to portray a review of the available literature on (CSR)-corporate social responsibility. The study has not only cover the studies related to the theoretical background on CSR which has disclosures in Iraq and other countries but also review the studies related to the relationship between CSR and financial performance. Though for the stakeholders, CSR is a crucial tool regarding the source of competitiveness and communication but Iraq business are facing challenge to evaluate activities of CSR regarding social marketing activities, community development as well as public relations. It happens because of the global financial crisis. Organizations of Iraq have tried to develop a framework in terms of CSR activities but still its limited regarding the understating the concepts of CSR and

discourse it. Iraqi companies are facing vast challenges due to sustain and promote CSR.

According to Prayukvong & Olsen (2009) CSR information assists to improve organisation's reputation. Furthermore, there are several studies which have discussed about different theories to explain CSR disclosure such as institutional theory, agency theory, political theory, stewardship theory, stakeholder theory and legitimacy theory as well. Though maximum of those theories have some limitations as those theories offer a single analytical perspective which is not enough to explain the CSR issues.

However, this study has adopted one specific theory which has been used by some others researcher in their study to explain CSR. This one specific theory is stakeholder's theory (Islam & Deegan, 2008) as this is the main theory used to

explain CSR most. Basically, this theory is more focusing on the developed countries such as the USA, UK, and Australia context not countries like Iraq. As CSR is not mandatory in Iraq so its broader conceptual and contextual setting of CSR disclosures is different from the developed countries as well. But still this section of discussed about the stakeholder theory to check its suitability to CSR disclosures in Iraq context.

II. LITERATURE REVIEW

Corporate social responsibility is one of the most crucial strategic issue for a company as its used to communicate their ethical activities with their several stakeholders group. According to Kotler and Lee (2005) CSR is like a commitment to enhance community well-being through discretionary business practices and contributions for corporate resources. He also mentioned corporate social initiatives as major activities performed by an organization to assists social causes and fulfil commitments to CSR.

The idea of CSR given by Freeman, Harrison, Wicks, Parmar & De Colle (2010) and argued that organizations not only should do right by their consumers, environment and local communities but also with their employees in terms of profit-maximization. Freeman's work maintained to the responsibilities related with good corporate citizenship.

On the other hand, Solomon (2010) are opined that addressing social responsibility is not only good for its investor but also other stakeholders. They also expanded the view of stakeholders by including customers, public interest groups, government agencies or regulators, employees and communities on Freeman et al (2010) idea. Some others scholars also opined their valuable opinion regarding CSR. Such as Kirat (2015) is saying that while firms profit increased CSR also involve the high standard of living for stakeholders. Though several scholars are giving their valuable opinions regarding CSR but they all are agree in one point that there are three essential dimensions of CSR which are environmental, social, and governance (Wang et al., 2016). Such as Lind green et al., (2012) are opined that for the successful leadership, it's essential to promote organizations' corporate citizenship. thereby it is significant to prioritize these four dimensions in a company's CSR practice in order to build its reputation.

2.1 Environmental Dimension

According to Flammer (2013), Environmental groups put underline on the environmental responsibility such as the reduction of carbon discharge. In recent era organizations are constantly pressurised by the different environmental groups

to take the environmental responsibility effectively. Such as Klettner, Clarke, & Boersma, (2014) are articulating that organizations are facing constant pressures from different environmental caretakers and activists to behave decently towards the environment. There is some positive finding of adopting environmental responsibility such as enhance material recyclability, a clean and safe environment and better product durability and functionality as well (Owazuaka and Obinna, 2014). Based on this argument, it is hypothesized that: H2: There is a positive relationship between Corporate Social Responsibility towards Environmental and Financial Performance indicators.

2.2 Community Dimension

Community can be defined that society where companies run their business. Yin and Jamali (2016) demonstrated that corporate social responsibility is a prime strategy for the organizations to run the business ethically to benefit the welfare of the community. Organizations always play a vital role regarding community development activities. Now-a-days Community development is starting from the community with the help of external companies (Visser & Tolhurst, 2017). Organizations are started to provide support and empower to the groups or individual for changing their communities. Organizations are most interested to contribute those communities where they do business (Visser & Tolhurst, 2017). Based on this argument, it is hypothesized that: H2: There is a positive relationship between Corporate Social Responsibility towards Community and Financial Performance indicators.

2.3 Employees Dimension

In CSR employees always play a strategic role as an internal stakeholder. According to Wilder, Collier, & Barnes (2014) by executes several employee motivation strategies, management and leaders can change the employee's behavior and their attitude towards the clients. Increasing employee empowerment is one of major effective actions taken by the management to enhance employee's motivation and maintain employee's morality (Jeon & Yom, 2014). According to Basera (2013) some beneficial programs can be undertaken to enhance employee motivation which are equal opportunities training and development, work-life balance, health and safety issues, decision-making participation and better pay and compensation. Based on the argument, it is hypothesized that: H3: There is a positive relationship between Corporate Social Responsibility towards Employees and Financial Performance indicators.

2.4 Customers Dimension

According to Swaminathan, Groening, Mittal, & Thomas (2014) to accomplish a long-term financial performance, organizations are always try to create value for its customers because they are the prime external stakeholders for a business firm. CSR can enhance the loyalties and willingness among the customers to pay best prices for any products Perez & del Bosque (2014). Managers of the organizations also can enhance the loyalty among the customers by creating effective marketing strategies like loyalty benefits, different types of promotion and discounts, product differentiation etc. Based on the argument, it is hypothesized that: H4: There is a positive relationship between Corporate Social Responsibility towards Customers and Financial Performance indicators.

III. CORPORATE SOCIAL RESPONSIBILITY IN IRAQ

Over the last three decades, Iraqi organizations are starting to involve in CSR disclosure by following developed countries CSR disclosure. Now-a-days Iraqi firms are concerned about the effect of their activities on the communities, on their workers and environment and other relevant stakeholders as well. According to Mohammed,& Hamid (2016) to improve and maintain organizational reputation, Iraqi organizations have been engaged in CSR disclosures since the 1990.

Several frameworks widely used on CSR disclosure at globe. Iraqi firms can adopt some frameworks from them to report their CSR related activities. They can adopt GRI, UN Global Compact and Securities and Exchange Commission of Iraqi (SEC) frameworks though those frameworks have some limitation in Iraq context as basically those frameworks developed for the western countries. Those frameworks are also different from the developing countries especially country like Iraq as Iraqi culture, economy; rules and regulation are different from them. Iraqi companies used to conduct CSR activities voluntarily as there is no clear direction or orders from government towards the companies to conduct CSR.

The study found that in Iraqi annual reports, the most disclosed information is the employee information followed by the environmental information. Beside this companies also disclosed the operational review and chairperson's report in their annual report. Furthermore, researchers added that in the annual reports of Iraqi firm's social and environmental information were inconsistent and irregular. Researchers also suggested that CSR discourse should be legalized in Iraq business as government are supporting the introduction of strong evaluation in Iraqi business.

IV. RELATIONSHIP CSR AND CFP

From the two viewpoints, it can be monitor the analysis of the relationship among CSR and CFP. Among the two viewpoints, first one is the positive viewpoint. According to Hang & Ngoc (2018) first viewpoint recommend that a good CSR practices can create a positive impact on the CFP of the firm or firms in question. Among the two viewpoints, second one is the negative viewpoint. According to Chipeta &Vokwana (2011) CFP is negatively influenced by the actions which are consider to be a good CSR practice.

Ramchander, Schwebach & Staking, (2012) conducted a study found that there is a significant positive connection among financial performance and corporate social responsibility. Study also revealed that companies those who are involved in efficient and credible stakeholder management, they are being rewarded in the CSR announcement with a positive share price reaction. The firms with positives result were added to the KLD and/or DS400 indices while the firms with negative results were removed from the list (Ramchander, Schwebach & Staking, 2012). In an addition, the DS400 index can be defined as an essence with a list of firms which have a better CSR performance compared to their competitor from the same sector or others sector. This study can be an example of financial measurement as it found a positive relationship when using market measures of performance.

A vast amount of research studies proved that there is a significant positive connection among financial performance and social responsibility though a small number of studies have found that this relationship is not positive rather than its negative relation. Such as Chipeta and Vokwana, (2011) conducted a study revealed that BEE transactions may negatively effect on the wealth of shareholder but its depends on some certain circumstances. Study also revealed that depends on some certain circumstances when firm contrasted to the possible benefits, BEE compliance's added cost was needless.

Beside those studies, there is also some others studies were conducted and provide evidenced that there is no significant association among financial performance and corporate social responsibility. Those studies found that neither a positive nor a negative relationship between financial performance and CSR activities and conclude their studies by stating that CSR has no impact on the CFP of a firm.

Table 2. Examples of relationship between CSP and CFP

Country	Period	Sample/Industry	Measure for CFP	Results
Spain	2003-2010	IBEX 35	ROA; ROE	Neutral relationship between CSR and ROA/ROE
Japan	2005-2011	Chemical Industry	Net Income	Positive relationship between environmental conservation costs and net income
Korea	2004-2010	Various industries	ROA; ROIC; Sales growth	Positive impact of CSR in ROA/ROIC and sales growth
Indonesia	2010-2012	Various industries	ROA; ROE	Positive impact of CSR in ROA/ROE
South Africa	2004-2013	Various Industries	EPS; ROE; ROA	Relationship sensitive to the type of financial performance indicator used. Example: in consumer services industry, exists a positive impact of CSR in ROE, but a negative impact of CSR in EPS
Nigeria	not available	Various industries	Profit Strong	positive relationship between CSR and profits

Source: Adapted from Oh and Park (2015); Madorran and Garcia (2014); Santoso and Feliana (2014); Chianget al. (2015); Nwidobie (2014) and Chetty et al. (2015).

V. STAKEHOLDER THEORY

Stakeholder theory is proposed by Freeman in 1984. This theory deals with the firms long-term caring attitude towards its stakeholders on whom the organizations depends for its inputs and outputs. According to (Busch & Hoffmann, 2011) Stakeholder theory is an ideal management theory as it always focuses on the firms' interaction to enable a such business environment where firm can gain competitive advantage and grow. Several scholars and researchers opined that this theory is one kind of dominating theory in the empirical literature of CSR disclosure (Ghoul et al. 2011).

According to Orlitzky (2013) stakeholder theory is a broad concept, its scope is not limited, it's not only deals with the internal stakeholders such as managers and employees but also the external stakeholders such as investor of the firms. This theory also deals with the future generations who are influenced by the present, past and future activities of the firm and the broad society as well. Stakeholder theory is instrumental towards the development of the strategic case for the corporate social responsibilities which is the most populist characteristic of this theory (Becchetti et al. 2009). According to Kasim (2012) with the stakeholder theories it is clearly possible to identify the firms

goal, implement strategy to handle the stakeholders by changing the firm's attitude, structures, and practices and maintain the relationship between stakeholder and managements.

VI. CONCLUSION

The original research question stated in this review was: What is the relationship between Corporate Social Responsibility and Financial Performance? This review showed that the majority of studies looking at the relationship between CSR and CFP found a positive relationship. Furthermore, in accordance with previous research, this review revealed that there is much inconsistency in the way research measures the relationship between CSR and CFP. There is no standard definition of CSR that is properly measurable and, although FP is a much more straightforward measure, this research thus confirms the results of previous studies in providing evidence that the CSR disclosure of Industrial Companies lacks essential information. The findings of this research suggest some of the key policy implications. it is important to make CSR objectives more explicit through reconsidering industrial companies.

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Item Songs of Bollywood: The Politics of Gender and Identity and Sexual Objectification

Defency J Purohit

Assistant Professor, Career Development Cell (PIET), Parul University, Limda - Waghodia, Vadodara, Gujarat, India

Abstract— This paper aims to analyse the gender politics in the item songs by drawing parallels between the content of the item songs and theory of sexual objectification using psychoanalysis and social and behavioural theories. It tries to evaluate the role of media, patriarchy and psychology in conforming and forming gender roles and sexual objectification. It also tries to bring to notice dire consequences of sexual objectification.

Keywords— Media, Gender roles, Item songs, Patriarchy, Language, Visual Pleasure, Sexual objectification.

I. INTRODUCTION

Since the inception of Bollywood in 20th century, songs have been an integral part of Hindi films, communicating the story and aesthetics of romance in the films. Patriarchy has always been influential in framing gender roles in Bollywood films and songs. The Woman is reduced to marginalised roles; of the love interest of the hero, or as decorative objects to glamorise the hero-centric setup. It does not acknowledge or communicate diverse roles played by women in Indian society. The portrayal of women is limited to submissive, virtuous, conservative, and self-sacrificing or of bold, glamorous, sensuous and bawdy like; both the roles only in relation with the male. These depictions mirror the values dominant in society, simultaneously reinforcing these images of women into the target audience, play a vital role in socializing the coming generations. Song-dance being a characteristic feature of Hindi films, it is disseminated across all the classes and celebrated across the country. Out of all the genres of song and music, a fusion of rock with traditional Hindi music and high music have been of great prominence in the popular contemporary songs, especially item songs or the peppy dance numbers featured in the film. Although a small shift can be marked in the roles played by women in contemporary films, the item songs, that has become an inseparable part of present Bollywood films, continue to objectify women in every possible manner.

II. HISTORY

Item songs have been part of the Hindi films since 90s, but it's roots can be traced back to the late 18th century Mughal empire and north Indian culture. It belongs to the class of courtesans who were trained in dance and singing, who entertained the elite, and would also provide sexual services, depending on various factors.

After their decadence, due to anti nautch movement, they took refuge into Hindi cinema and a large number also managed to the new film industry. The status of nautch girl, which is denigrating, seems to be associated with the item songs with the infusion of the ethos of the kotha system in Bollywood, since the outset of the Hindi film industry, and led to the use and display of the Madonna and whore complex (coined by Sigmund Freud) into the narrow portrayal of the women into two types, as discussed earlier in this article. It served as one of the devices to sexual objectification of women in dance numbers. *Maar daala* (*Devdas* -2002) depicts the courtesan culture.

III. ANALYSIS

What is problematic about these portraiture of women, is the fact that they are formed conforming to the patriarchal norms, as to keep the power structure in order. An item song is patriarchal perception of woman, where her role is reduced to attracting the audience, given the fact that, it catalyses box office collection. They are not shown to be productive, or as equal contributors to the economy or society.

The underlying patriarchal normative ideology at play in item songs can be analysed on several fronts, the psychological being the most important. Women, in phallogocentric (male-dominated) society, is made to realize the lack of phallus, as symbolic to inferior or the castrated. Her identity or existence can therefore, only be in relation to the phallus or castration and not beyond that, making her identity totally in relation to the males in her life. The symbolic being deeply rooted in the unconscious is difficult to be articulated, as being coded in the patriarchal order. The item songs have skilfully manipulated visual pleasure, offering a glimmer of satisfaction to the memory

of potential lack in the unconscious through the erotic, that is coded into the language of dominant patriarchal order.

Lacan's concept of mirror image is crucial in understanding the recognition of the self and forming of the ego or identity. The item songs, due to the intensity of expression, becomes a mode of fascination resulting in temporary loss of the ego, simultaneously reinforcing the ego that identifies with the image presented on screen. Thus the ego recognizes this image as an epitome of perfection and more importantly complete. As a result what happens is misrecognition of the self and the other. This is what happens in the glamorous expression of item songs.

The Visuals in Item songs:

The viewers are completely detached to the camera, and the real relation of characters with each other with the intensity of music and ultra - glamorous set up. The set up being hero-centric, what occurs in item songs is only sexual objectification and depreciation of women. Women are presented as subject to male gaze and desires, given the fact that the gaze of the media is essentially masculine. And since the gender equality does not prevail, pertaining to patriarchal dogmas, the masculine is always demanding and ensuring control over woman's sexuality and propagating it into society. Though prejudiced, there seems to be a strong social acceptance of sexual objectification, as these songs hit the top list of chartbusters and various other popular music platforms. A few contemporary songs can be analysed to substantiate the arguably true. The songs have been chosen on the basis of their popularity on Youtube.

Laila (Shoot out at Wadala – 2013)

Laila was instantly and extremely popular among the masses. It features Sunny Leone as a nautch girl, dancing to the rouges around her, who too partake in the dance. The song is set in a cathouse, giving a glimpse of bright and dim lights. The song depicts sunny Leone raunchily caressing her revealed body, with a sense of inviting the males around her for sexual gratification. The males in the song can be seen trying to grope, touching her inappropriately, to gain sensuous pleasure.

Kamariya (Stree-2018)

The song features Nora Fatehi, the current popularly celebrated dancer. She is exhibited dancing between a bunch of men, who are shown to be totally in the awe of her sensuous body, the waist being the at the centre of appeal, as suggested by the title of the song. The camera focuses mainly on the close ups of her cleavage, midriff,

waist and hips, and lustful gestures of the men around her suggestive of the enjoyment in the sight of her body parts by the males.

Chamma Chamma (Fraud Saiyan-2019)

The song is described as "ultra-modern song showcasing breath taking dance moves of Elli AvRam" in the description of Youtube. It features Elli AvRam. It depicts a skinny girl in skimpy outfits, performing seductive moves. She is shown to be lustful, showing sexual readiness. Throughout the song the cameras mostly gives a sensuous view of the revealed body parts repeatedly and her luscious gestures.

These are only a few songs from the many of such item songs. The audience delight in the objectified exhibition of the women, in item songs by associating it with false modernity, and at the same time disapproves of such expression of sexuality of woman, wherein it deliberately overlooks, it being coded in the dominant patriarchal order.

The Language in Item songs:

Semiotically, the women has always been the signifier and not the maker of the meaning. Language here, becomes a medium of expression of the libido of the males, articulating male desires, whereas the woman is still tied to the same place as the bearer of the meaning. Language of item songs used for women is of demeaning and sexist nature. It pompously portrays women as objects out there to fulfill male desires. Here are a few examples to consolidate the argument.

Mungda (Total Dhamaal – 2019)

"Mungda...mai gud ki dali

Female: Boy!... I am sweet as jaggery

Mangta hai toh aaja rasiya..

If you want some nectar, come to me right now

Le baiyaan tham gori gulabi

Catch hold of my arms, they are white and rosy

Male: zara tera nasha mai chakh lu aaya mai teri gali.

Let me get little taste of your intoxication. I am coming to your street."¹

The woman here is portrayed as an intoxicating beauty, as sweet as a piece of jaggery, who invites the males to catch hold of her and taste the nectar of her intoxicating body, which is readily accepted by the males.

Pinky (Zanjeer- 2013)

Female:Cash chahiye mujhe cash chahiye

" I just want cash

Paisa phok tamasha deks

Throw money and watch the show
 Pinky hai paise walo ki
 Pinky belongs to those who have money
 World famous hai mera glamour bada
 My glamour is world famous
 Aaye cable connection ke jaisa maza
 I'll be so near and clear to you like a cable T.V.
 connection”²

The song depicts cash, as a major concern for women, she can be agreed to entertain the males if given money...her glamour compared to the women shown on television, shows the idealistic fantasies of the males, which should be fulfilled by the females.

Halkat jawani (Heroine-2012)

“Aa chhoron ki niyat halal kare aah
 It kills the noble intensions of the guys
 Arrey basti me daily bawaal kare
 It creates an uproar in the coloney everyday
 Item banake rakh le
 Make me your item (mistress) and keep me
 Chakna banake chakh le
 Make me a snack and taste me
 Aankho ko kyu seke
 Why are you warming your eyes
 Haathon se kar manmaani
 Have your wish fulfilled with your hands
 Night ki naughty kahaani
 It's the naughty story of the night
 Ye halkat jawani
 This careless prime youth.”³

What is intriguing about this song is, it's from the film *Heroine*, depicting negatives of women in popular culture of cinema. It depicts the women and her sexuality as responsible for ruining the nobility in men and society. What we see is self-objectification, or a need of phallus for complete identity.

Effects of sexual objectification:

According to social and cultivation theory, human beings tend to cultivate social patterns very easily. A lot of males and females idealise these portrayals seeking cultural validation and submitting to the pressure of meeting up the new set of standards. The direct effect of sexual objectification can lead to constant consciousness of the self in terms of physical appearance, clothing, checking oneself in the mirror frequently. The indirect effect of sexual objectification can lead to internalization of such experiences leading to the anxiety of being physically

evaluated by the males and other women. The fear of being unappreciated, would lead to extreme anxiety to be a part of the popular crowd. Extreme anxiety and fear of not being able to conform to the norms can result into eating disorders, fear of body shaming, making oneself unaware of natural body functions such as hunger, stomach contractions; thus creating confusion in brain. It overshadows the intellect and other motivational opportunities of progress, leading to depression and disruption of regular body functions.

IV. CONCLUSION

Media plays a significant role in constructing ideologies and sociocultural context that objectify women. The hold of these songs over the masses can be gauged from the evident popularity of these songs. People: be it males or females, especially the young, easily identify with these media images, making it into trends. It posits a threat to the society by normalizing disrespectful and sexist behaviour towards women, as offensive language and inappropriate touch and gaze of the males is shown with a lot of ease and acceptance. It becomes a matter of concern as it propagates gender roles into society. There needs to be a check on the content, concerning the underlying force of forming identity without even realizing it, adhering to the formations and mechanisms of ego and libido at play.

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Variability of Environmental Quality and Dynamics of Malaria in Sarmi District

Mark Leynard Julianus Tetelepta¹, Mursid Raharjo², Nurjazuli³

¹Student of Master of Environmental Health, Public Health Faculty, Diponegoro University, Indonesia
Email: marktetelepta2@gmail.com

^{2,3}Lecturer of Master of Environmental Health, Public Health Faculty, Diponegoro University, Indonesia

Abstract— Malaria is an infectious disease that is of global concern. This disease is still a public health problem because it often causes outbreaks. Sarmi Regency specifically in Betaf Health Center working area API number 642 per 100 population, Sarmi Regency ranks fourth with API number 16,250 per 1000 population in Papua province in 2018. This study aimed to analyze the variability of environmental quality and malaria dynamics in the Puskesmas Work Area Betaf East Coast District, Sarmi Regency. This study used a case control design. The research sample of 124 respondents, consisting of 62 cases and 62 controls were randomly drawn. The variables studied were environmental factors (temperature, humidity, water pH, the presence of cattle pens, the presence of resting places, and the presence of breeding places), behavioral factors (the habit of being outside at night, the use of anti-mosquito repellent, the use of mosquito nets, and the use of wire mesh on ventilation), mosquito density, type of mosquito, and the incidence of malaria. Data analysis used chi square and logistic regression. Malaria API of Sarmi Regency in the period 2014 - 2018 showed a significant increase in the number of cases and API in 2018. The results of the study showed that the variables proven as risk factors for malaria were air temperature (OR = 3,665 95% CI = 1,728-7,776), humidity (OR = 5,037 95% CI = 1,742-14,564), habits outside the home (OR 5,043 95% CI = 1,578-16,120), habits using mosquito nets (OR = 4,242 95% CI = 1,212-16,046). The most influential variable on the incidence of malaria is environmental variability in air temperature ($p = 0.003$ 95% CI = 0.137 - 0.661). The probability of suffering from malaria in respondents living at 25-27°C is 79%. The air temperature affects the breeding of *Anopheles* sp. Mosquitoes, where the mosquitoes can develop optimally at a temperature of 25-27°C.

Keywords— malaria, environmental factors, behavioral factors, spatial, Sarmi Regency.

I. INTRODUCTION

Malaria is a disease that is a threat to the community in the tropics and sub-tropics, especially in infants, toddlers and mothers giving birth. Around the world every year 500 million cases of malaria are found, resulting in 1 million deaths.¹ Changes in the weather triggers an increase in *Anopheles* species which are vectors of malaria transmission². Based on data from the World Health Organization (WHO) in the World Malaria Report in 2015 there were reported 214 million new cases of malaria and an estimated 438,000 malaria deaths (range 236000 - 635000) worldwide. Most of these regions occur in Africa (90%), followed by Southeast Asia (7%) and East Regional Mediaterania (2%).³ If seen from the national (annual parasite incidence) API trend of malaria in Indonesia in 2009-2017, the number of positive malaria cases per 1000 population in 2009 API (annual parasite incidence) 1.8 in 2010 API (annual parasite incidence) 1.96 years 2011 API (annual parasite incidence) 1.75 in 2012 API (annual parasite incidence) 1.69 in 2013 API

(annual parasite incidence) 1.38 in 2014 API (annual parasite incidence) 0.99 and in 2015 API (annual parasite incidence) 0.85. Papua Province is the Province with the highest API (annual parasite incidence), which is 59.00 per 1,000 population. This figure is very high when compared to other provinces. The three provinces with the highest API per 1,000 population, namely West Papua (14.97), East Nusa Tenggara (5.76), and Maluku (2.30). As many as 90% of cases came from Papua, West Papua and East Nusa Tenggara.⁴

The situation of malaria in Papua Province in 2017 can be seen from the health profile of Papua Province API number (annual parasite incidence) or the number of malaria sufferers per 1000 population in 2011 that is API 58 per 1000 population, in 2012 API 77, in 2013 API 50, however in 2015 the number of APIs rose to 54.24 and in 2017 the number of APIs fell to 52.32.⁵ Sarmi Regency has 11 Puskesmas, namely, Burtin, Betaf, Bonggo, East Bonggo, Samanente, Sarmi, Bagaiserwar, Petam, Arbais, West Bonggo, and Aurimi Puskesmas. Based on data, the

highest API Puskesmas is in Betaf Puskesmas (API 642 per 1000 population), followed by East Bonggo Puskesmas (API 372 per 1000 population), and West Bonggo Puskesmas (API 322 per 1000 Population).⁶ Some identification problems, related to the prevalence of malaria in Sarmi Regency, are a number of malaria eradication programs that have been implemented, such as treatment, spraying, abatesation, distribution of mosquito nets and counseling, but the incidence of malaria cannot be reduced or minimized. Characteristics of the environment with the development of malaria vectors where generally the Sarmi area is low level, the slope is 0-7%, the coastal swamp is swamped with water. Tidal height of 5-7 meters, rainfall an average of 3,000 millimeters to 5,000 millimeters / year with rainy days around 230 days a year. The humidity level is quite high because it is influenced by the wet tropical climate, the average humidity ranges from 75% to 80%. This study aims to determine the variability of environmental quality and dynamics of malaria that influence the incidence of malaria in the Betaf Health Center Work Area, East Coast District, Sarmi Regency.

II. METHODS

The research was carried out in the working area of Betaf Public Health Center, East Coast District, Sarmi Regency. This study used a case control design. The minimum sample size calculated based on the case control formula (1).

$$n_1 = n_2 = \frac{(Z_\alpha \sqrt{2PQ} + Z_\beta \sqrt{P_1Q_1 + P_2Q_2})^2}{(P_1 - P_2)^2} \dots(1)$$

Information :

Z_α = Type one error 5 % = 1.96

Z_β = Type two error = 0,842

P₁ = Proportion of cases = 3,434

P₂ = Proportion of effects on controls = 0.587

OR = Odds Ratio based on previous risk factors

Table 1. Odd Ratio (OR) of several studies that have been conducted

No	Variable	OR	Researcher and Year
1	The use of mosquito nets	5,182	Yawan / 2006
2	The habit of using mosquito repellent	3,343	Hasrah/ 2015
3	The existence of standing water (breeding place)	4,250	Saputro / 2015
4	The presence of cattle pens	4,343	Saputro / 2015

Based on previous research entitled "Analysis of Malaria Incidence Risk Factors in Kuala Bhee Community Health Center in Woyla District, West Aceh Regency in 2015" by Hasrah Junaidi, with an OR value of 3.343 with an estimated proportion of the comparison group 0.5. The calculation results showed that the minimum sample size of 56. To overcome the drop out then add 10% to 62 samples. Total samples for cases and controls were 124 samples. Case criteria were respondents who were affected by malaria and had a positive laboratory/microscopic examination and controls were respondents who had never had malaria.

The independent variables in this study are the presence of breeding places, the existence of resting places, the presence of livestock pens, the habit of being outdoors at night, the use of mosquito nets, the use of anti-mosquito repellent, the use of wire netting in ventilation, temperature, humidity, and water pH. The analytical method used consists of univariate analysis, bivariate analysis with chi-square test to obtain an OR value of the independent variables and multivariate analysis to determine the risk of the independent variable on malaria incidence by considering other risk factors together with logistic regression.

III. RESULTS

Data obtained from the malaria case report at the Betaf Public Health Center - East Coast District, Sarmi Regency in the period of 2014 - 2018 showed a significant increase in the number of cases and APIs in 2018. API reached 642 per 1000 population increased significantly compared to previous years (Fig.1).

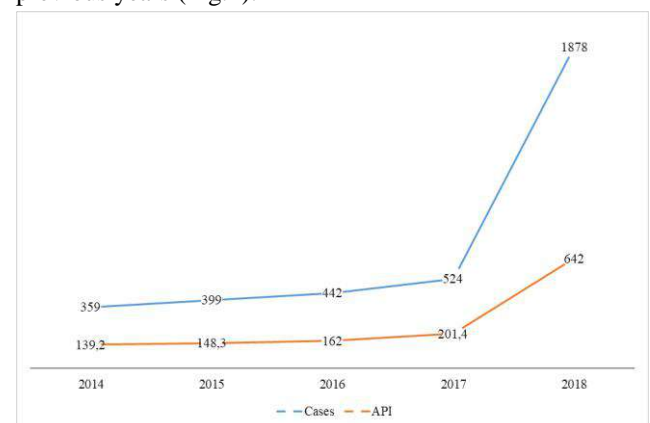


Fig.1: Malaria Cases in the Last 5 Years

The analysis showed that based on age group, there were 61 respondents (49.2%) in the young age group (12 - 35 years old) and 63 respondents (50.8%) were in the old age group (36-65 years). Based on the sex of male respondents as many as 55 (44.4) while those who become female respondents amounted to 69 (55.6%). Based on the education level of respondents who did not complete

elementary school numbered 9 (7.3)%, elementary school 46 respondents (37.1), junior high school 34 respondents (27.4), high school 27 respondents (21.8) and tertiary institutions 8 respondents (6.5%). Based on the work of respondents who work as PNS / POLRI / TNI 8 respondents (6.5%), farmers 32 respondents (25.8%), private 14 respondents (11.3%), fishermen 2 respondents (1.6%), students 17 respondents (13.7%) and 51 respondents (41.1%) not working.

The results of identification of the types of mosquito breeding sites obtained information of coconut shells, used tires, trenches, used jerry cans, used ponds and used cans are mosquito breeding sites in the study area. Used jerry cans and used tires are mosquito breeding places that are quite close to the respondent's house. While the pond is a breeding place for mosquitoes whose existence is quite far (more than 20 m) from the respondent's houses. At the time of field observation, many anopheles larvae were found in the breeding sites. The results of environmental observations of the mosquito resting area showed that the mosquito resting sites in the study site included: ornamental plants, thatch trees, bamboo trees, bushes. Observations on the resting places also show the presence of mosquitoes that rest in these places, although only a little relatively. Catching adult mosquitoes (with aspirators) is carried out at these resting places.

The results of identification by the Research and Development Center for Disease Vectors and Reservoirs (B2P2VRP) Salatiga showed that of the 130 mosquitoes examined there were 97 of them, Anopheles mosquito, 6 aedes sp. And 14 culex quinquefasciatus. Among the 97 identified anopheles, there were 64 anopheles farauti, 15 anopheles punctulatus and 12 anopheles koliensis. Environmental conditions related to the development of malaria vector mosquitoes in an area consist of temperature, humidity, and water pH. Based on the results of measurements in the field, the average environmental conditions are known as in the following table 2.

Table 2. Environmental Conditions

Environmental conditions	Mean	Minimum	Maximum
Temperature	27,2	26,2	29,5
Humidity	73,0	58,0	87,0
water pH	7,4	6,5	8,7

Based on bivariate analysis showed that there is a significant relationship between air temperature and malaria incidence, with p-values of 0.001 and OR = 3.665 (95% CI; 1,728-7,776). Based on the variable air humidity showed that there is a significant relationship between humidity with the incidence of malaria with a value (p-value = 0.003) OR = 5,037 (95% CI; 1,742-14,564). Chi-square test results showed no significant relationship between the pH of water with the incidence of malaria. Because the significance value is more than 0.005 with a p-value of 0.82. Based on the variables of the presence of livestock pens, the statistical results of the chi-square test showed that there was no significant relationship between the presence of livestock pens with the incidence of malaria, because the significant value greater than 0.005 was obtained p-value of 0.206 and the results of the calculation of OR = 2,914 (95% CI) = 0.735-11.550.

Based on the resting place variable chi-square test results there was no significant relationship between the existence of the resting place with the incidence of malaria, because the significance value of more than 0.05 obtained p-value of 0.239 with an OR value = 1.723 with 95% CI = 0.790 - 3.760. Based on the breeding place variable chi-square test results there was no significant relationship between the existence of breeding places with the incidence of malaria with p-value of 1,000 and OR = 0.938, (95% CI = 0.464 - 1.896). Based on the variable out of the habit of home statistical test results there is a significant relationship between habits outside the house with the incidence of malaria with a p-value of 0.007 with an OR value of 5.043, and 95% CI = 1.578-16.120.

Based on the variable chi-square test results there was no significant relationship between the habit of using anti-mosquito drugs with the incidence of malaria. With a p-value of 0.208 OR = 1.705 CI 95% = 0.739-3.930. Based on the analysis of the relationship between the habit of using mosquito nets with the incidence of malaria there is a significant relationship between the habit of using mosquito nets with the incidence of malaria p-value of 0.047 OR = 4.242 and 95% CI = 1.212 - 16.046. Based on the habit of using a wire screen the results of the chi-square test showed no relationship between the habit of using a wire screen with the incidence of malaria because the p-value of 1,000 and OR = 1.076, 95% CI 0.509-2.274 (Table 3).

Table 3. Risk factor analysis

Risk factors	Malaria incident				Total	P value	OR (95% CI)	
	Control		Case					
	n	%	n	%				
Temperature Potential	45	72,6	26	41,9	71	57,3	0,001	3,665
No potential	17	27,4	36	26,5	53	42,7		(1,728-7,776)

Humidity								
Potential	57	91,9	43	69,4	100	80,6	0,003	5,037 (1,742-14,56)
No potential	5	8,1	19	30,6	24	19,4		
Water pH								
Potential	44	71,0	53	85,5	97	78,2	0,82	0,415 (0,170-1,051)
No potential	18	29,0	9	14,5	27	21,8		
Cattle pen								
There is	8	12,9	3	4,8	11	8,9	0,206	2,914 (0,735-11,55)
There is no	54	87,1	59	95,2	113	91,1		
The existence of resting place								
There is	47	75,8	40	64,5	87	70,2	0,239	1,723 (0,790-3,760)
There is no	15	24,2	22	35,5	37	29,8		
The existence of breeding place								
There is	31	50,0	32	51,6	63	50,8	1,000	0,938 (0,464-1,896)
There is no	31	50,0	30	48,4	61	49,2		
The habit of being outdoors								
Yes	58	93,5	46	74,2	104	83,9	0,007	5,043 (1,578-16,12)
No	4	6,5	16	25,8	20	16,1		
Habit of using mosquito repellent								
Yes	18	29,0	12	19,4	30	24,2	0,294	1,705 (0,739-3,930)
No	44	71,0	50	80,6	94	75,8		
Habit of using mosquito nets								
Yes	59	95,2	51	82,3	110	88,7	0,047	4,242 (1,212-16,04)
No	3	4,8	11	17,7	14	11,3		
The habit of using wire								
Yes	21	33,9	20	32,3	41	33,1	1,000	1,076- (0,509-2,274)
No	41	66,1	42	67,7	83	66,9		

Multivariate analysis was performed to see the most dominant risk factor causing a health problem. In this study, a multivariate analysis was conducted to look at the most dominant risk factors causing malaria in the work area of the Betaf Health Center. The results of multivariate analysis showed that the air temperature variable was the most dominant risk factor for the incidence of malaria (sig

0.003) (Table 4). Based on the calculation of probability or (risk) predictions of individuals who can experience malaria, it is known that the respondent's air temperature of 25-27°C has a probability (probability) of suffering from malaria by 79%.

Table 4. Logistic regression test results

No	Variable	B	Wald	Sig	Exp(B)	95%CI
1	The habit of being outdoors	1,082	2,664	0,103	2,951	0,805 – 10,822
2	Temperature	1,201	8,951	0,003	3,323	1,513 – 7,297
3	Humidity	1,092	3,256	0,071	2,979	0,910 – 9,749
	constant	-2,523	12,955	0,000	0,910	

IV. DISCUSSION

Based on bivariate analysis showed that there is a significant relationship between air temperature and the incidence of malaria (p-value = 0.001) and the value of OR = 3.665. The results of this study prove that temperature is one of the factors that influence the incidence of malaria. This research is also in line with research conducted in China's Yunan province which states that malaria transmission is influenced by climate, namely temperature.

At warmer temperatures will affect malaria transmission as happened in Jinhong. An increase in temperature results in a period of mosquito development and an increase in mosquito behavior in biting will thus result in transmission of malaria.⁷ Statistical test results show that widening humidity contributes greatly to an increase in malaria incidence due to the coolness felt by Anopheles sp. Moisture suitability intended for Anopheles sp. triggers an increased incidence of malaria. Obtained p-value of

0.001 and OR value = 5.037 means that respondents who have optimal humidity will be at risk of malaria being 5.037 times greater than respondents who have non-optimal humidity, meaning that humidity is related to the incidence of malaria in the work area of the Betaf Public Health Center. The average humidity at the study site was 73.0%, indicating that the humidity at the study site was optimal humidity. This research is the same as the research conducted in the village of Durian Lucuk, that humidity is associated with the incidence of malaria with a p value = 0.006.⁸

The results showed that the average humidity in Sarmi District was above 60%. Chi-square statistical test results obtained p value = 0.007 with OR = 5.043 and 95% CI = 1.578-16.120 which means there is a significant relationship between the habits of respondents outside the house at night with the incidence of malaria. The OR value of > 1 and the lower upper value of 95% CI of more than 1 means that respondents who have the habit of being outside at night are 5,043 times more likely to get malaria than those who do not have the habit of going out at night. This study is also not in line with research conducted by Hasyim in Lahat district regarding the determinants of malaria incidence in endemic areas stating that there is a significant relationship between the habits of going out at night with the incidence of malaria.⁹

However, this study is in line with research conducted by Rangkuti on environmental and behavioral factors relating to the incidence of malaria in the District of Panyabungan Mandailing Natal, North Sumatra. 01 with an OR value of 3.254 and 95% CI = 1.563-6.7777. With an OR value of more than 1, which means people with the habit of going out at night are 3.254 times more likely to get malaria than those who don't have the habit of going out at night.¹⁰

Based on the results of bivariate analysis showed that the habit of using mosquito nets has a significant relationship to the incidence of malaria obtained p value = 0.047 with an OR value = 4.242 and a value of 95% CI = 1.121 - 16.046 this means that an OR value of more than 1 indicates that people who sleep do not use mosquito nets will be 4,242 times more likely to get malaria compared to people who sleep using mosquito nets. The habit of using mosquito nets is an effective effort to prevent and avoid contact between anopheles spp mosquitoes and healthy people during sleepless nights. Because the habit of anophles mosquitoes looking for blood is at night, thus always sleeping using a mosquito net that is not damaged or perforated at night can prevent or protect from the bite of anopheles spp.¹¹

One effort can be made to control malaria vectors using Nanoparticles from Silver Nitrate (Ag_2NO_3) and Carbamate (CO_2NH_3 derivatives). As research conducted

by Raharjo et al (2019) showed that nanosilver proven effective as a vector insecticide.¹²

V. CONCLUSION

Sarmi Regency as a malaria endemic area needs to be studied regarding the factors that influence malaria in this region. Significantly related and proven variables as risk factors for malaria are air temperature (OR = 3,665 95% CI = 1,728-7,776), humidity (OR = 5,037 95% CI = 1,742-14,564), habits outside the home (OR 5,043 95% CI = 1,578-16,120), habit of using mosquito nets (OR = 4,242 95% CI = 1,212-16,046). The most influential variable on the incidence of malaria is environmental variability in air temperature (p = 0.003 95% CI = 0.137 - 0.661). The probability of suffering from malaria in respondents living at 25-27°C was 79%.

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A Postcolonial Reading of Double Consciousness: Internal and External Displacement in Post-2003 Iraqi Novel

Zeenat Abdulkadhim Mehdi Alkriti and Dr Lajiman Bin Janoory

Department of English Language and Literature, University of Sultan Idris, Tanjug Malim, Malaysia

20161001003@siswa.upsi.edu.my

lajiman@fbk.upsi.edu.my

Abstract— *The concept of double consciousness, coined by William Edward Burghardt Du Bois (1903), has a figurative, rather than the medical, aspect dedicated for African Americans as a result of their feeling of duality. This study focuses on questioning its relevance to the postcolonial context in post-2003 Iraqi novels. The targeted individuals with this concept are reflected in a diasporic setting including internal and external displacement in the selected translated texts of The Tobacco Keeper (2011) by Ali Bader, The Book of Collateral Damage (2019) and The Baghdad Eucharist (2017) by Sinan Antoon. The concept is examined on Iraqi displaced characters of different minorities and identities. The hypothesis of the study arises from the similar posture of African-Americans with the situation of Iraqi asylum seekers and certain minorities inside their homeland Iraq and in hostlands all over the world nowadays. The distancing among their native people is more serious than the people abroad. As a conclusion, the selected Iraqi novels mirror the concept of double consciousness in a way that highlight a very wide range of settings within certain postcolonial issues. The novels entail the survival of Iraqi (internal and external) migrants with the unresolved sense of double consciousness of those problematic characters.*

Keywords— *Postcolonial diasporic characters; Du Bois's Double consciousness; Duality in Iraqi post-2003 novels; internal and external settings of Iraqi asylum seeker.*

I. DOUBLE CONSCIOUSNESS

In general, as a modern sociological and postcolonial concept, "double consciousness" is asserted by William Edward Burghardt Du Bois (1868-1963) in (1903). It is dedicated to African-American people and seems to be of a great validity to what happens to Iraqi asylum seekers and migrants nowadays, especially. It points to the psychological challenge and experience of reconciling or harmonizing his (Du Bois's) African heritage with an upbringing in European dominated society. Du Bois's social philosophy, the concept of double consciousness that reflects the postcolonial and African American criticism underlying issues, focuses on the innate struggle and need. In fact, it is felt by lowered and subordinated groups of people in a brutal oppressive inhuman society or dissimilar one. Those individuals picture themselves as (insider and outsider) which refer to split or shatter consciousness. It is the (twoness) that matters for them. This comes under what is known as "acculturation" that is acquiring another culture in a disadvantageous companionable situation (Landrine & Klonoff, 1996a).

Generally, Du Bois postures three fundamentals to the theory of Double Consciousness: the veil, twoness, and second sight. The veil is an element that separates the races or declares the issue of the colour line. The second element, as an internal processing, is agitated by the external gaze of Du Bois's theory that is the sense of twoness. Twoness shows that within the progression of self-formation the racialized takes the position of two different worlds. Originally, the Black world, which they create behind the veil, and the White world, which degrades them through absence of recognition. Second sight is the third element of the theory of Double Consciousness. (Itzigsohn and Brown, 2015).

II. "THE TOBACCO KEEPER": A PROCESS OF IDENTITY ADAPTATIONS

Here we find what may be termed colonial textuality, which is a kind of absorption or extraction based on the total erasure of another being's existence and the creation of a vacuum. (*The Tobacco Keeper*, p. 18)

Early in the 1990s, dramatic disturbances and considerable migration have been witnessed by the Arab political scene. Specifically, in the case of Iraq, sanctions, wars, and military occupation have reproduced narratives of grief that can hardly escape the latest past. Actually, the past always has a nightmarish look even in the narratives. Here, the characteristics of the diasporic colonized Iraqi individual can be noticed trying to manage among the many phases or identities given to him/her during the colonial recurrence in his/her homeland. The diasporic character who has an intimate attach to his/her mother country is always in between, physically and psychologically. Adapting new identities makes it hard for him like wearing masks. These identities or masks are far away from his belongingness and similar to his disinterestedness.

For Simone Weil, "to live as if everything around you were temporary and perhaps trivial is to fall prey to petulant cynicism as well as to querulous lovelessness"(Said, 2007, p. 183).Ali Bader's "*The Tobacco Keeper*" is a complex, emotionally charged novel of masks and shifting identities. It encompasses eighty years, and an overwhelming range of characters and landscapes, but always has one question pulsing beneath the text: How did the violent, terrifying Baghdad of 2006 come to be? (Qualey, 2011).

"Bader, who never visited Israel, already knows a lot about it. ... Bader is an ideologue, anxious to show his generation the way toward progress. Thus, he cannot have doubts, only certainties. The novel should be read as a manifesto. With this manifesto, he tries to reform Arab nationalism rather than do away with it" (Zeidel, 2013). "The writers are not so interested in the absorption and the life their Jewish hero had in Israel. The Jew is more of a symbol than a real person. He represents the purest form of Iraqi patriotism. Therefore, he cannot be at home away from his "homeland" and desire to return to Iraq. Against all odds, these Jewish figures, dead or alive, often manage to return" (Zeidel, 2013, p. 788). " Bader writes that the Jews "are in Filastin... but their spirit is somewhere else". "They have no real connection to the land" (p. 791).

"Author Ali Bader has long been fascinated with metaphysics and views of identity, and he uses the violinist's three personas, with their different personalities, in direct parallel with the three personas used by Fernando Pessoa in his poetry book *The Tobacco Shop*, selections of which begin the novel and echo throughout... The author continues the metaphysical parallels by suggesting that similarly, three different identities pervade and overlap among the Middle Eastern countries of Iraq, Iran, and Syria, with Israel providing yet another set of

characteristics and identity, and that it is these competing ideas of their own national identity which are responsible for the succession of wars among these countries" (Mary Whipple, 2012).

As it is expressed by Ali Bader, the novelist himself, that the story of this protagonist, Yousef Sami Saleh who then adopts other identities, indicates that identity is a process of adaptation. As soon as it has located itself in one particular historical moment then it deviates into a different moment. Moreover:

All these imaginary communities begin with a fabricated, invented narrative which denies that identities blend and overlap, but which at a certain point in time reveals such boundaries to be imaginary, constructed and fabricated, nothing but narrative concoctions. As a community loses its connection with its roots it attempts to regain its lost horizons, which it may achieve only through storytelling and imagination. (Bader, *The Tobacco Keeper*, p. 8)

As many other exiles, the narrator, an ego or black writer, is also facing a kind of longing to certain places in his homeland, Iraq, where the past and the present are existing all together. He says when he resolves in Syria, "I was in love with Bab Touma. My time there reminded me of some lost moments of my life in Baghdad because of the similarities between this neighborhood and Al-Karradah in Baghdad"(*The Tobacco Keeper*, p. 33). As a vital characteristic of diaspora people, they recall a shared memory, vision, or myth related to their homeland (Safran, 2007, par. 4). Sharing memories and dreams among exiles is so expected since a kind of community is set away from their homeland. Bab Touma, is a certain district in Syria, the neighboring land to Iraq. Many Iraqi migrants gather and communicate each other while visiting such places in diaspora. So, Iraq is behind this recall of memory and moreover, it is their yearning and worrying about their scattered identity in exile.

A lot of young Iraqi intellectuals, the second generation of fugitives flee from the pandemonium of Baghdad. While the first generation had fled the regime's hell and the repression that is now over, the second generation is fleeing terrorism, militias, occupation and religious suppression. The negative image stands opposite to the most positive image of Iraqis, in general where the first generation had danced to the music of the Beatles, the Shadows and the Doors, Cliff Richard, and talked about armed revolution and the socialist state, the next generation danced to rap and hip hop, the songs of Fifty Cent, Eminem and Fergie, while debating democracy and

human rights. There were also plans to emigrate to Europe, with Iraqis moving wave after wave to join their friends there. But they remained attached to those who stayed behind, especially in neighborhood countries (Bader, *The Tobacco Keeper*, p. 40). They do not stand being treated like passive entities. The intent of returning may parallel their desire to leave home. The frequently going back and forth motion, sometimes, happen when checking where to settle down and where to get work (Kwok-bun, 2012).

Ali Bader describes the situation where a fluid of migrants come repeatedly to Damascus, the capital of Syria, and other host homes as:

Many Islamist journalists and intellectuals also arrived from Baghdad. Some of them rapidly became caught up in pop music, mixed society, strange clothing and accessories of every kind. Before long they would shave their beards and let their hair grow, dazzled by the freedom of life in the West and embracing Western values. Others did not. They stayed true to their principles but learned a new type of collective rejection of bourgeois ethics. But this was a peaceful tendency that inclined towards sensual gratification, a domesticated anarchy that loved nature and animals and rejected conventional morality. (*The Tobacco Keeper*, p. 40-41)

The narrator also refers to the state of a friend of him. Farris Hassan, who, in order to evade falling into the depths of despair like other immigrants, had decided to return to the Arab world (*The Tobacco Keeper*, p. 55).

Talking to other friends, the narrator denotes to their inner feelings regarding their impression about their homeland, Iraq. He mentions that they'd been living in Stockholm for twenty years but had gone back to live in Baghdad after the fall of the regime. She talked about the hardships of life and compared the Baghdad of twenty years ago with the present day. (*The Tobacco Keeper*, p. 68). The Iraqi's past, in diaspora, gives the impression to be very essential. It is echoed through their memories which are picked selectively according to the in progress situation especially the ongoing violence in their homeland Iraq (Al-Khairo, 2008, p.11). With their homecoming, the past seems quite dissimilar to the present. This dissimilarity makes those individuals unfamiliar with the romanticized image of their homeland and reflects their persistent duality.

In another place, Bader sheds light on the types of people migrating from Iraq and the reason behind their departure. He states that:

They were mostly young people, recent university graduates. After the total collapse of the state in 2003 they couldn't find employment. All they could do was work as translators in the Green Zone, a hazardous line of work where their lives were constantly under threat. They were everywhere: on the streets, with foreign troops and at checkpoints. Those translators, influenced by Western literature, were mostly well-dressed, very civilized and highly Europeanized. They were far more sophisticated than the American soldiers and officers who treated them with such contempt. (*The Tobacco Keeper*, p. 79)

In addition to the above description of those people, they sometimes try to dissolve into the identity of the colonizer. The native informant or the mimic character meet together in the identification of those translators. They try to imitate, yet avoid the resistance. As he puts it, the narrator of Bader makes it clear that:

What was truly astonishing, at least from my perspective, was that they all had Western names: Michael, John, Robert, or Sam. They were never called by their Arab names...the Americans had trouble pronouncing Arab names such as Abdel Rahman, Majeed, Rebhi and Fakhri. So they used those fake names instead, which were easy and accessible and created no psychological barriers. (*The Tobacco Keeper*, p. 79)

These obstacles uncover the original and unavoidable enmity towards the colonizer. In general, Iraqi names proposed a kind of implicit enmity, while Western names, on the other hand, allowed Iraqi translators to overlook the realities of their state of affairs and live the illusion that they were truly American. This led them to act arrogantly as though they'd appropriated the white masks of the Americans for themselves. This was what Frantz Fanon meant by black skin and white masks. According to him, colonialism in effect oppresses and crushes people, hollowing them out and filling the void with a fragmented image of their original personality. In other words, the character of the keeper of flocks in Tobacco Shop is replaced by the character of the protected man, with a new name that is always American. It's a dreamed of character but one that cannot be fulfilled due to the oppressive, humiliating presence of the Americans. It is a character that is not in fact "protected". (*The Tobacco Keeper*, p. 79-80)

The different settings offer different adaptations and hiding behind the masks. The panoramic poor tasted

life of the musician with the oppressing politics and foreign names are described by the protagonist himself as, "isn't there more to life than finding oneself a complete stranger among other complete strangers?" (*The Tobacco Keeper*, p. 95). The line reminds us forcefully of Alberto Caeiro's words, in "*The Tobacco Shop*" for Fernando Pessoa, when he says: "The windows of my room, a room that belongs to an unknown person among the millions of unknown people in the world. And even if he were known, what could possibly be known about him?" (*The Tobacco Keeper*, p. 95). It is a very direct clear hint to the flawing condition and life of the protagonist who keep on searching for his real identity inside and outside his country.

The very obvious trigger of those individuals is represented in the necessity of leaving their homeland to an unknown host home. Emigration, wave after wave, is what makes whole communities depart their country. It is an indefinite destiny that puts them in the unknown future of their horrible present. This loud, yet, speechless voice of immigrants can be heard from the protagonist as he says:

But emigrate where? Emigration was a vague longing, a leap into the unknown. Would emigration tear down the walls? Would it banish the persistent scenes that gave him nightmares? Would it eliminate the Jewish fear of society that had persisted throughout history? Would it end the feeling of alienation and the impulse to go back to the womb? Would it demolish the wall separating the self from others or the 'here' from 'there'? What would lie beyond these borders? Chaos, nothingness or paradise? (*The Tobacco Keeper*, p. 142)

Relating to the epitome of double consciousness in *The Tobacco Keeper*, it is, obviously, presented in a way that makes a single identity distract or divert into different personas. The main character, whose life story has been reported by an ego writer, experiences an obliged displacement in different places with different identities. He is someone else wherever he tries to be back to Iraq. The duality or the three variant entities are used to help the protagonist survive in his external and internal diaspora. Yousef Salih Sami or Kamal Medhat or Haider Salman are all associated with the same person but they define each particular persona uniquely. So, the concept of double consciousness is reflected in the postcolonial setting through a flash back that is related to the past to scrutinize the problematic present.

Certain defying issues in certain settings have been caught, in this novel, that stand behind the concept of double consciousness. The political issue seems of a great importance since the protagonist with his family have been casted away by the Iraqi government in the twentieth century. Besides, the social issue is also another aspect for being in a defying postcolonial atmosphere that none of the acquired personalities can manage being safe in the local home. Moreover, for him and for other exiles, the unknown is all what they think about prior to their journey abroad as they ask, "What would lie beyond these borders? Chaos, nothingness or paradise?". This universal question stands still in the face of the horrible catastrophic postcolonial life.

The diasporic character has got the chance to relive in his homeland but on the condition that he should be pretending as someone else. The double or triple identity is used as a means for being accepted inside and outside the homeland. Kamal Medhat or Haider Salman are behaving differently, but at the same time they replicate the original character, Yousef Sami Saleh, the Jewish Iraqi citizen. The duality is present at each case since the character is still, originally, known as Sami but relive as Kamal or Haider. His intimacy with his country is the main push behind his swaying identity. It is dangerous for him to be recognized as Sami and it is quite hard to pretend as someone else from another religion. Even the narrator, who is a pseudonym along the whole novel, is suffering from a kind of duality, simply because of his work an ego writer, or a ghost writer, or a black writer. He has got a dream of becoming the one he likes, but his personal condition as an exile makes difficult for him to be himself.

Obviously, the tragedy is so apparent in the terrific setting of this novel. The main character declares his deep feeling of it before being assassinated by anonymous militias due to the postcolonial illness, sectarianism, when he utters, "I don't regard death as awful, but see him as an elegant gentleman. I will embrace him and call him brother . . ." (p. 305). Death, here, is another setting and means for escaping such an atmosphere of fear. To leave homeland in a way that saves the protagonist the agony of displacement abroad or even within homeland. Thus, the feeling of duality seems fatal for this persona as he says:

Through their characters he discovered the essential answer to the problem of identity. Each one of them was a facet of his personality, a single entity that was split and multiple at the same time. They were a three-dimensional cubist painting of a single face. (p. 303)

Ali Bader tries to reconstruct the setting of the past by making use of post-2003 era and reflecting the enforced emigration of certain individuals even though they are skillful people. A "brain waste" character, Yousef Sami Saleh or as he pretends to be after returning to Iraq (Kamal Medhat or Haider Salman), is presented as a musician of a good skill and who descends from a Jewish family in Iraq. His repeated casting away from and returning to Iraq tells that other reasons stand behind his estrangement. Such reasons could be enlisted under the heading of hybridity where ethnic groups try to reconcile a self-identity.

Basically, migrants transfer because they are already in the essence of contemporaneity. They cannot be treated like passive entities being converted along the world. The intention of returning may parallel their desire to leave home, but their main concern may change due to the experience along the way. The frequently going back and forth motion, sometimes, happen when checking where to settle down and where to get work. In such a crisscrossing, the reasons and consequences of migration are enclosed (Kwok-bun, 2012).

So, Ali Bader's protagonist, Kamal, experiences this push and pull move from and to Iraq. His priorities change with the passing of time and along the way from Tel-Aviv, Tehran, and Syria to settle again in Iraq. His different names (identities) make him feel the importance of belonging and of self-identity:

Kamal Medhat's life shows that identity is always closely allied to a narrative standpoint. A life is a story that is fabricated, formulated or narrated at a completely random moment, a localized historical instant when others turn into the 'other', into strangers, foreigners and even outcasts. (Bader, *The Tobacco Keeper*, p.8)

Obviously, it is all about identity as an essential aspect in diaspora. Several diasporic Iraqis have preserved their past in memory so as to survive with the bewildering present, and they assign this frozen past as a safe haven for their identity in the future. Iraqis' persistent claim that the present situation does not embody the "Real Iraq" indicates a romanticized impression of the homeland that is no longer there (Al-Khairi, 2008). Thus, this belief leaves them in between all the time.

III. "THE BAGHDAD EUCHARIST": INTERNAL CONTRASTED DIASPORIC SETTINGS

"One of the "cultural heroes" illuminating Iraq's bleak realities is Sinan Antoon. Antoon is also a poet, scholar, and translator who was born in Baghdad in 1967 to an Iraqi father and American mother. His father's family belongs to Iraq's Assyrian (Chaldean) Christian minority. Antoon studied English literature at Baghdad University. He left Iraq in 1991 for the U.S., where he completed a Ph.D. in Arabic and Islamic Studies and where he resides to this day. His works describe life in Iraq during the past regime and in the period following America's invasion. His books portray the brutal and unending violence, but also include many glimmers of hope that suggest that Iraq, and the world at large, may yet transcend war and build a better future. His poems and novels have been translated to nine languages". The author depicts the nightmarish reality of his homeland, while showing ways to survive, to preserve one's sanity, and to recognize the beauty and goodness that still exists in the world" (Elimelekh, 2017).

"Antoon juxtaposes the terror of Iraqi life against characters seeking to survive through their mind-bending determination to see beauty in their fragmented world. To achieve his paradox, Antoon transports readers of his narrative's here-and-now into transcendent unrealities by using magical realism. A kind of three-dimensional dialectic operates between the natural and supernatural, and rationality and irrationality in which characters find in their dreams respite by suspending accepted definitions of time, place, and identity" (Elimelekh, 2017).

"In this novel Antoon focuses on the persecution, discrimination, and displacement suffered by the nation's ethnic minorities, whose members are considered alien and "other." A foreign enemy that must be eradicated by any means often involving extreme brutality.²⁸ The first part of the novel centers around an old man named Youssef and the second around his relative, a young woman named Maha. She and her husband find shelter in Youssef's large house after having been violently driven out of their home in Baghdad's al-Dura neighborhood. Lodging in the home of a relative, Maha is a refugee in her own city. She represents the younger generation, which is the complete opposite of the older generation to which Youssef belongs"(Elimelekh, 2017).

In *The Baghdad Eucharist*, Antoon tries to identify some historical, political and social events that took place in Iraq earlier to the targeted situation he is tackling in order to put the reader into the frame of the whole scene. In fact, these events could be away from colonialism but at the same time similar to its outcomes. Earlier in Iraq, Iraqi Jews, after an unwavering and cherished life, underwent a kind of dispersion inside their

local homeland. The reference to this diffusion turns to be similar to the following cast away happened to the remaining family members of those Jews and others caused by postcolonial causes. In a direct hint to such details, Antoon writes, "... the government passed the 1950 emigration law stripping Iraqi Jews of their citizenship" (p. 30), with the same directness to the following scattering of post-2003 he mentions that, "... After 2003, the remaining siblings and their grandchildren scattered to the four winds, ending up in Sweden, Canada, and even New Zealand" (p. 46).

Dreaming of diaspora, this is how the longing for departing the local terrible homeland starts being analogous to the idea of feeling like an outsider inside it. In an internal setting, such a controversial way of thinking finds its way through the continuing opposing discussions between Youssef and Maha. The dissimilarity seems unescapable. Old and young generations, specially of some minorities, depicts the old and new situations of Iraq, generally. The typical past image of Iraq versus the problematical threatening current one spreads all over the dialogues of most of the characters here. As Antoon puts it in the utterance of Youssef, "... but the disagreement was profound. She's very pessimistic... she thinks there's no hope left for us in this country. She just wants to get her degree and leave with her husband" (p. 61).

Leaving or staying, the warring minds and ideas about this disparity are very vital. It is no more than an individual personal decision, but it is rather an outward impact of the postcolonial discouraging surroundings. In spite of this difference, Youssef still finds room to excuse Maha for her rejection to continue being in Iraq:

My youth was not her youth, her time and my time were worlds apart. Her green eyes fluttered open to the ravages of war and sanctions; deprivation, violence, and displacement were the first things she tasted in life. I, on the other hand, had lived in prosperous times, which I still remembered and continued to believe were real. (p. 3)

Continuing his thinking and living in the past as a dominant setting, Youssef relates his love for his garden to his overwhelming love to his past where he can find refuge from the present, "Perhaps the past was like the garden which I so loved and which I tended as if it were my own daughter, ... just in order to escape the noise and ugliness of the world" (p. 3). So, a refugee in his green garden of his house in his great local homeland is what refers to a kind of real disturbance in Youssef's present.

Within this duality, the romantic image of Iraq in the past versus the present is quite clear and controllable.

Maha's husband, Luay, also keeps an eye on Youssef's reactions and innate desires as he tries to find out a reliable reason behind his intimacy to Iraq, "Luay asked Youssef if he'd ever considered leaving" and the response of Youssef comes, "At my age? Better suffer here than experience the humiliation of being a refugee" (p. 67). His answer shows the contrast of Youssef's impression about the inside and outside of Iraq. It is opposite to what Maha and Luay have got in their minds. He believes in the negativity of being away from Iraq and in the positivity of being inside it despite the recent threatening surroundings. For him it is a way of humiliation once you step outside your home whereas Maha, on the other side, regards it a source of hope and safety. Like all refugees, both of them need safety and stability but both of them think of it in a different way.

By mentioning the words of a song of an old Iraqi singer, Al-Qubanchi, Antoon justifies Youssef's strong intimacy to his country with a reference to the historical, social, and cultural pushes behind it:

Do not think that in leaving there is comfort
I see nothing in it but grief and weariness,
All sleep was robbed from my eyes.
I never thought and no one knew
That it would be like this. (p. 67)

The author tries to excuse the personal opposite attitudes of Youssef and Maha towards emigration and settling in exile. The divergence is in the realistic way of thinking of Maha and the dreamy optimistic way of thinking of Youssef. She if fully involved in all the recent postcolonial circumstances while he seems detached of these circumstances, individually. Maha confesses that:

Yes, I would apologize to him, even though I'm convinced that he's living in the past. Despite his forays into the present, he is still cloistered in his own circumscribed world. Even though he read widely and follows the news closely, he has no idea what I go through every day. (p. 87)

The duality or double consciousness takes a form or a way of thinking within the minds of those individuals or characters to help them navigate, after all. She tries hard to remember an event or hint that makes her tolerate or change her beliefs. She, instead, and while counting her memories, picks the most similar ones to the present, as she says, "I'm trying to remember a time when I haven't felt alienated, smothered, or, as now, destitute. To me, our exodus from the house in al-Dawra didn't take place all at

once in the summer of 2007" (p. 95). She focuses on the most truthful part of Youssef's beliefs when she declares, "Perhaps Youssef was right on one count, when he said that nothing prior to 2003 bore any resemblance to the savagery that came afterward" (p. 95). This part of her speech makes it clear that the post-2003 invasion accumulates the whole situation and atmosphere in Iraq not only for minorities but also for the majority.

"We are being targeted", this is what Antoon ends up the novel with and tries to explain the real reasons behind thinking and planning for emigration to settle safely in diaspora then. He, moreover, refers to the dual feelings those minorities, like Christians, get and the resultant decisions they make to overcome such a social distress. Here, diaspora is the dreamy ideal world of the character with a double awareness and consciousness even if he/she is still inside Iraq as Antoon writes, "They are trying to make us leave this country" (p. 128).

In *The Baghdad Eucharist*, the concept of double consciousness is reflected through the most relevant characteristics of diasporas that is the continuing comparison of the past with the present of their homeland. During one of these discussions, Maha says, "Uncle, I know nothing about the old days! Nor do I want to know. All I want is to live with dignity and be treated like a human being!" (p. 17). Although it is a postcolonial internal diaspora, the feeling of duality or two-ness, of the protagonist, comes to be equal to that of the external diasporas. This feeling drives Maha to think of trying an external diaspora which may be better for her as a Christian individual. To be displaced, especially within your country, is something thought-provoking and not easy to deal with.

The disparate main characters, Youssef and Maha, are, recurrently, challenging each other when they start discussing the postcolonial Iraq. A very penetrating conflicting ideas are given during their speech about the present of Iraq in comparison to the past. Youssef keeps on arranging his house surroundings with what helps him maintain that serenity of the past while Maha tries hard to find a simple hint relevant to his personal claims. He used to sit in his garden listening to the old Iraqi songs in the radio, ...etc. Additionally, the Iraqi issue that could be traced in this novel is the hardship of old people, yet of forcing generations of Iraqis to leave their homeland. In a speech between Luay, Maha's husband, and Youssef, the old man answers one of his questions as, "At my age? Better suffer here than experience the humiliation of being a refugee" (p. 67).

Besides, the combination of postcolonialism and terrorism marks the image of Iraq as so gloomy that makes

Maha insists on her ideas regarding her pessimistic opinions of her homeland. Youssef and Maha are Iraqis who have witnessed what has happened to Iraq in 2003, yet each one has got his/her own viewpoint. This could be linked to the division of the generations of diasporas, the old versus the young one. The memory of the past ideal real Iraq becomes such a prolific trigger for the old generation, while the young generation has no such legacy. For external or internal diasporas, the feeling of alienation and estrangement is the same.

IV. THE BOOK OF COLLATERAL DAMAGE: THE DUALITY OF DIASPORIC SETTINGS

"Nameer is an Iraqi living in New York and teaching Arabic. He travels to Baghdad as a translator with a group of people filming a documentary. While visiting Al Mutannabbi Street, looking for books to buy, he meets Wadood, who owns a bookshop on Baghdad's famous bookselling street. While they are bonding over books, Wadood tells Nameer about his work on a writing project, an index that details the losses of war: not the military losses but the losses of people, animals, and objects. Details of every minute, what happened in that minute, the pain and suffering of people, animals, and objects.

Nameer is interested in the index, and he offers to translate it. At first, Wadood refuses. Eventually, Wadood starts sending part of the index to Nameer to read and give an opinion, and a correspondence spring up between the two. From the indexes Wadood sends, the author tells us stories. These powerful voices unfold the tragedies and the untold stories of ordinary people, who once had simple dreams of living a normal life, but these were taken from them for the simple reason that they were there, in post-2003 Iraq.

Nameer returns to U.S., a place he still can't call home, and he has an unstable feeling, a meshing of past and present. When a student asks him to abandon his lesson and teach him how to say "on your knees, put up your hands, go back" in Arabic, so he can use it when he joins the US Army in Iraq and Afghanistan, he decides to stop teaching Arabic. From here, he takes in an internal journey to the past and his childhood, and through his troubled sleep and therapy sessions we know that he is struggling, although it's a struggle different from Wadood's, who is still living in the middle of the tortured country" (Hend Saeed, 2017).

During his brief Baghdad stay, Nameer documents his experiences there as an exiled intellectual. His job, interpreting for the film crew, involves extensive wandering throughout the city. Despite enjoying the many fond memories of his childhood, he feels overwhelmed by

'a flood of confused images and feelings' and regrets having to be with the crew and not on his own, which would have enabled him to roam as he pleased. Wandering through the streets, he realizes that they are almost empty except for the American troops and tanks. At the end of the day he is physically and emotionally drained, leaving him with little time and energy to write out his thoughts and observations. He reads testimonies by other exiles who have returned to their homeland after long absences. They too have been repressing their memories and their yearning for home. At the end of his visit, Nameer wonders what the purpose his stay in Baghdad has served and laments the fact that the present realities are so far removed from his fond childhood memories (Elimelekh, 2019).

In exile setting, Nameer's character represents the Iraqi exiled who cannot find peace, neither outside their homeland nor disturbingly within its boundaries. For his part, Wadood, Nameer's doppelganger, also experiences exile but of a different kind. After his house is destroyed in the American airstrikes, he moves into a rented room which he fills with books, especially his own *Fihris*, "that includes everything I know and imagine" (p. 213). At a certain point, he visits the site of his old home and is amazed to find a grand new building standing there. He describes his feeling at that moment as, "I returned to my home. Yes, I returned one single time... I stood before the house, but it was not there. I found a different house, completely different, ... I returned and yet didnot return..." (p.212). This passage reflects Wadood's state of internal displacement for he has lost his home at home. Antoon writes, "The most foreign of foreigners is one who has become a stranger in his own land" (p.244), which for the short time of his visit also applies to Nameer. According to Edward Said, "exile is an especially difficult state because it involves a perpetual sense of loss. A writer in exile remains crushed and is unable to find a new path for himself". He also adds, the writer who is in exile is like a 'distant critic' (Said, 2002).

In other words, Said regards the exiled intellectual as the ideal critic precisely because he does not feel at home abroad. *The Book of Collateral Damage* (Fihris) parallels the displaced academic from abroad, Nameer, and the autodidact, Wadood, from within, both of whom see themselves and each other as exiles. In this regard Said also observes that

There is a popular but wholly mistaken assumption that being exiled is to be totally cut off, isolated, hopelessly separated from your place of origin. The fact is that for most exiles the difficulty consists not simply in being forced to

live away from home, but rather, given today's world, in living with the many reminders that you are in exile. The exile therefore exists in a median state, neither completely at one with the new setting nor fully disencumbered at one of the old, beset with half-involvements and half-detachments, nostalgic and sentimental on one level, and adept mimic or a secret outcast on another. (Said, 1994)

Actually, as an exiled intellectual Nameer is in an in-between position. His deep-rooted background which exists with him in his memory has not been managed to be separate. Moreover, Nameer also embodies the uncomfortable, impatient, psychologically distressed intellectual who in Said's words persistently remains unsatisfied in a foreign country: "You can never fully arrive, be at one with your new home or situation" (Ibid. 39). This opinion seems closer to Du Bois's opinion in making the African American with double consciousness reach a state of harmony with his troubled selves and evolve into a third true one. The spiritual power is more important than the physical one, according to him. Following Nameer's American life, parts of Wadood's *Fihris* are so reflective. The parallels between the two voices are sometimes obvious, sometimes there are none. Ultimately, Nameer's voice grows closer and closer to Wadood's, as he loses faith in life more and more.

Ultimately, Antoon's novel is the story of a book that cannot be written. In Wadood's *Index* (Fihris), things speak and narrate their own life and death. Often, these passages take the form of a charade, where the reader discovers the nature of the object only towards the end of the passage. As even objects are attributed emotions, the reader gets a strong sense of the true meaning of loss. Despite Nameer's life in the US being quite fulfilling on paper – a professor of literature in a respected New York institution, in a relationship with a wonderful young woman – he is consumed by this sense of loss.

The Book of Collateral Damage is a novel about the disintegration of a homeland, and the impossibility to capture it. Antoon's novel depicts the chaos that reigns in Iraq and the fragmented and ambiguous socio-political and cultural reality that prevails in this country, and in so many others throughout the world. It also presents the crisis of Iraqi individuals, whether they are living abroad as exiles or surviving in their homeland in the face of danger and death all around them on a daily basis (Elimelekh, 2019, p.18-19). Nameer lives in parallel spheres: in the reality of the United States and in his memories of Iraq. Wadood, too, lives in a private, hopeful, individualistic fantasy that

is encapsulated in an inescapably ugly, destructive reality (Elimelekh, p.19).

Nameer and Wadood, as extremely conflicted characters, one from without (external) and one from within (internal) Iraq, are amalgamated by a unified spirit and style. Together they grow into one, a motivation signifying a single set of values, faiths and dreams that could be appropriate to a whole nation. Such a creativity is so influential if only their opinions or even a simple index of their beliefs are heard (Elimelekh, 2019, p. 19).

Repetitively, the internal setting appears either in a form of a short visit or a consistent memory. Nameer's debated utterance is set in his personal declaration as:

My sudden return to Baghdad with these Americans was also strange and impulsive. Had I come to rediscover something, or to make sure it was lost? Wasn't I ill at ease in this city and in a hurry to leave? Had I come back to examine the wounds I had left behind, or what? (p.28)

Nameer is still in need to find an answer to this personal yet vital wondering. The definite answer will set him right to his real identity. Otherwise, the recurring of his homeland in his memories will let him in between and in a state of double consciousness all the time. The duality is clear in this question which is addressed to Nameer by Nameer himself. It makes it similar to a soliloquy where no one can answer or hear him but himself.

Trying to excuse his disappointment after this short visit to his homeland, Nameer suggests many things. Some are related to his personal expectations and others are interconnected to his condition as an exile:

I went without expectations and I thought I had protected myself against any additional disappointment. For I read a lot about emigrants who went back home after a long absence and their search, consciously or unconsciously, about what is left. I, also, read about the selective memory and the trap of longing. But the texts did not work. (p. 27)

The phrase "what is left" is a direct hint to the wavering dual selves of those who have just come from a visit to their homelands. The search is left open. Besides, it is done consciously and unconsciously. It keeps an alike individual in an inconvenient state. The inward reaction or response to what has been experienced in homeland is explained by Nameer as, "My heart was confused and busy with what howled it of changing feelings between past and present, storms not emotional state" (p. 259).

There's a wonderful African proverb in Chinua Achebe's novel "Things Fall Apart" that says, "Until lions have their own historians, the history of the hunt will always glorify the hunters." The idea isn't new, of course, but the metaphor is a gem. The victors are always the ones who write history. By the time someone who wants to revise, question, or change it comes along, it's already too late. But what about the history of the victim? Or the victim's victim? (p. 41). In host land settings, meeting other exiles and appraising old and recent memories seems quite recurrent in a way that help situate them in a homeland setting. A friend of Nameer who is a deep-rooted skillful Iraqi-American lecturer asks him about his factual experience in homeland and about his feelings towards it. His name is Ali Hadi whose quest comes as, "Okay, and what did you make of the situation?". Nameer, then, answers frankly, "Chaos and confusion. It's all fucked up." (p. 74)

In his response, Nameer tries to cover his emotional as well as his actual notions during his visit to Baghdad. On the other hand, Ali tries to imagine what he cannot stand if it were him in that visit after a long period of time. Nameer continues by saying that:

I told him about the visit, about my conflicted and odd feelings, about how pale and shabby Baghdad was, and the chaos and the negligence and the sight of soldiers in helmets and bared wire and tanks in Abu Nuwas Street. (p. 75)

The outrageous reaction is so apparent in Ali's response as he shakes his head and says "alas" whenever Nameer stops to drink from his teacup. Further, Ali comments that, "The Americans are jerk and they're going to destroy the country. But I couldn't go. I wouldn't be able to take it" (p. 76). The exchanging ideas and comments continue as they center on the most important belongings for Nameer, Iraq and *Index*. He pictures this work of Wadood as, "Those are private papers. A sort of project, ... A documentation project." Then Ali tries to get it, "Research?". Nameer says, "No, a different kind of text. Not traditions." Ali goes on clarifying it, "Meaning what?". Nameer generally describes it as:

Meaning everything. History, but circular history. ... This is the project of a lifetime, an archive of the losses from war and destruction. But not soldiers or equipment. The losses that are never mentioned or seen. Not just people. Animals and plants and inanimate things and anything that can be destroyed. Minute by minute. This is the file for the first minute. (p. 86-87)

The setting or technique of dream vision is used in this novel as well. It helps picturing the innate needs and wonders for the intended persona. Nameer's dream comes as:

I saw myself living in a faraway country, where everything was clean and tidy. A quiet life without wars, sects, or religions. Immigrants and refugee had all the rights and freedoms humans could dream of. Even animals were respected and had rights. Science and technology were so developed that human beings could travel to the future or to the past, to visit or to stay, provided of course that they were adults and in good health and didn't have a criminal record. Even as I dreamed I knew I was dreaming, because I had lied on the application form. I wrote that I had never been in prison and that I didn't have any health problems. I signed the form without hesitation. I also knew I was dreaming because I was speaking their language fluently... They would let me travel only in one direction, into either the future or the past... I think that people are divided into two types: those who escape from the past and those who escape to the past (p. 232-233).

One day, and while Nameer and his friend Maria are having a tour in a ferry, the two exchange some symbolic significant phrases concerning immigrants in America in general. Passing by the Statue of Liberty, they watch the customs and immigration buildings on the island that have been turned into a museum. He tells Maria that they should visit it... She agrees, then adds, "Yes, of course. There's no harm in knowing more about the history of our immigrant forefathers." Nameer notices that she said the last two words in a different, ironic tone, and put quote marks in the air with her index and middle fingers to emphasize this fact. Such an appalling yet actual detail is so basic for all immigrant in America, especially. Those immigrants, as Du Bois mentions it, are proud of their souls rather than their physical roles. She continues, "If your ancestors hadn't been slaves, America wouldn't be America anyway,". At that point, she points to the west, saying, "Look at the Statue of Liberty and how small it looks from here." "It did indeed look much smaller than one imagines it to be" (p. 355-356).

The hostland setting is somehow pushing in many aspects. Nameer is shocked with the beliefs and impressions taken about Iraq as a postcolonial country with its people. He took out that day's New York Times, then began as usual with the opinion page. He was struck

by an article headlined "Do the Lives of Iraqis Have Value?" written by a professor of history at a university in California. The occasion for publishing the article was the official indictment of some U.S. marines for killing twenty-four Iraqi civilians in the town of Haditha in an outburst of anger and revenge, and also of some officers for failing to investigate the massacre. They were charged not with deliberate murder but rather with failing to identify targets or to act in accordance with the rules of engagement. "Shoot first and then ask questions" is what the principal defendant told his comrades. The writer looked back at the massacre that had been committed since the beginning of the war and the incident of rape and murder in al-Mahmoudiya. She quoted General Tommy Franks as saying, when asked about the number of civilians dead, "We don't do body counts." The writer wondered when, if ever, we would find out how many Iraqis had died in this war. She ended the article by saying that the insurance payout to beneficiaries as an American soldier killed in the line of duty was \$ 400,000, while in the eyes of U.S. government, a dead Iraqi civilian was worth up to \$ 2,500 in condolence payment to the family (p. 259-360).

In another situation with his girlfriend Maraya, an African-American woman, Nameer tackles a kind of a political topic. He refers to the American as Maraya's army considering her as a pure American citizen. He utters, "Your army control a lot of cities ...". Then Maraya answers nervously, "It is not *my* army, darling. I'm not part of what *we* or else it would be *your* army too." Later, Nameer responds with, "I'm sorry." Such a controversial idea leads Nameer to have a kind of insomnia and of unrest (p. 369).

Concerning the political aspect in *The Book of Collateral Damage*, p. 167 Adnan: "He (Zaid) graduated from the college of Engineering and he is experienced, and his father has made a new political party" N: "Yes, this is the most important qualification." p. 169 Adnan: "So, what have you done for Iraq? Tell me? Nothing but negatives and murmuring. When you stand philosophizing in a study hall inside the university, will this make Iraqi people eat?" N: "Who said that I am very helpful for Iraqis or so?" A: "You want us to leave it to the southern Iraqis of low standard to handle it?" N: "what is the difference between the thieves of Al-Ulwiya in Baghdad and the thieves of the southern Iraqis."

The reflection of the concept of double consciousness in *The Book of Collateral Damage* is very much related to things as well as to people inside Iraq in post-2003 era. It portrays the aftershock of the U. S. invasion that has done a considerable damage on the

psychological, social as well as poetical levels. Iraqi people, inside and outside, are attached to each other through the shared cultural and historical ties. The mutual interests in documenting the impact of the invasion on inanimate things and people inside Iraq is behind the feeling of insomnia and loneliness of Nameer and Wadood.

Above all this, the Iraqi aspect in this novel is typically in presenting the duality of everything in every single minute after the invasion. With this philosophy and deep grasp of their life, it is so important to go beyond the unknown through materialistic things. *Fihris* or *The Book of Collateral Damage*, as a title is talking about a catalog or a collection of feelings, emotions, and ideas that are invisible and that are so essential, at the same time. So, the double consciousness of things equals the duality of people.

V. CONCLUSION

In this study, internal and external displacements are the very apparent relevant settings in the selected novels. Diaspora, as a postcolonial issue, is considered a typical atmosphere for the targeted characters in exile with double consciousness. In spite of their feeling as strangers abroad, those characters feel the necessity of leaving their homeland to the unknown. Yet, those host lands cannot be called home which will make those in exile get an in-between position most of the time and live the duality as well. In the internal settings of individuals displaced inside their homelands, it is noticed that those characters face double troubles. Obviously, the postcolonial consequence is doubled by the estrangement projected among native people themselves. That is why, those with external and internal exiles find room in the memory of their past real peaceful Iraq in order to escape the ugliness of the present. Kamal Medhat is forced to wear masks inside his country by adopting different identities with different names so that he can gain back being in the right place for him, Iraq. In exile, he also has no other options than pretending being someone else with faked identities.

Youssef and Maha share the same internal setting but with different impressions. Youssef looks back to the happy past and think of not leaving his homeland no matter what destruction has been done to it. Maha cannot think of the past and observes the distressed present only with no hope of staying home but rather leaving abroad as soon as she completes her study with her husband. The same setting but with different reflections from the same minority. The Iraqi-American intellectual, Nameer, becomes emotionally drained especially after his visit to his homeland and adopting a project of a postcolonial

lifetime that archives losses and destruction. Being so close to Wadood, the eccentric owner of this *Index*, Nameer continues documenting with conflicting and odd feelings. The feelings of emigrants who try to search for the remaining things during their visit home. Thus, this search for the real self in exile and in homeland setup him and makes him lose faith in life.

Within these settings, those major and minor characters' self-struggle is resembled in their sense of double consciousness.

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A Case Study of Differentiated Instruction in the EFL Reading Classroom in one high school in Morocco

El khdar Abdelmoula, Rguibi Samira, Bouziane Abdelmajid

Hassan II university- School of Humanities, Ben M'Sik, Casablanca, Morocco

Abstract— The current study examines the effects of Differentiated Instruction (DI) on the reading skills in the EFL classroom (2nd Baccalaureate, Arts-stream) in one High School in Morocco. One EFL class is taught reading comprehension lesson in the traditional one-size-fits-all instruction and later in the differentiated mode. The teacher observed for this study modified the reading instruction based on students' interests. The study investigates flexible grouping as a DI reading strategy used to differentiate reading instruction. Students were surveyed after the implementation of DI methodology to measure the impact of differentiated instruction on their involvement in the reading skill. A grounded theory format is used to investigate the data collected, mainly the researcher's observation and interviews Patton (2002). A case study methodology is very informative in identifying students' needs in reading. It also provides the teacher with insights while planning for effective ways to cater for student's needs. A qualitative survey of students' attitudes is also examined to delve much deeper into the human dimensions of DI's impact on the learners.

Keywords— Differentiated Instruction, EFL Class, Reading Comprehension, Flexible Grouping.

I. INTRODUCTION

EFL instructors' responsibility in today's classroom is to help all their students reach an optimal academic performance. In Morocco, there is a wide national movement of reform that seeks individuation of student performance levels. (The Supreme Council of Education, 2015) Hence, schools are striving to meet the requirements of a new educational vision of doing school, on the one hand, and the pressing demands of the third millennium in education, on the other hand. EFL teachers need also to implement new methods and approaches to be in tandem with the current trend in education. Teaching the four language skills mandate a broad understanding of students' needs and interests. EFL Classrooms are now becoming more heterogeneous and student variance has become an undeniable fact. To fix this dilemma, EFL teachers need to change their traditional instructional habits and practices, which have deleterious effect on students' academic performance, by using differentiated methods and strategies to cater for this diverse student's population. Anderson (2007) stated that teachers who understand differentiated instruction use a medley of strategies to cater for students' differences in needs and abilities. Wenglinsky (2002) claimed that academic success is contingent upon instructional approaches and practices. EFL teachers can contribute so much to students' success in the reading area.

II. PROBLEM STATEMENT

Reading has always been considered a perennial challenge for both teachers and students alike. The problem of teaching and learning reading in the Moroccan EFL classroom emanates from the fact that reading is often taught as a subservient skill not as a self contained skill. (MEN, 2007). Besides, EFL teachers often lack the professional training needed to cater for a variety of student differences in their classrooms. So, EFL teachers undervalue its detriment to learning the other skills. Its impact goes unnoticed. However, reading forms strong relationships with other skills like writing. Development in reading and writing as self-contained skills requires exposing learners to a variety of highly challenging reading texts and writing tasks.

The teaching methods adopted by most EFL teachers in the classroom fail to accommodate students' differences in terms of ability levels and learners' profiles. Traditional ways of teaching reading or *the-one-size-fits-all* approach to teaching this skill fail to see students' differences and teach them as if they are a carbon copy of each other. Baccalaureate students (especially Art-majors) lack efficiency in performing the reading tasks. Most them complain from the lack of understanding of texts embedded in the textbooks they use.

In this study I examined different ways of catering for students differences while teaching them reading. The

problem is ascribable to teachers' ignorance of DI and their unwillingness to individuate their teaching practices. DI is the answer to fixing the problem of students' diversity. It is a great asset to catering for a large body of student population. DI provides different modalities for teaching and learning reading.

III. RESEARCH QUESTIONS

This paper set out to answer the following research questions

1. Does differentiating the way teachers teach reading make any difference in students learning that skill?
2. What are students' attitudes after the implementation of differentiated instruction in the reading area?

IV. CONCEPTUAL FRAMEWORK

Theoretical evidence of differentiated instruction can be linked to many theories and approaches like learning styles, multiple intelligence theory (MI) and the zone of proximal development. Additionally, national educational documents, like the strategic vision is another theoretical underpinning for DI as it calls for the need to serve a varied student population.

a. Learning styles

An integral part to understanding the need for differentiation in education is through understanding learning styles. 'When teachers understand students learning styles and adjust their teaching to those styles, students learn' (LeFever, 2004). Knowing about learning styles helps teachers reach out to all students in their classrooms and teach them effectively. 'Knowing about learning styles helps you [the teacher] teach all the children, teens, and adults God put in your classroom.' (LeFever, 2004) Students are also likely to succeed if teachers teach them in their preferred *contextual approach to learning*. (Carol Ann Tomlinson, *Leading and Managing a Differentiated Classroom*, 2014). Learning styles force teachers to rethink how they do school. Affirming students learning styles and strengths also speeds up the learning process for the students.

Learning styles can also be defined as 'characteristics cognitive, affective, and physiological behaviors that serve as relatively stable indicators of how learners perceive, interact with and respond to the learning environment.' (Sims, 1995). There is an array of implications embedded in this definition that instructors need to grasp. Students respond to a given content in different ways. Identifying how students learn helps provide effective instruction.

Teachers need to incorporate various preference modalities in their daily teaching practices.

Students' demographics have changed recently and the question is how to make up for this increasingly body of diverse student population. Students vary at how they process information because cognitive skills differ from one student to another. Ignoring these individual differences is not an option for an effective instructional system. Awareness of learning styles (visual/auditory/kinesthetic) helps instructors design tailored lessons appropriate for each learner's type and helps in the implementation of effective teaching.

EFL Instructors need to increase their understanding of how learners learn and need to be conscious of individual learning styles to ensure maximum learning success. EFL teachers need to use Neil D. Fleming's learning styles model known as VAK to assess students' modalities /preferences for learning before embarking on the teaching process. Students learn in one of these ways (visual, auditory, kinesthetic). They demonstrate one of these modalities or a mix of all these preferences and strengths during learning anything.

b. Multiple Intelligence theory (MI)

The theoretical foundations of this study are also anchored in the works of Howard Gardener's Multiple Intelligence theory (MI) in which he claims that human beings possess a battery of intelligences and that intelligence is fluid, not fixed, and that teachers should cater for all differences within the same classroom when delivering instruction and assigning assessment. (Tomlinson C. A., 1999). Multiple intelligences show how human beings interact with the world because they represent different preferences for learning or thinking. (Carol Ann Tomlinson, *Leading and Managing a Differentiated Classroom*, 2014) Teachers must nurture all types of intelligences within their classrooms and allow for different affinities among their learners.

Teachers' instructional approaches should not seclude the other types of intelligences that students possess. Instead, they should create opportunities for varied learners because they learn in different ways. Intelligence is variable, dynamic and multifaceted. Hence, teachers must strive to nurture all types of intelligences among their learners and align them with the mandated curriculum.

The MI implication for the current study is that teachers must develop all intelligences and create rich experiences for each learner. Howard Gardner (1987) stated that clearly: 'It is of the utmost importance that we recognize and nurture all of the varied human intelligences, and all of the combinations of intelligences.' (Gardner, 2011) The traditional linguistic and logical way of doing school does

not yield any positive impact on students learning outcomes. Hence, the need for differentiated instruction that calls for equity and excellence through building multiple intelligences and nurturing differences among students. He further stated that 'our culture had defined intelligence too narrowly'. Tomlinson's critique states that in order to develop intelligence in schools, educators seem convinced that only narrow, analytical slices of verbal and computational intelligence are important (Tomlinson C. A., 1999). This is the case with our Moroccan schools which focus on drills and the old chalk-and-talk approach. Gardner, however, broadens educators' understanding of intelligence by suggesting the MI theory which redefined the Stanford Binet IQ score and our understanding of intelligence altogether, and put forward the possibility that each learner has somehow a potential intelligence that teachers should nurture. The seven intelligences advocated by Gardner are as follows: Interpersonal (appreciates group work), Intrapersonal (prefers working alone), Kinesthetic (needs movement), Linguistic/Verbal (understanding through speaking), Logical/Mathematical (uses numbers), Musical (Learns through rhythm and music), and Spatial (visual understanding) (Gardner, 2011)

Each learner then demonstrates at least one of these intelligences or a bunch of them together when carrying out a specific task. EFL teachers need to know the strengths of each student through formative assessment in order to plan for students' differences and cater for a variety of learning profiles. The simple tool to assess students multiple intelligences is through simple observation. The way students spend their free time in school can be an indicator of their interests towards a particular intelligence. Teachers can discover their learners' MI in order to prepare assignments at appropriate levels that are aligned with their current proclivities. MI suggests that students learn in different ways and that all of them possess strengths and weaknesses (Gardner 2004). This multi-dimensional nature of intelligence requires teachers to design instruction with student differences in mind. Teachers also need to be flexible and take proactive measures to cater for all types of learners –verbal linguistic, logical, mathematical, visual/spatial, bodily-kinesthetic, musical /rhythmic, interpersonal, intrapersonal and naturalistic.

Teachers are required to bear in mind this variable nature of intelligence when designing and planning not only for instruction, but also for assessment; hence, the need for creating an intelligence balance as an optimal goal of differentiated instruction. The essential skills to be taught, like reading, in a given class must be aligned with intelligence preference whenever it's necessary.

c. Vygotsky's Zone of Proximal Development (ZPD)

Another integral part of the theoretical conception of this work finds its roots in the works of Vygotsky's *Zone of Proximal Development (ZPD)* which refers to

"the distance between the actual developmental level as determined

by independent problem solving and the level of potential

development as determined through problem-solving under adult

guidance, or in collaboration with more capable peers"

(Vygotsky, 1978)P, 86).

In other words, ZPD is about the intellectual level learners can reach alone on his/her own and the level they can reach with the help of a teacher or adult. Teachers, then, are required to provide instructional input within the range of the learners' capacities and hence allow for differentiation. Teaching is meaningful only if it promotes cognitive challenge. Humans learn best with moderate challenge and through scaffolding and accommodation within their ZPD until a particular skill is mastered. Teachers have to align instruction with the learners' zone of proximal development. Learning can take place if it matches the learner's ZPD and the readiness levels he/she is at during learning a particular knowledge or skill. 'Learning should be matched in some manner with the '[learner's] developmental level. Learning and development are interrelated' (Vygotsky, 1978). In Piaget understanding, if the learner doesn't learn a given concept, it means he/she is not in their development stage. However, for Vygotsky, it means that instruction was outside ZPD. (Orlich, 2001)

In this respect and in accordance with the philosophy of DI, EFL teachers need to deliver instructional input in ways that match the development stage of each learner and this is how students' readiness is catered for. Besides, they should provide learners with tasks a bit beyond their actual developmental level so that they can be challenged.

In the Differentiated Classroom, *Responding To The Needs Of All Learners*, Carol Ann Tomlinson admits that 'Individuals learn best when they are in a context that provides a moderate challenge' (Tomlinson C. A., 1999)(P. 19). DI stems its core tenets from the rudiments of ZPD. Tomlinson refers to the fact that learners need to be challenged in a moderate way, but not to the point of frustration. Teachers are required to build scaffolds once students are within the ZPD and help them boost their learning outcomes to finish whatever task at hand, and

withdraw them once students are able to complete the task alone. Thanks to DI philosophy, many people reached greatness not just in school but outside its walls as well. Therefore, teachers should not limit students by removing their support devices.

d. The Strategic Vision and other official documents that underpin this study.

All current key educational documents in Morocco: the National Literary and Non-formal Education Strategy established in 2004, the Accessibility and Infrastructure Reform in 2005, and the Education Emergency Plan in 2009, the Strategic Vision for the Reform of the Moroccan School set to take place between 2015 and 2030 insist on one message: schools should opt for equity and equal opportunities for all the learners. Students' differences matter and successful teachers need to attend to those differences in a responsive way. The message is even clearer at the Strategic Vision first pillar which emphasizes school fairness and equality of opportunities as a gateway to emancipation and personal and social development. The Strategic Vision as mandated by the National Council for Higher Education recognizes the importance of equity and equal opportunity which must be the top agenda of the Moroccan educational system. This can only happen through providing learners with respectful tasks that take into account their multiple intelligences, not through mandating the-one-size-fits-all approach to instruction or through a prescribed curriculum as these exclude many learners from the process of reaching maximum growth.

In full accord with common sense, teachers must not force-fit students into ready-made molds and walk them in lock steps to traverse the same learning roads. (Tomlinson, 1999) . Eventually, there is an urgent need for differentiated instruction that respects students' differences. This is the aim of an effective teaching philosophy that is implicitly embedded in the strategic vision as another reform attempt that emphasizes education as a gateway to social and personal development via equipping our Moroccan students with the soft skills that are likely to meet the pressing demands of the 21st labor market.

V. CASE STUDY

a. Context:

The EFL classroom under investigation is a 2nd BAC, *Arts-stream* (equivalent to 12th grade). It is composed of 28 students (6 males and 22 females). As regards age, the students are between 16 and 20. The majority of these students have been in the same class since middle school, except for two students who just moved from another city.

The school where the research is conducted is an underserved school called *El Mouahidine High school* and it is situated at the heart of scores of underprivileged neighborhoods in Khouribga.

The EFL teacher observed for this research (Mr. Reda Ali, pseudo name) is 40 years old and has been teaching EFL for 17 years. He is knowledgeable of teaching methodology, particularly differentiated instruction. He received online training on the topic and is very keen on finding new ways for reaching all of his students.

Through pertinent classroom observation and daily contact with students, Mr. Reda came to the conclusion that the majority of students in his classroom struggle with the reading skill. The reading materials presented in the adopted textbook, *Ticket to English 2* are either outdated in terms of content (texts and pictures) or written in an unauthentic manner that renders it much more difficult for students to grasp even in their own language, let alone perform the mandatory reading tasks in the English language. Students are supposed to cover a wide range of topics that revolve around 10 study units.

Mr. Reda teaches his students on a daily basis from Monday to Friday with one hour- session devoted to reading per each week. The classroom observation revealed that the majority of students performed below grade level. Some of them experienced frustration and chose to opt out of the reading task any time they were supposed to read. They admit that they 'don't own it', referring to the reading skill. So the reading class has often been a perennial challenge for both the teacher and the students.

It is evident from test and exam grades that Art major students in Moroccan High schools usually struggle with the reading comprehension task. After being interviewed and according to their school history, they admit that they usually leave the reading task till the end of their test or exam period and start answering at random without thoroughly reading the text because they think that they will never understand it. Most students interviewed admitted that they are intimidated by the reading assignment for a reason or another.

The data collected from different resources; students' interviews, school history records, and teachers' insights served as the basis for the introduction of a new philosophy of teaching, differentiated instruction.

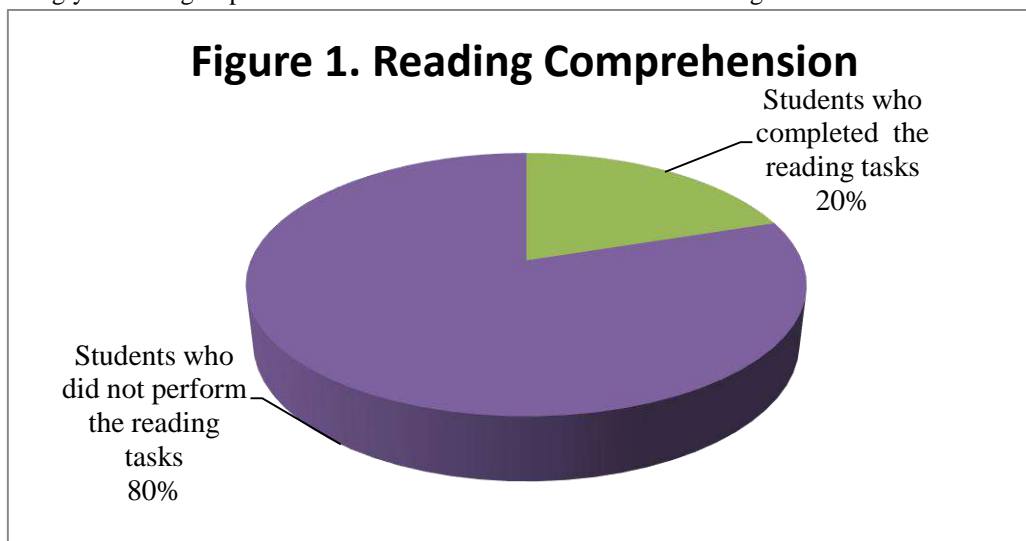
b. Differentiated Instruction for the EFL class

After being stuck in this dilemma, the teacher, who is well grounded in differentiated instruction (He received training on the theory both on-site and online), sought out new venues of instruction to reach out for his students' variance. First, he interviewed students about their likes

and dislikes. He found out that some students like Korean language and are interested in K-pop music. They speak *Amazigh* and are very good at acting. One of the students is already a member of a drama club in town. Some other students are good at singing and playing musical instruments. Students then are identified for differentiated teaching methodology based on the interview results and on the students’ interests.

The teacher agreed to use flexible grouping based on students’ interests mentioned earlier. Students were grouped accordingly in 6 groups. The teacher later

explained the reading activity which was a total fiasco in the precedent week as it was a traditional reading comprehension class, the sort of one-size-fits-all activity. (All students read one single text and perform certain similar reading tasks like true/false, comprehension questions, reference questions, etc) All students were supposed to read a text about Tommy (see Appendix) and answer related comprehension questions. Only 20 % of students managed to complete the required tasks. 80% waited for correction time to get rid of the reading burden as shown in the figure below.



VI. RESULTS

However, this time, the same reading material was given to students, but they had a plethora of choices to decide how to approach the reading task at hand. The table below illustrates the choices:

Table 1: Students Grouping and Choices

The decision for planning instruction was based on the data collected about students’ interests and the failure to finish the first reading assignment. The teacher, Rida Ali, modified instruction to cater for the needs of his students after he noticed that the previous lesson was a total fiasco. The teacher’s intervention is grounded in the theory of differentiated instruction advocated by Tomlinson who is in favour of instructional modification (Tomlinson, 1999). Knowing well about the students, the teacher planned more effectively for

Group1	Choose one part of the text and translate it into Korean
Group2	Choose one part of the text and rewrite it in another pronoun.(substitute the actual pronoun with another one)
Group3	Choose one part of the text and translate it into Arabic or Amazigh
Group4	Choose one part the form the text and change it from prose into a skit and act it out
Group5	Choose one paragraph and compose a song based on Tommy’s story
Group6	(For Advanced students) write about the moral lesson behind Tommy’s story.

instruction by assigning tasks within students reach .The choices were also aligned with students’ interests and happened to be within their zones of proximal development. (Vygotsky, 1978)

At the end of the reading assignment that was based on DI, the teacher interviewed students to get insights about their attitudes after the implementation of the new methodology. 99% believed that the reading comprehension session was so much fun, their needs were met and that they could express their interest while learning reading.

VII. CONCLUSION AND IMPLICATION

Giving new learning opportunities and venues for this class proved so efficient.

Learning took place in an anxiety free atmosphere characterized by the ample existence of a plethora of choices and options. Students felt they could connect their

interests and needs with the reading material at hand and they were no longer intimidated by the reading material. Students continued to progress and loved the reading task through the use of DI. Although only product differentiation was performed, students were motivated for the reading lesson. Tomlinson confirmed that the product may be adjusted based on a student's readiness level to learn a skill, their learning profile, and/or their particular interest in a topic (Tomlinson, 1999)

Data collection used triangulation from school history record, to interviews to classroom observation in order to ascertain the cross checking and validity of results.

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Appendix

Reading Comprehension Tommy's story

Drummer Tommy, 15, is studying GCSE Music and loves



composing his own beats. It's a real change from a few years ago, when he had issues controlling his temper and was excluded from school several times. The Drum Works project has given him a creative outlet and helped him stay out of trouble.

Tommy attends The Warren School in East London, where Drum Works has been running fast-paced, high-energy drumming sessions for the past three years. He's been involved in the project since he was 12.

"I was a bit of a troublemaker," says Tommy. "But then I got invited to Drum Works, and it really helped me. It was like all my behaviour got hit into the drums."

I expressed myself on the drums instead of taking my anger out on other people.

Developing as a musician

In the sessions, students drum together in groups of up to 25. The lineup of instruments is similar to a samba band, with each person playing a *surdo*, *repinique* or *caixa* (three different types of Brazilian drum).

Instead of playing a pre-arranged repertoire, the young people get the chance to create their own beats collaboratively, based on the styles of music they enjoy. "You can express your ideas," says Tommy. "You get to make your own stuff, and you can spread it around the room."

Tommy's now a keen drummer outside the sessions too. "I used to play trumpet and trombone, but I got bored of it, and me and my friends started playing the drum kit," he recalls. "But we didn't know anything at all – we literally knew how to hit a drum."

"The Drum Works music leaders are really helpful – if you can't play a beat, they're not gonna judge you for it, they'll teach you till you know how to do it."

"I picked Music for GCSE, and I've been doing compositions on the drums, writing my own beats. Drum Works has helped me get more ideas. In the group I play the snare, so I can adapt from that and turn what we play on separate drums into a beat on the drum kit."

Gaining focus and confidence

The sessions are built into the school timetable, and Tommy's certain that drumming has a positive impact on the rest of his day. "Coming here's like a break," he says. "It wakes you up, you're ready for another lesson."

Susie, a music teacher at the school, recalls the change she saw in Tommy after he found drumming. "His behaviour didn't change overnight, but slowly Tommy's confidence improved as he realised he was good at something."

"His patience and concentration span improved too as he spent the time trying to perfect patterns. He spent his lunchtimes in the music department practising and avoided the conflicts he'd previously been involved with. He

enjoyed coming to school as that's where the drum rooms were.

“He enjoyed making progress and getting better at something. He'd learnt that the only way to improve is to make mistakes and that it's ok to make them.”

Teamwork and group performance

The partnership between The Warren School and Drum Works has grown stronger over the course of the project, as more and more teaching staff have observed the sessions' all-round positive impact on students.

There are now 70-80 students from across years 7-11 now regularly involved in the sessions, split across three groups based on their drumming skill levels.

“Although we only have one session a week, you get to know everyone in that session,” says Tommy. *“You always work together no matter what. I've made good friends with the rest of the group.”*

The groups have also combined with students from other East London schools where Drum Works sessions take place, and have given end-of-term performances in venues such as the Barbican Centre and the Broadway Theatre in Barking.

“There's about 150 of us in one big group,” says Tommy. *“Managing to go out and play in front of so many people – I would say that's been my proudest moment. When I first started drumming I had to play in front of the class, and I was so scared, I started sweating! I'm confident with it now though.”*

If it wasn't for Drum Works, I would have missed out on a lot of things. This is like a once in a lifetime opportunity. Even when I finish school, I can use the skills I've learned.”

By : El khdar text retrieved from <https://www.youthmusic.org.uk/tommys-story>

Task-based Language Teaching: Definition, Characteristics, Purpose and Scope

Olmedo Bula-Villalobos, Carlos Murillo-Miranda

Centro de Idiomas, Universidad Estatal a Distancia, COSTA RICA

Abstract— *Task-based Language Teaching alludes to a communicative approach which is grounded on the usage of real-life and pedagogical tasks as a central element for language instruction. The paper explores salient features of Task-based Language Teaching within an English as a Foreign Language context. Additionally, the paper goes over reasons on why language teachers should use and incorporate TBLT in their lessons. Next, a lesson plan that is based on TBLT tenets is provided. Finally, a section on criticism to TBLT is included to provide a much-needed balance. Task-based Language Teaching constitutes a major approach to language instruction. Thus, TBLT has several implications within language classrooms. Likewise, real-life tasks bring authenticity to language classrooms as students use the language in a pragmatic way. Tasks constitute the core element of TBLT as the focus is on meaning and effective communication. The negotiation of meaning is another underlying feature of TBLT.*

Keywords— *Task-based Language Teaching, English as a Foreign Language, Tasks, English Teaching*

I. INTRODUCTION

Task-based Language Teaching alludes to a communicative approach which is grounded on the usage of tasks (real-life and pedagogical) as a central element for language instruction. Being able to communicate effectively on a variety of real-life situations so as to share specific types of information in different linguistic and cultural backgrounds constitutes a pivotal goal when becoming a competent user of the language (Juan-Garau & Jacob, 2015). Now, research indicates that Task-based Language Teaching, hereafter referred to as TBLT, is a relevant approach within Communicative Language Teaching (Bygate, 2016; Cordoba, 2016; Willis, 1996). Thus, TBLT has several implications within language classrooms. Likewise, real-life tasks bring authenticity to language classrooms as students use the language in a pragmatic way.

The aim of this paper is to explore salient features of TBLT within an EFL (English as Foreign Language) context. The current paper has five sections where implications and perspectives are considered – that is, a discussion is provided to analyze significant concepts and intricacies. The sections of this paper can be summarized as follows: Definition of TBLT, Salient Features of TBLT, Why Language Teachers Should Use TBLT, and the Dark Side of TBLT. Finally, some insightful and thought-provoking conclusions are also offered.

II. WHAT IS TASK-BASED LANGUAGE TEACHING?

A Task-based approach is one where tasks are used as the main key element of planning and instruction in language teaching. Nunan (as cited in Richards and Rodgers, 2001) provides the following definition.

the communicative task [is] a piece of classroom work which involves learners in comprehending, manipulating, producing or interacting in the target language while their attention is primarily focused on meaning rather than form. The task should also have a sense of completeness, being able to stand alone as a communicative act in its own right. (p.224)

TBLT promotes the use of a task as the most important unit. According to Ellis (2009), a task must match the following criteria to be considered one.

- The main focus is meaning.
- A ‘gap’ has to be present whether it is to express opinions, infer meaning or convey information.
- Learners’ own knowledge is the essential key to develop the activity.
- The use of language is not an end rather than a mean.

Fotos and Ellis (1991) indicate that task-based instruction provides space for students to acquire the language through tasks. Long (as cited in Fotos and Ellis, 1991) states there are four general elements related to the effectiveness of a task.

- More negotiation of meaning happens in two-way tasks.
- Planned tasks (a speech) promotes more negotiation of meaning than unplanned tasks.
- A task involving a clear resolution provides more negotiation than an open-ended task.
- Reaching one solution rather than having a different opinion on how to solve a situation will definitely provide more negotiation of meaning.

Moreover, as indicated previously, the negotiation of meaning during a task is an important characteristic of a successful task. Ellis (2009) emphasizes the relevance of clearly stating what a task is and attempts to do so.

The definition I provided [...] makes it clear that tasks aim to involve learners in processing both semantic and pragmatic meaning. By emphasizing the importance of a ‘gap’ to motivate the ‘goal’ of a task and the need for learners to use their own linguistic resources (rather than simply manipulating texts they are provided with), this definition, I would argue, is sufficiently tight to distinguish activities like ‘completing a family tree’ and ‘agreeing to give advice to the writer of a letter to an agony aunt’ (examples from Skehan 1998a) from traditional language learning activities (what I have called ‘exercises’) such as ‘filling the blanks in sentences’, or even situational grammar activities.

According to Foster (1999), task-based learning is an organic process where errors do not necessarily mean that learning did not happen appropriately rather part of a natural process. Some similarities as the aforementioned might seem familiar to Communicative Language Teaching (CLT); as a matter of fact, Willis (1996) states that TBLT can be interpreted as a development of CLT. As stated before, TBLT is born as a logical development of CLT – that is, some of the principles between them are shared: real communication, meaningful tasks, and meaningful language. Because of the link to CLT, TBLT has received a lot of attention from SLA theory developers. Based on these definitions, it can be stated that tasks constitute an underlying construct for TBLT.

The following table presents the differences between a traditional class and TBLT class (Ellis, 2009, p. 13)

Traditional form-focused pedagogy	Task-based pedagogy
Rigid discourse structure consisting of IRF (initiate-	Loose discourse structure consisting of adjacency pairs

respond-feedback) exchanges	
Teacher controls topic development	Students able to control topic development
Turn-taking is regulated by the teacher	Turn-taking is regulated by the same rules that govern everyday conversation (i.e. speakers can self-select)
Display questions (i.e. questions that the questioner already knows the answer)	Use of referential questions (i.e. questions that the questioner does not know the answer to)
Students are placed in a responding role and consequently perform a limited range of language functions	Students function in both initiating and responding roles and thus perform a wide range of language functions (i.e. asking and giving information, agreeing and disagreeing, instructing)
Little need or opportunity to negotiate meaning	Opportunities to negotiate meaning when communication problems arise
Scaffolding directed primarily at enabling students to produce correct sentences	Scaffolding directed primarily at enabling students to say what they want to say
Form-focused feedback (i.e. the teacher responds implicitly or explicitly to the students’ utterances)	Content-focused feedback (i.e. the teacher responds to the message content of the students’ utterances)
Echoing (i.e. the teacher repeats what a student has said for the benefit of the whole class)	Repetition (i.e. a student elects to repeat something another student or the teacher has said as private speech or to establish intersubjectivity)

TABLE #1: Differences between a Traditional Class and TBLT class

Source: Ellis (2009)

As shown in the table, the differences between traditional pedagogy and task-based pedagogy help differentiate and

understand TBLT in a more complete way. TBLT focuses more on tasks developed by the student-being student-centered- and providing a lot of opportunities for discussion of meaning.

III. SALIENT FEATURES OF TASK-BASED LANGUAGE TEACHING

The following section explores the salient features of TBLT. First, relevant information related to the methodology of TBLT is considered. Advocates of TBLT have proposed a set of similar procedures built around tasks as a core component of language instruction and planning. Willis (1996), one of the most influential authors in the field, has proposed the following sequence.

- The introduction to the task / Pretask: Teacher helps students comprehend the subtleties of a task (pictures, flashcards, and ideas). Students might play vocabulary-related games. Teacher and students go over new words and phrases. Students receive preparation time to plan about how to approach the task.
- The task cycle / Task: In pairs or groups, students do the task and use language they already have. In a supportive way, teacher monitors and encourages students to communicate. Teacher does not correct errors. Teacher focuses on confidence-building as students communicate in a spontaneous way. Motivation is promoted upon completion of the task successfully. Planning: Students prepare and practice their presentations, speeches, and collaborations. Teacher helps students with their phrases and vocabulary items by suggesting keywords and polishing concepts. Teacher focuses on clarity, organization, and accuracy. Students ask questions related to specific language items. Report: Students present their situations and conversations – that is, students report to the whole class. The rest of students take notes with a purpose in mind (active listening). Posttask: Students listen to a recording of fluent speakers performing a similar task so as to compare the differences and similarities of their presentations.
- The language focus / Analysis: Based on the texts students read or the transcripts they read, teacher sets language-focused tasks (finding words, filling in the blanks and underlying specific items). Teacher starts students off. Students continue in pairs or groups. Teacher monitors students' analysis to assist accordingly. In a round-table discussion, teacher goes over the

analysis and significant language items. Practice: Teacher conducts practice activities (repetition, games, sentence completion, and matching) by using phrases and structures from the text (Willis, 1996).

Based on this sequence, one can conclude that TBLT revolves around the concept that tasks are essential – the sine qua non – for language instruction and planning, indeed. Now, let us examine the following table that exemplifies this sequence in a graphical way.

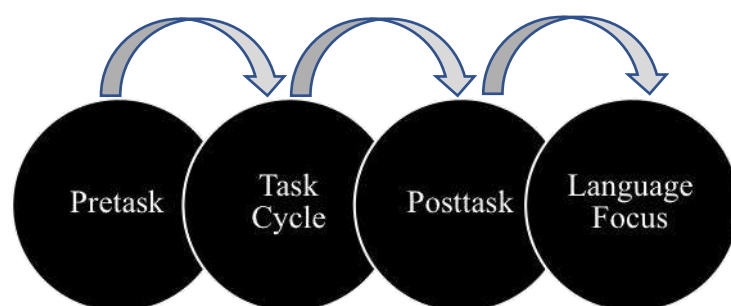


Fig.1: The Task-based Language Teaching Cycle

Source: Adapted from Willis (1996)

When examining the figure, one can conclude that there is a degree of preparation and analysis for the task performance. To us, this fact provides students with enough time to prepare the task so as to accomplish the class objectives accordingly. Moreover, the posttask stage lets students and teachers adjust technical and linguistic elements to communicate effectively. Interestingly, the language focus stage equips students with pragmatic tools to better comprehend and use the language in everyday situations with real-life and pedagogical tasks. Building on this concept, Ellis (2003) has established the following sequence: Pretask: establishing the outcome of the task, doing a similar task. During task: time pressure, number of participants. Posttask: learner report, consciousness-raising, task repetition (Ellis, 2003). When comparing the steps, one can establish important similarities with the three main concepts: the pretask step, the task stage, and the posttask phase. These constructs represent the core of the TBLT methodology. Additionally, a visual representation of this sequence is now offered.

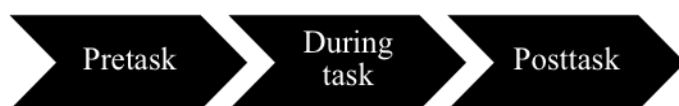


Fig.2: The Task-based Language Teaching Cycle

Source: Adapted from Ellis (2003)

When analyzing the figure, it can be concluded that this sequence embraces a much simpler sequence, but with three strong stages that also provide students with enough preparation time to perform the tasks. During the pre-task stage, framing the activity constitutes a powerful exercise that organizes students' mental structures. Likewise, the posttask phase encourages reflection and critical analysis for meaning-making. Finally, in relation to the methodology of TBLT, four elements are relevant to mention here: TBLT as a needs-based approach to identify specific requirements, wants and lacks; the three-phase procedure which entails a pre-task, an on-task and a post-task phase; TBLT as a discovery-based element that fosters ways into discovering linguistic patterns for communication; and TBLT as a project-based approach in which a type of collaboration is required for an outcome (Bygate, 2016).

Second, relevant assumptions about the nature of learning and language are discussed here. Richards and Rodgers (2001) proposed the following constructs in relation to language. Language is basically a means of meaning-making. Making meaning is pivotal as it is central to task-based instruction. "In common with other realizations of communicative language teaching, TBLT emphasizes the central role of meaning in language use" (Richards & Rodgers, 2001, p. 226). Several models of language serve as the basis for TBI. For example, Skehan (as cited by Richards & Rodgers, 2001) proposed structural criteria in determining the complexity of tasks. Other scholars have offered interactional dimensions (Pica, 1994). Lexical units are essential when learning and using a language. The perspective that speech processing is based on vocabulary and phrase units becomes pivotal as fluency is concerned with the students' ability to produce and analyze the intended message in real-time. "Vocabulary is here used to include the consideration of lexical phrases, sentence stems, prefabricated routines, and collocations, and not only words as significant units of linguistic lexical analysis and language pedagogy" (Richards & Rodgers, 2001, p. 227). Conversation is the main focus of language acquisition. Conversation is the cornerstone of TBLT, indeed. We would go even further to say that other types of synchronous and asynchronous communications might

be considered essential of language. For instance, exchanges on blogs and social media messages might be construed as significant conversations when designing specific types of tasks. "Speaking and trying to communicate with others through the spoken language drawing on the learners' available linguistic and communicative resources is considered the basis for second language acquisition in TBI" (Richards & Rodgers, 2001, p. 228). From this information, it can be concluded that communication constitutes a major construct for TBLT.

Richards and Rodgers (2001) also proposed the following constructs in relation to learning. At this point, it is important to mention that TBLT is mainly motivated by a theory of learning. Tasks provide the input and output for language acquisition. Input is absolutely necessary for language acquisition (Krashen's $i+1$ theory). It provides a model for intonation patterns, pronunciation, grammar structures, vocabulary, word stress and sentence stress conducive to acquisition. "Tasks, it is said, provide full opportunities for both input and output requirements, which are believed to be key processes in language learning" (Richards & Rodgers, 2001, p. 228). Likewise, learner involvement, reflection and the target language usage are regarded as crucial to language learning (Little, 2007). When analyzing these elements, it becomes pivotal for language teachers to keep them in mind when designing tasks and exercises. Richards and Rodgers (2001) also talk about the possibility that tasks offer for negotiation of meaning. To us, conversations do offer the possibility to negotiate meaning. Thus, students concentrate on conveying the meaning regardless of the grammatical structures. "Tasks are believed to foster processes of negotiation, modification, rephrasing, and experimentation that are at the heart of second language learning" (Richards & Rodgers, 2001, p. 228). Task activity constitutes an emotional construct. Real-life tasks promote motivation as they encompass authentic language. In exemplifying this idea, Richards and Rodgers (2001) posited that "[Tasks] are varied in format and operation, they typically include physical activity, they involve partnership and collaboration, they may call on the learner's past experience, and they tolerate and encourage a variety of communication styles" (p. 229). Learning difficulty can be adjusted for specific pedagogical purposes. Particular needs, wants and lacks might be addressed by fine-tuning particularities and subtleties. "...if the task is too difficult, fluency may develop at the expense of accuracy" (Richards & Rodgers, 2001, p. 229). Based on these ideas, we conclude that authenticity plays a significant role in tasks as they promote language learning.

Third, closely related to these assumptions, Ellis (2003) proposed the following principles. Exposure to authentic language is significant; Language should be used for real purposes; Tasks need to motivate students to use language; A focus on language should be established. It is clear that these principles have a solid basis for communication. Additionally, Larsen-Freeman (2000) also propounded the following principles. Class activities have a clear purpose and outcome. A pre-task offers possibilities for students to understand the logic involved in the activity. A pre-task provides the language to complete the task. The cognitive process needs to be above students' level so that they can successfully complete the task. Teachers adjust the language level to convey meaning. Teachers recast students' utterances. Meaning is relevant for the learning process (Larsen-Freeman, 2000). Next, instruction needs to foster learner-centeredness (Hismanoglu & Hismanoglu, 2011). Interestingly, some commonalities emerge. First, pre-tasks do offer possibilities for students to plan the task accordingly and to prepare potential grammatical structures. Next, conversation is a key element in both lists of principles as it is the ultimate goal for communication. Finally, meaning-making constitutes a major element to promote communication.

Likewise, Ellis (2003) discussed the following features of a task. A task constitutes a workplan. It is true that a task implies a plan of action. A workplan provides a roadmap for organizational purposes. "This workplan takes the form of teaching materials or ad hoc plans for activities that arise in the course of teaching" (Ellis, 2003, p. 9). Tasks focus on meaning. Meaning is a hallmark of TBLT. To this end, tasks provide genuine opportunities for negotiation and meaning-making by using the necessary linguistic tools. "The workplan does not specify what language the task participants should use but rather allows them to choose the language needed to achieve the outcome of the task" (Ellis, 2003, p. 9). A task implies the usage of real-life language. Communication is the ultimate goal, indeed. Real-life tasks prepare students to function accordingly in societies. Completing a form, asking for and giving information, clarifying concepts, engaging in small-talk, taking notes and getting the gist of a text are examples of real-life tasks. "...the processes of language use that result from performing a task... will reflect those that occur in real-world communication" (Ellis, 2003, p. 9). A task might involve any of the four basic skills. It is also true that some tasks also foster the combination of different skills and subskills. Real-life conversations and situations are not solely based on a specific skill, grammar structure, intonation pattern, or learning strategy but rather a variety of elements to successfully complete particular linguistic

demands where productive and receptive skills become a must along with other elements. To illustrate this feature, Ellis (2003) has stated that "A task may require dialogic or monologic language use. In this respect, of course, tasks are no different from exercises" (p. 10). Tasks involve cognitive processes. Engaging in conversation requires students to come with and organize cognitive processes so as to build brain synapses and connections to perform accordingly. Tasks have a specific communicative result. Communicative outcomes are significant as they provide roadmaps and goals for any communicative endeavor.

Moreover, they might have an evaluative purpose. "The stated outcome of a task serves as the means for determining when participants have completed a task" (Ellis, 2003, p. 10). Based on these features, we can conclude that specific grammatical structures or intended vocabulary do not represent underlying elements of the task process. Conversely, finding ways to convey meaning through authentic or artificial conversations constitutes the basis of TBLT. Likewise, high-thinking skills might become necessary to perform specific types of tasks, for instance, problem-solving activities. This means that students need to apply other types of thinking processes to be able to cope with more complex tasks. Finally, Nunan (2004) established the following set of principles when designing a syllabus around the concept of task-based materials. Scaffolding, task dependency, recycling, active listening, integration, reproduction to creation and reflection. These principles do provide students with elements to establish meaning-making processes when attempting to communicate. Now, it is evident that language teachers might come up with their own principles and instructional sequence when using and designing task-based materials.

Fourth, the roles of the teacher, students, and materials are now discussed. In this regard, Richards and Rodgers (2001) provided the following roles for the teacher. Consciousness-raising: This constitutes a major role of the teacher as it raises awareness on cognitive processes and linguistic elements to understand the nature and logic of the task and its relevance. "Current views of TBLT hold that if learners are to acquire language through participating in tasks they need to attend to or notice critical features of the language they use and hear" (Richards & Rodgers, 2001, p. 236). Task selector: The language teacher is to analyze the features and the appropriateness of each task based on students' needs and levels. From our professional experience, we can also tell that teachers constantly find themselves adapting and transforming material to fulfill students' specific needs. To illustrate this concept, Richards and Rodgers (2001) stated

that “A central role of the teacher is in selecting, adapting, and/or creating the tasks themselves and then forming these into an instructional sequence in keeping with learner needs, and language skill level” (p. 236). Likewise, Willis and Willis (2007) also provided a set of roles for the teacher in TBLT. These roles can be summarized as follows. Discussion leader: The teacher takes the initiative to start discussions/conversations and to keep them going as long as necessary. The teacher functions as a task administrator beginning with teacher-led conversations. A caveat, Willis and Willis (2007) noticed that a teacher-led class represents a challenge by mentioning that “You need to think things through with great care, anticipating the difficulties learners are likely to have and working out strategies for handling those difficulties” (p. 149). Group manager: Closely related to the previous role, being a group manager entails other types of responsibilities like convincing and persuading learners of potential benefits. Additionally, teachers need to be skillful enough to get the most out of students, tasks, combinations, and exchanges. Building on this concept, Willis and Willis (2007) manifested that “It is sometimes useful to change the composition of the groups and repeat a task... This provides useful opportunities for learners to rephrase ideas they have already worked through” (p. 150). We do believe this is significant as students engage in different mental processes that let them mull structures and vocabulary over to assess their appropriacy. Facilitator: The teacher eases students into activities by facilitating processes. Language teachers constantly find themselves adjusting activities and their level in order to fit students’ needs, wants, and lacks. When talking about this role, Willis and Willis (2007) manifested that “You need to find a balance between setting a task which provides the right kind of challenge, and making sure that learners can manage the task” (p. 150). To us, this is paramount basically because a very easy task is to bore students by not challenging them, whereas a very difficult task will probably lose students’ interests as it is difficult to digest and understand its logical structure and benefits. Motivator: It can be said that motivated students are more likely to engage effectively in tasks and internalize the linguistic concepts involved in the learning process. Based on this premise, it is only logical that language teachers become motivators to facilitate the meaning-making process of tasks. Motivation is a psychological factor that keeps the affective filter low (Krashen’s theory of affective filter. Enhancing motivation constitutes a must for all the stakeholders involved in the learning process. Language expert: The teacher is the language expert and ‘knower’, indeed. The teacher is usually an important source of input

and works as an adviser in terms of linguistic expertise. For this reason, teachers need to be truly knowledgeable not only on the pragmatic features of a language but also on the cultural nuances. Reading between the lines and grasping the hidden meaning of texts becomes a must for teachers – that is, understanding the ‘feelings’ and nature of words to convey a specific meaning that is not directly stated. In advising teachers how to operate in this role, Willis and Willis (2007) pointed out that “...you should resist the temptation to correct learners when they don’t really need it but you should be ready to help answering questions in a language study phase when learners are struggling...” (p. 151). One has to recognize that this poses real challenges for traditional and non-native teachers as they might imply that constant correction of mistakes is required in all stages of the communicative process. Providing safe spaces to construct a mental organization of oral structures and recasting might become effective tools to correct mistakes. Teachers do need to concentrate on error patterns and devote time to conduct a language focus. Language teacher: It is almost inevitable to adopt this traditional role as it represents a main function in the language classroom. This role implies preparation, planning, and execution. In TBLT, this traditional role is assumed at the end of the task cycle (Willis & Willis, 2007). When analyzing these roles, it can be concluded that the teacher is pivotal for the task cycle. Particularly, the planning stage demands careful analysis to select, adapt, create and choose the activities and material to be used in the task cycle.

Now, the roles of the learner are pondered. Richards and Rodgers (2001) proposed the following roles. Monitor: Teachers monitor students so as to guide them during the task cycle. Additionally, teachers are to raise much-needed awareness for students to grasp the particularities of a task. “Class activities have to be designed so that students have the opportunity to notice how language is used in communication” (Richards & Rodgers, 2001, p. 235). This is absolutely relevant so students can establish and internalize the sequence and the logic of the task. Innovator: Innovation and risk-taking become necessary constructs in order to make last-minute decisions and adaptations to the task cycle and to include specific strategies and skills when necessary. “Practice in restating, paraphrasing, using paralinguistic signals (where appropriate), and so on, will often be needed. The skills of guessing from contextual clues, asking for clarification, and consulting with other learners may also need to be developed” (Richards & Rodgers, 2001, p. 235). It is interesting to notice that teachers need to be skillful enough to establish when and where specific types of

modifications are necessary. We consider it is interesting because this role implies a good sense of understanding and grasping the students' context and reality when performing the task. This is not an uncomplicated mission, whatsoever.

Finally, we go over the role of instructional materials. Richards and Rodgers (2001) suggested these roles. Pedagogic materials: Books and other types of pedagogic materials represent a significant source of tasks. "Materials that can be exploited for instruction in TBLT are limited only by the imagination of the task designer" (Richards & Rodgers, 2001, p. 236). We fully endorse this concept since the possibilities are literally endless when it comes to imagining modifications and eventual incorporations. We do believe that designing tasks is like creating art in a way. Realia: Newspapers, magazines, internet, TV, streaming services, radio, and social networks constitute a much-needed source of input of the language in and outside the classroom, particularly in EFL contexts. It is also true that realia can be adapted to be used with pedagogical purposes. "TBI proponents favor the use of authentic tasks supported by authentic materials wherever possible. Popular media obviously provide rich resources for such materials" (Richards & Rodgers, 2001, p. 237). Additionally, authentic materials provide a general idea of the status quo of the identity of a society. Although this concept is important, authentic materials are not always suitable to be used with certain segments, for instance with beginners. These are the most relevant roles for teachers, students, and materials.

Fifth, it is relevant to consider factors that hamper the implementation of TBLT. Liu, Mishan and Chambers (2018) identified specific constraints in this regard. These factors are summarized as follows. Resource constraints: This is a relevant factor as it is closely related to the limited availability of textbooks with task-based activities (Liu et al., 2018). Based on our professional experience, it is a foregone conclusion that this factor constitutes an important limitation, indeed. Interestingly, such a limitation aligns with Hobbs' (2011) findings that establish that the limited availability of genuinely task-based materials is a major criticism to TBLT. Moreover, challenges in the TBLT syllabus design and the task cycle implementation in an online environment were also identified (Lai, Zhao, & Wang, 2011). These were related to the usage of e-books within the stages. Administrative system constraints: this type of constraint is in relation to particular aspects of the pedagogical process, for example imposed methodologies and assessment. Rigid evaluation systems tend to force teachers and students to focus on specific results and expectation that conflict with the

enforcement of TBLT. "The limited teaching hours and the pressure to fulfill the form-focused teaching curriculum are also highlighted as issues that challenge implementation of TBLT" (Liu et al., 2018, p. 10). Our understanding revolves around the idea that these types of constraints are quite common in educational systems and might be part of a hidden curriculum or respond to specific agendas in order to favor political considerations and national policies. Constraints of students: We cannot deny the importance of students' willingness to participate in class. They do need to be convinced of the relevance of the activities and their overall match within a general educational context. "Making sure that students understand the advantages of the techniques used in TBLT and that they were interested in them is very important for the implementation of the new methodology" (Liu et al., 2018, p. 11). To us, grasping the deductive nature of TBLT and the construction of well-balanced, real-life tasks is of absolute importance to students and, ultimately, the implementation of TBLT. Constraints of teachers: It is true that teachers are busy with an important number of responsibilities. Designing and assembling real-life tasks would also be within their purview given the limited availability of task-based materials. From our experience, changes tend to present a normal degree of resistance, especially when there are working responsibilities and cognitive loads attached. Liu et al. (2018) confirmed this idea when they stated that "Since there is not enough appropriate teaching material for TBLT, teachers feel they may have to design tasks by themselves" (p. 11). Likewise, we do believe there is a strong connection between training and the implementation of TBLT – that is, TBLT is a relatively new approach within modern educational systems and the P-P-P model seems to be a popular one in terms of its communicative possibilities and deductive system. These are significant factors that conflict with TBLT's implementation.

Finally, some types of tasks are provided in this section. Based on our professional practice and experience, we have come up with these types of tasks without being exhaustive. Discussion tasks: Engaging in discussion is not easy as it implies a set of sociolinguistic skills, but it is indispensable because it provides students with opportunities to understand the subtleties of a common real-life task. Role-plays: Role-plays provide excellent opportunities for students to perform a task without being exposed, especially to shy or anxious students. Moreover, role-plays prepare students for real-life situations. Impromptu conversation: This type of task is challenging, indeed. They equip learners with much-needed linguistic tools to operate accordingly. Prediction tasks: Predicting

offers learners opportunities to establish connections with previous knowledge and experiences. Likewise, it triggers the curiosity of the upcoming task. Split-information tasks: These types of tasks promote collaboration among students. This is essential to build trust and create communicative channels. It also lets students become experts with specific types of information or processes. Corrupted texts: Negotiation of meaning constitutes a relevant strategy for this type of tasks. When performing this type of task, students acquire the skills of ‘successful’ negotiation. The analysis of text (register and grammar) is also necessary here. Listing: An example of this kind of task is brainstorming. Brainstorming activates schemata and mental organization. Sequencing and ordering: The cognitive load is higher as it involves some sort of classification and analysis of the options. Storytelling: Connecting with tasks at a personal level is also plausible via stories. Time lines and picture dictogloss constitute examples of this task. Finally, a whole range of communicative tasks may be generated from games, problem-solving activities, puzzles, and projects. These are significant features and considerations of TBLT.

IV. WHY SHOULD LANGUAGE TEACHERS USE TASK-BASED LANGUAGE TEACHING?

Language teachers should refer to task-based since as mentioned before it is a logical step coming from CLT. According to Willis and Willis (2007), the main reason for using task-based can be accounted to implementing real-world tasks in the class. Therefore, TBLT engages in a way that a class activity resembles the language used in the real world. Willis and Willis (2007) indicated that many of the activities designed in TBLT are to be developed with everyday language; as an example: “making a conversation, reading newspapers, finding our way around the world by asking other people or looking at written sources on paper or electronically” (p.139). Hence, the relevance for language teachers to implement CLT as a means of preparing their students for interaction in the real world. Moreover, communicative tasks promoted under TBLT will allow the students not only improve their spontaneous spoken discourse but also prepare them for real-life interaction such as lectures and broadcasts. It is necessary for the student to come up against the characteristics of spontaneous speech.

In addition, authors have mentioned significant advantages of TBLT. Juan-Garau and Jacob (2015) claimed that TBLT developed English learners’ transcultural skills and competence through task-based instruction. Moreover, evidence suggested that content and task-based approaches can be integrated to promote competence and content

learning. Córdoba (2016) indicated that the implementation of TBLT promoted the integration of the four major skills in an EFL environment and that it fostered motivation and self-awareness during the development of the task. When explaining the benefits of implementing TBLT in a Chinese context, Liu, Mishan and Chambers (2018) signaled that “Following globalisation trends, the importance of raising language learners’ multicultural awareness and preparing students for effective, interactive communication are essential factors that are emphasised in language teaching and learning” (p. 3). Moreover, the main reason for implementing TBLT comes from the tenets it promotes. TBLT is created through a result of a history of methods that have been implemented. TBLT has also shown flexibility to current developments in education as the use of online contexts such as conferencing tools and Virtual Learning Environments (VLE). Lai, Zhao and Wang (2011) stated that “... the online context was also found to have great potential for the implementation of TBLT, such as facilitating emergent individualized instruction, lowering the cognitive load for ab initio learners, and encouraging student participation” (p. 93). Arguably, implementing TBLT in online learning environments and contexts could easily go hand by hand to adjust to the necessity of the students in today’s world. When designing tasks, language teachers need to take into consideration that “Tasks are supposed to elicit the kinds of communicative behaviour (such as the negotiation of meaning) that naturally arises from performing real-life language tasks, because these are believed to foster language acquisition” (Van Den Branden, 2006, p. 9). A caveat, language teachers need to ponder positive and negative aspects of TBLT so as to implement its cycle and communicative stages.

V. THE DARK SIDE OF TASK-BASED LANGUAGE TEACHING

This section of the article intends to offer a much-needed balance to the paper by providing criticism and voices against TBLT. Willis and Willis (2007) proposed the following problems perceived with TBLT. Lack of time: Allegedly, language teachers do not possess enough time to design and fit tasks into regular classes. Exams: Assessment remains a traditional-oriented construct with virtually no room for innovations or task-based exercises. Fear of losing control: The unpredictability of the vocabulary and grammar usage, specifically during the task performance section, establishes a sense of no control. This poses real challenges for more traditional learning contexts. Lack of perceived progress: It is problematic to

establish whether students are progressing or not when it comes to specific linguistic patterns as students might turn to structures and vocabulary that was already internalized. Use of L1: This might be perceived as a weakness when designing the task. To us, this does not represent an issue as long as students use their L1 to specifically plan and design the task. Not suitable for beginners: It is implied that true beginners may need to learn vocabulary, communicative strategies, pronunciation patterns, and specific-purpose vocabulary to perform accordingly. Our position is that beginners and true beginners constitute a real challenge for any methodological approach or learning situation. Previous learning experience: Grammar-oriented classes or deductive methodologies where linguistic rules and patterns are provided might constitute an issue for TBLT as more traditional students may expect to encounter similar learning milieus. Next, it is agreed that TBLT has a Western philosophical orientation rooted on individual performance within a group. Undoubtedly, this represents a tremendous challenge for cultural groups with holistic, in-depth visions of the world where Indigenous principles of collaboration and integration are favored. The autonomy of the learner and the hierarchical relations fostered in TBLT, considered normal and beneficial elsewhere, might be perceived as disruptive in particular learning environments.

Another type of common criticism is the one related to the availability of textbooks and ready-made task-based materials. Even though research validates the relevance of TBLT, there is limited availability of genuinely task-based textbooks to be considered in language teaching (Hobbs, 2011). From our position, teachers and course administrators are accountable for the quality of the material to be used in class. Consequently, this implies creating and designing different sets of TBLT material which places an extra responsibility in several stakeholders of the teaching-learning process. This represents a paramount consideration when working with specific types of societies. In addition, it was found that teachers had an unclear understanding of the methodological application of TBLT in an EFL context (Nahavandi & Mukundan, 2012). Interestingly, it was also found that teachers do have negative views about implementing TBLT in language classrooms (Mahdavarad, 2017). This a major inconvenience when using task-based exercises in terms of the application of the teaching-learning process. A caveat, it is true that this was a specific context under particular circumstances and this fact might negatively influence the validity of the information. To us, these results constitute thought-provoking data to consider. Finally, an important piece of criticism comes from Richards and Rodgers

(2001) when they established that “...the basic assumption of Task-Based Language Teaching – that it provides for a more effective basis for teaching than other language teaching approaches – remains in the domain of ideology rather than fact” (p. 241). This is revealing in the sense that this concept constitutes only an assumption with no specific tenets or research to validate it. These are relevant pieces of criticism against TBLT.

VI. CONCLUSION

In summarizing, this article provided significant definitions of TBLT. When analyzing the definitions, a concept that is central to all of them revolves around the importance of meaning when using tasks. Next, the article explores salient features of TBLT. Engaging in conversations promote language as a tool for meaning-making. Likewise, the degree of reality in the construction of tasks provides possibilities for authentic communication. Additionally, some roles within TBLT are included. The most relevant roles of the teacher are as follow: task selector, discussion leader, motivator and facilitator. Then the article goes over reasons for teachers to use TBLT. The implementation of real world-tasks can be considered an essential reason. Previous research has shown that transcultural skills and multicultural awareness can be construed as reasons for language teachers to use TBLT. Lastly, some criticism to TBLT is offered to provide a complete perspective of TBLT. Lack of time, fear of losing control and the availability of textbooks and materials are among the most common sources of criticism to TBLT. Finally, the most important source of criticism comes from Richards and Rodgers (2001) as they claim that the effectiveness of TBLT is not fully established.

In today’s multicultural societies, globalized economies call for intercommunicated societies with sound pedagogical systems that foster interaction. TBLT has become paramount for language instruction, indeed. It provides genuine possibilities to develop oral skills that enhance effective communication (Willis, 1996). In addition, tasks constitute the core element of TBLT as the focus is on meaning and effective communication. The negotiation of meaning is another underlying feature of TBLT. Conveying meaning is essential in the process of establishing social interactions for TBLT advocates. It is a foregone conclusion that TBLT represents a significant approach for language instruction.

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Broadcasting Management: The Strategy of Television Production Configuring for Sustainability in the Digital Era

Rizki Briandana¹, Mohammad Irfan²

¹Faculty of Communication, Universitas Mercu Buana, Jakarta-Indonesia

²Faculty of Economics and Business, Universitas Mercu Buana, Jakarta-Indonesia

Abstract— This research will focus on media management strategy in television broadcasting stations as a way of defending sustainability in the digital age. The production team has an important role in the success of a program. It has responsibility pre-production, production and post-production activities. It is not an easy thing for the production team to maintain the aired programs with high demand and rating. The theory used in this research is the Theory of Broadcast Media Management Strategy covering four broadcast management functions, i.e. planning, organizing, actuating, and controlling.

This research used the descriptive qualitative approach. The research selected case study method with observation and interview data collection techniques. Based on the research results it is found that as improving the program rating, the internal team makes several innovations, such as the increase of hosts, the uses of gimmick, the change of studio settings, the keeping of interactive quizzes, the utilization of social media and the establishment of good communication processes in the team. Moreover, the research results also show that the applied innovation has a positive impact on the increase of rating and share, and so for television broadcasting stations it is a strategy to keep competitive in the digital world.

Keywords— strategy, management, broadcasting, Indonesian television broadcasting.

I. INTRODUCTION

In the digital era, the profit of conventional television stations has decreased dramatically (Hisamatsu, Mitsuhashi, Saito, & Sakao, 2008). Audience shifts their interest to digital television stations. Therefore, the conventional television stations have to survive and get business challenge in the middle of the digital era (Eilein Landers & Chan-Olmsted, 2004).

In an effort to survive, conventional broadcasting stations "writhed" (Oberg, 2000). They also take advantage to this information technology development by media convergence (Jung & Walden, 2015). In this context media convergence refers to television stations that are starting to transform digital systems (Malmelin & Moisander, 2014).

Television is the fastest-growing media in technology and so, it is relatively expensive media (particularly for television broadcasting stations) (Bennett & Strange, 2011). Television has various entertainment packages in such a way so that it attracts and entertains the audience. Fiske (2012) states that the functions of mass communication consists of surveillance (supervision), interpretation, linkage (interconnection), value transmission (distribution of values) and entertainment. According to

Baran & Davis (2011), the functions of mass communication have to: convince (persuasion), confer status, anesthetize (narcotization), create a sense of unity, privatization, and parasocial relationships.

In this context, many television stations in Indonesia have complaints due to change to digital direction (Sudibyo & Patria, 2013). In this matter, Metro TV has changed its creative concepts and management strategies in order that it stays afloat in the digital age.

The success of a television program can be measured on the viewership's (Bennett & Strange, 2011). There is a formula in the broadcasting sector that a good program will get greater audience. On the contrary, a bad program will not get listeners or audience (Aji, Wibisono, & Gunawan, 2017). Therefore, a program can be rated as good if the program can meet the audiences' tastes and they want to follow the presented programs. A great number of the audiences can be measured on the program ratings (Greer & Ferguson, 2011).

Rating is average number of television program viewers compared to television population in percentages and measured on various scales with certain indicators (Danaher, 1995). It is important because advertisers are always looking for the most watched

broadcast stations or programs. Television stations need ratings as income (Linder & Gentile, 2009). As the main income, advertisers judge television stations and what programs include the most watched ones. With the ratings, the advertisers can manage their operation costs more efficiently (Danaher, 1995). Finally, their ads will reach the target and so, there are as many as possible consumers watch their ads.

Therefore, this research aims at analyzing the implementation of a television program's management strategy to maintain its business in the digital age.

II. LITERATURE REVIEW

Broadcasting Media Management

A broadcast program is a program containing a series of messages (Lawson-Borders, 2006). The messages become sounds and images. The sounds and images themselves form graphics and characters whether they are interactive or not and the broadcast televisions will broadcast them (Küng-Shankleman, 2012). The broadcast programs are all kinds that broadcast stations present to meet the audiences' needs. For the broadcast programs that many audiences like, production activities have to apply well management. For the well management, the content creators should know the existing phases in the broadcasting media management (Lawson-Borders, 2006).

According to McGuire, Stoner, & Mylona (2008), management is the process of planning, organizing, directing, and supervising the efforts of the members of the organization and the use of other organizational resources in order to achieve the stated organizational goals.

Moreover, other opinion states that management is a series of activities in which there is a different process, i.e. planning, organizing, actuating, and controlling and therefore, it can use the existing resources to achieve goals in effective and efficient way (Terry, 1992).

Therefore, it can be concluded that production management in broadcasting station operations is the process of program preparation that a broadcasting station will broadcast through several phases, i.e. planning, organizing, directing, and controlling all matters in relation to the production process.

Terry (1992) divides four basic functions of management, i.e. planning, organizing, actuating and controlling. These four management functions are called POAC.

1. Planning

Planning is the most important phase in organizations. The process decide what goals and ways the organizations will achieve. It is a series of

activities related to the efforts to formulate a program which contains everything to be carried out, determine objectives and policies, direction to be taken as well as procedures and methods to be followed in the efforts to achieve the goals. Planning carried out in broadcast media management, i.e. during the pre-production process includes the determination of the ideas or content ideas that will be produced, the sources and the production budget.

2. Organizing

Organizing is a process in which the organizations organize and distribute works among members of the organization and therefore, the organizational goals can be achieved efficiently. The organizing function in the broadcast media management can be realized during the division of tasks in the production process. In the process of television production, each member has his/her own duties and responsibilities, such as producer, production assistant, creative team, event director, cameraman, lightingman, audioman, makeup and wardrobe, and editor.

3. Actuating

Actuating is the implementation phase in achieving the organizational goals. In the broadcast media management, the implementation function can be realized during the production process. At the time of production, the producer cooperates with the program director to create a program in accordance with the planning.

4. Controlling

Controlling is the act of comparing the plan with the actual one. According to Koontz, the meaning of controlling is the measurement and correction of appearances with the aim of ensuring that the goals and plans having been decided have been implemented.

Controlling will be carried out in several phases, i.e. the determination of standards, the measurement of work results and the correction if there is any differences between the standards and the actual ones. In the television program production process, the function of controlling can be realized in the post production process. In the process, editor teams will edit the program materials and therefore, the content will be more attractive. The team will insert images or videos, graphics, backsound and other aspects that can beautify the program materials to be displayed.

The broadcasting media definitely has to be able to carry out various functions. These include the function of medium for entertainment media, information media

and service media. To carry out all these functions and to fulfill the interests of advertisers, audiences as well as owners and employees, it is a challenge for the management (Lawson-Borders, 2006).

The mistake that broadcasting station managers frequently make is to start activities and make decisions without setting goals at first. The goal is an end result, end point or everything that will be achieved. Each activity goal can also be called a goal or target (Bennett & Strange, 2011).

The purpose of setting goals in the broadcasting media is that departments and individuals with the main objectives of the broadcasting media should coordinate each activities (Sudibyo & Patria, 2013). When the broadcasting media's goals are established, the goals of various departments and the persons working in the related departments can be planned and developed (Carley, Malik, Landwehr, Pfeffer, & Kowalchuck, 2016). The individual goals must contribute the achievement of departmental objectives, and in turn the departmental objectives must be in line with the objectives of other departments as well as the general objectives of the related media broadcasting (Aji et al., 2017).

Finally, all objectives must meet the attainable, measurable, deadline and monitorable criteria. Once goals are set, plans or strategies can be drawn up to achieve them.

Organizational Communication

Communication has several levels. One of them is organizational communication. Pace & Faules (1994) stated the functional definition of organizational communication as a display and interpretation of messages between communication units as part of a particular organization.

According to Goldhaber & Barnett (1988) the definition of organizational communication as follows: "Organizational communication is the process of creating and exchanging messages within a network of interdependent relationships to cope with environmental uncertainty. Or in other words, organizational communication is the process of creating and exchanging messages in a network of interdependent relationships with each other to overcome uncertain or ever-changing environments.

Gani (2004) defines organizational communication as the sending and receiving of various messages within the organizations both in formal and informal groups of organizations.

Based on three definitions of organizational communication at above, the researchers conclude that the

definition of organizational communication is a process of exchanging messages that occur in a formal and informal organization.

Organizational communication aims to facilitate, implement, and smooth the course of the organizations. With the creation of good organizational communication will make it easier to achieve company goals. On the other hand, Pace & Faules (1994) states that there are four organizational communication objectives, i.e.:

1. Expressing thoughts, viewpoints and opinions
2. Sharing information
3. Stating expressions and emotions
4. Making coordination

Creativity and Innovation

Creativity means the uses of imagination and intelligence to achieve something or solution when overcoming the existing problems (Chapain, Cooke, De Propriis, MacNeill, & Mateos-Garcia, 2010). Being creative is not an innate ability that you take from your birth but it is created and trained in a kind of stimulating brain (Pratt & Gornostaeva, 2009). Game or picture making can stimulate brain to think creatively. By practicing creative thinking, the inspiration to carry out, make and create something is wide open, and therefore, it can result in something innovative (Manning & Sydow, 2007).

Innovation is a process of developing new ideas or incorporating new ideas into practical activities and therefore, the conversion of new ideas occurs in the beneficial application. The application of new ideas takes place in innovation process and it also results in better ways or methods of working something will produce something innovative.

Anyone has potential creativity. If we want to develop creativity, we should prepare our brain to open wide and accept impulses or stimuli from outside. As brain is definitely extraordinary, it is very disappointed if we do not use it as much as possible (Chapain et al., 2010). Every event, life experience and little things occur in our surrounding, it can develop our creativity. Moreover, it is available that there are products to increase and develop our creativity.

III. RESEARCH METHODS

The research used case studies qualitative research methods. The case study is a series of scientific activities carried out in intensive, detail and indepth way

for a program, event and activity in the level of individuals, a group of people, institutions or organization to get in-depth knowledge on the events. The selected events hereafter called a case is the real life events that remain ongoing and should not have been conducted. The case study can be conducted on positive development way called the prospective case study (Yin, 2006). It is required to find trends and directions of a case. The other case study relates to action research conducted by other competent parties.

Primary Data

The primary data in the research would be conducted through interviewing the informants and making observation. There were totally 8 (eight) informants from the television stations. There were two research collection techniques in this research, i.e. in-depth interviews and observation. Firstly, the interview types is selected because the informants are considered important in this research. They not only gave information about anything in relation to the research and gave suggestions about other evidences.

Secondly, the researchers used the data collection method of non-participant observation. In this research the researchers observed the process of pre-production, production and post-production in the television stations.

IV. ANALYSIS AND DISCUSSION

Based on the data results, the production team of Metro TV applies 4 (four) functions of broadcast management as explained by Terry (1992) that there are four functions of basic management, i.e. planning, organizing, actuating and controlling.

a. Planning

In the process of program design, Metro TV's team carries out several changes. It can increase the rating and attract audiences' attention to watch particularly the target audiences having been determined previously.

The target audiences have the range of 20-40 years old. During the existing program, however, the loyal audiences who watch the program range 40 years of age and older. Therefore, during the process of the program design for the next season, the internal team focuses on the changes of the shows. It will be lighter and relax but remain focusing on the topics having being discussed. It can attract young generation.

The producer executive of Metro Icare program wants to reformat the program. There are some changes and emphasis in the aspects of hosts, resource persons, contents, treatment, gimmick and coordination in the team.

It is expected that the change of the program format can attract audience particularly from young generation.

1. HOST

The internal team decides the replacement of host. At first there were two hosts of Metro Icare with the physician profession, i.e. dr. Nadia Octavia and dr. Dejandra Rasnaya. Right now there are four (4) hosts. Each episode will have different hosts and so, it does not make monotonous and the audience will not feel bored as well. The additional hosts of Metro Icare are drg. Stephanie Cecillia and dr. Farhan Mari Isa.

2. RESOURCE PERSONS

The selected resource persons in the TV program are those who have expertise in one field and considered to have the competency of conveying health information in the Metro Icare program. Metro Icare invites two resource persons. The first one is a primary care physician (PCP) and the other is a public figure or influencer known particularly among Millennial generation or public in general. The resource persons that Millennials know definitely can attract them to watch the program.

3. CONTENT

With the target audience of Millennials, the internal team of Metro TV particularly the producers and the creative team have to change the content. In this matter, the contents will be presented in simple way and so, the intended target audience will accept them.

4. ARTISTIC ARRANGEMENTS

In the previous season, the studio setting prefer indoor scenes, i.e. living room. However, the current studio setting has been change to outdoor scenes, i.e. garden.

5. TREATMENT

The treatment that the internal team has applied in the process of production has differences in each episode. It will not make the audience bored.

In each segment, the program of Metro Icare not only presents the discussion on diseases prevention or how to handle the diseases but also discusses an health issue comprehensively.

Instead providing the health information and education, Metro Icare also opens interaction forum with the hosts and resource persons. In the last segment, the hosts will ask questions from netizen and the invited physician will answer the questions. Furthermore, the Q&A videos will be uploaded to the Instagram social media of Metro Icare.

6. GIMMICK

Gimmick applied in the program of Metro Icare aims at introducing the audience the discussion topics. If it is necessary, the team will invite those who can do the

demonstration at the shooting location either inside the studio or outside the studio (on location). For example, in the episode of the millennial health diet, the producer and creative present sport gimmick at the gym room and morning run in the early segment. Moreover, the hosts will open the program and they will discuss millennial healthy life style.

7. COORDINATION

Coordination in the team has been carried out and it will avoid misunderstandings in the production process. The producer always coordinate all crews on duty both regular production in the studio or production outside the studio (on location). Producers always makes briefing before starting production, and therefore, all production crews on duty can understand the flow and the willingness of the producer to realize all concepts having been designed.

Before starting the production, the creative team assists the producer, conducting briefing at first to hosts and resource persons in relation to treatment in each segment including questions and gimmicks to be applied in the episode.

The planning function in the production process can be realized in the planning phase. It starts on Friday. On that day the internal team will conduct discussion on what themes and topics to be raised in the next episode. Before conducting a deeper discussion, the producer will make coordination with the sales team. The team will call clients on what products to be advertised in the next episode. After getting the agreement on the products, the producer with the support of the creative team will conduct research in advance on health topics that are recently being discussed and related to the products. On the same day, the production assistant will fill the editing booking form for the editing process in the next week. It has to be carried out because if it conduct the editing book at least one week before.

On Monday, the creative team has written a script on the basis of the treatment that the producer has approved. Moreover, the production assistant has prepared potential resource persons to be invited in the episode. Metro Icare presents 2 (two) resource persons, i.e. doctor and non-doctor. The non-doctor resource person to be invited in the program definitely has passed some consideration phases. The phases include appearance, age, profession and the factors that the resource person will represent the target audience having been decided before. Subsequently, the creative team sends the script draft to the clients for preview. The clients usually revise a number of questions that the hosts will ask to the resource persons. After getting an agreement between the internal team and

clients, the production assistant immediately contact the potential resource persons who will be present on Wednesday for conducting the taping. On the same day, the production assistant will fill the studio booking form along with the equipment, the booking of ENG team if it is necessary for shooting outside the studio as well as the consumption memo.

On Tuesday, the creative team will send the revised script to clients. On the same day, the production assistant will prepare a memo for makeup and wardrobe of the hosts and resource persons. Moreover, the production assistant will prepare transportation for the hosts and resource persons by making an order via website <http://metrotvfmshibautama.com>.

The producer will cross check all internal teams on all pre-production phases. It starts from the script, hosts and resource persons, location, property to administration. It relates to the statement of Morissan that in the planning it must decide what must be carried out, when, how and who will conduct them.

In the planning stage, a producer will get support from the creative team setting the concepts and finalizing the ideas to be aired in the episode. Moreover, the producer will decide the schedule of production both production that is conducted in the studio, outside the studio or coverage in field. In the planning phase, the producer will decide crews to be involved in the production process.

b. Organizing

The function of organizing can be established when the division of tasks is made during the production process. Behind the success of a television program, there is the role of the production staff who works hard. Like other television programs in general, the structure of organization in the Metro Icare program is under the leadership of producer executive with the tasks of designing the concepts and program format and guard and supervise the producer in the process of producing the television program.

As producing a television program, a producer executive gets assistance from a producer. Both will realize a program concept to be aired on television. The producer has important role. A producer will manage the production process from the pre-production phase, production phase to the post-production.

The producer of Metro Icare gets help from several production staff and they have each role and tasks, i.e. two production assistants and one creative man.

The creative man of Metro Icare has tasks of designing the script on the basis of the treatment that the

producer has decided. A creative man has responsibility to the content presented in a television program. He/she definitely has great role in the pre-production phase. However, in the production phase a creative man still has tasks, i.e. conducting briefing together with the hosts and resource persons concerning the flow of the program as well as supervising and keeping the content in appropriate to what has been designed.

There are two production assistants in the program of Metro Icare. The two assistants have different tasks and responsibilities. In the division of tasks, one production assistant has the responsibility of non-technical matters, such as memos and administration and the other relates to technical matters, such as coverage to the field.

As with television programs in general, during the production process, the internal team gets support from some production crews such as cameraman with the tasks of taking pictures, lightingman with the tasks of managing lighting, audioman whose tasks are sound management, switcherman with the tasks in MCR to control the shows, property team with the tasks of preparing and arranging all properties to be used in the sets, makeup and wardrobe whose tasks put on makeup and determining costumes to be worn by the hosts, the graphic teams whose tasks of making graphic touches to be displayed as well as the editor with the tasks of beautifying the show before broadcasted on television.

c. Actuating

In the broadcast media management, the function of actuating can be realized during the production process. The production phase of Metro Icare is divided into two types, i.e. regular taping and on loc taping. The regular taping is conducted in studio 3 Metro TV on Wednesday at 13:00 pm. Moreover, the on loc taping is usually conducted in the same day but in the different time depending on the demand.

d. Controlling

The function of controlling can be realized during the post production process. In the process, the editor team will edit the program materials and therefore, it can be presented with more attractive appearance after inserted images or videos, graphics, backgrounds and other aspects that can beautify the program materials to be displayed.

Producers and production assistants still supervise the editors in the editing process, and so it still keep coordinating with the editors. It is intended that the goals and willingness of producers can be conveyed through the editing process that the editors have conducted.

After the show materials have passed the offline and online editing phase, it will be submitted to the quality control department that function is to determine that the material is suitable for broadcasting on television and does not violate the existing SOP.

After the materials are broadcasted on television, the team will receive an email from the production secretariate on the rating that the Research and Development Department will issue. After applying some changes, the calculated rating of Metro Icare has risen. Despite the increase is not so significant, it is stated that it still needs the improvement from before.

Based on the data obtained from the Research and Development Team, in the episode of “*Gaya Hidup Jaman Now: Kerja Sambil Ngopi*” (Today Lifestyle: Working While Having Coffee) aired on September 16, it got the rating 0.1 and in the episode of “*Recharge Tubuh Saat Travelling*” (Recharge the Body When Travelling) aired on September 23, 2018 it got the rating of 0.2. However, after applying the changes, the rating rose to 0.5 in the episode of “*Pentingnya Nutrisi dalam Masa Pra Kehamilan*” (The Importance of Nutrition During Pre-Pregnancy) aired on December 9, 2018. Moreover, the share in the episode reached the number 4 but in the previous episode the share only reached the number of 1.0 and 1.6.

Each weekend, therefore, the internal team will evaluate the program of Metro Icare in each episode. The evaluation results aims to avoid mistakes and maximize the program of Metro Icare in the next episode. This is in line with the statement of Morissan (2011) that supervision is a process to find out how much the organizational goals have been achieved or not.

In this matter, the internal team of Metro Icare has carried out the function of supervision. It can be seen on the basis of evaluation the team has conducted after the production process along with the weekly rating results obtained from the RND team, the internal team of Metro Icare always monitors the rating development, and therefore, the team can know whether the results has reached the target having been made before or not.

The innovations that the internal team has applied have positive impact to the rating development. In the past in the episode of “*Gaya Hidup Jaman Now: Kerja Sambil Ngopi*” (Today Lifestyle: Working While Having Coffee) aired on September 16, it got the rating 0.1. However, after the team has applied the changes, the rating rose to 0.5 in the episode of “*Pentingnya Nutrisi dalam Masa Pra Kehamilan*” (The Importance of Nutrition During Pre-Pregnancy) aired on December 9, 2018. Moreover, the share in the episode has reached the number 4.0 while in

the previous episode the share only reached the number 1.0.

However, the application of these aspects will not run smoothly if the internal team cannot apply the function of the organizational communication properly. This is in line with what Goldhaber has explained in his book *Organizational Communication* and he has given the following definition of organizational communication: "Organizational communication is the process of creating and exchanging messages within a network of interdependent relationships to cope with environmental uncertainty. Or in other words, the organizational communication is the process of creating and exchanging messages in a network of interdependent relationships with each other to overcome uncertain or ever-changing environments.

In this matter, the internal team of Metro Icare has applied the function of good organizational communication. It is shown in the internal communication process between producer executive, producer, production assistant, creative, sales team and production crews who carry out their tasks in the field (Briandana & Mukti, 2019). They exchange messages within the production team. It frequently changes. It means that the team of Metro Icare always presents the shows with different concept and treatment in each episode.

Therefore, it can be concluded that increasing the rating of Metro Icare can be shown from amount of hosts, gimmick application, the change of setting, studios, and good communication within the team.

V. CONCLUSION

In this research it can be concluded that, a new strategy in broadcast management is needed to maintain business continuity particularly the application of 4 (four) functions in management, i.e. planning, organizing, actuating and controlling.

1. Planning

In the planning phase, Metro Icare's executive producer decided to reformat the Metro Icare programs and he provides some innovations to several aspects, i.e. the host, resource persons, content, artistic arrangement, treatment, gimmick, as well as good coordination within the team. The planning function in the production phase can be realized through the process of pre-production process in a kind of internal meetings, theme determination, treatment arrangement, the decision on who will become the resource persons, budgeting, script making.

2. Organizing

The organizing function can be realized during the division of tasks in the production process. Metro Icare's internal team consists of 5 people, i.e. executive producer, producer, creative, and two production assistants with each respective duties and responsibilities. However, in the production process the internal team usually gets assistance from field crews, such as program director, floor director, cameraman, lightingman, audioman, switcherman, makeup and wardrobe, property team, graphic team, and editor.

3. Actuating

The implementation function can be realized when the production process goes on. In the production phase of Metro Icare it divides into two types, i.e. the regular taping and the on loc taping. The regular taping takes place at Studio 3 Metro TV on Wednesday at 1:00 p.m. Moreover, the on loc taping is usually conducted on the same day but different time. It will be adjusted to the existing needs.

4. Controlling

After the materials are broadcasted on television, the team will receive emails from the production secretariat regarding the rating issued by the research and development (RND) department. Considering the rating of Metro Icare and after applying several correction, the increase occurs. Despite it is not too significant but it can be stated it is better than before.

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Primary Earners: Lived Experiences of Breadwinner Moms

Rolieza Grace D. Taruc

Nueva Ecija University of Science and Technology, Philippines

Abstract— *In the Philippines' culture and tradition, it is customary that men or husbands are the sole providers for the family's needs. As the world progress, women are accepted in the workforce and have been increasingly common in the society that females now can be accepted as the breadwinners of the family. This research focuses on the experiences of women as breadwinners, the great impact on them as breadwinners, as an individual, in the family, and in career advancement. The researcher uses a phenomenological method to bring out the fore experiences and perceptions of individuals from their perspectives. Results showed four essential elements of female breadwinners' experiences : (1) decision making control, (2) feeling pressure and worry, (3) feeling guilt and resentment, and (4) career advancement. With these themes, recommendations focused on giving support to these female teaching staff to cope with their daily struggles in life by tapping the Spiritual Uplift Program and Gender and Development of Nueva Ecija University of Science and Technology (NEUST).*

Keywords— *Career growth, female breadwinners, female individuality, phenomenological approach.*

I. INTRODUCTION

Traditionally, the designation of men as heads of the households in the Philippines was not only customary but also part of the legal system. It was in the 1950 Civil Code of the Philippines that the husbands designated as the family providers, or the breadwinners of the household, and the wives are into the management of household affairs. It is only in 1988 that the promulgation and implementation of the Family Code of the Philippines where it promotes greater equality in the rights and responsibilities of men and women. It is then giving women the right to work for compensation paving the way for women to work, and to help augment the household expenses. As time evolved, women excel in their job and profession. Statistics on Labor Force Survey Philippines: 2005-2013 showed the preliminary results of the October 2013 Labor Force Survey (LFS) that there is a 0.1 increase in the LFPR for females at 49.8% (from 49.7% in 2012), and 0.2 decreases for males at 78.12 (from 78.3% in 2012). It has been illustrated that the participation of women in the labor force increased than men. Statistics also showed that a total of 2.5 million women were working as government officials, corporate executives, managing proprietors, managers, and supervisors while men in the same group were estimated at 2.4 million. These only show that women now are beginning to hold higher positions for career development and employability than men.

Although female breadwinners are increasingly common in the workplace, little research has focused specifically on the experiences of female breadwinners. Experiences on how they strive to make ends meet with regards to household expenses, the stress and disappointments brought by their workloads in school and at home, not to mention the tensions and disappointments between their husbands and children. The researcher found it essential to gain insights on how these women struggle in their everyday lives and succeed in their endeavors, and at work. With these, this phenomenological research aimed to address some of the preceding issues by what women experience as the breadwinners of the family, its impact on them with regards to their individuality, relationship with their families and career growth found meaning and substance.

II. METHODOLOGY

This phenomenological research was conducted to investigate the experiences (Baniaga, Porquerino, Vidad, & Subia, 2018) of the participants as female breadwinners. The researcher used this approach since it seeks essentially to describe rather than explain, and start from a perspective free from hypotheses or preconceptions (Husserl 1970). This study is conducted to determine if the essential elements identified from the participants' experiences are having a

great impact on them with regards to their identities, family relationships, and career advancement.

To gather experiences, in-depth interviews were conducted to 10 purposively chosen (Subia, 2018) female teaching personnel of NEUST. They have been interviewed and had an in-depth discussion with the researcher. Questions were focused on their perception based on their experiences as the breadwinners in the family. Questions leading to the issues on their individuality, relationship with the husband and children, and issues on career advancement were the focus of the interview. These ten participants had no househelp or nannies and were all living separately from their parents. Their children range from grade 3 to junior high school. Basing on their experiences from their everyday endeavors, their narration and answers were summarized according to common elements and themes to come up with possible recommendations to address the difficulties they are facing in life.

The researcher used three sections in discussing the findings: (1) arranging the data gathered according to themes and topics in order to draw out key issues being discussed by participants, (2) discussion section where the researcher made interpretations and linkages in relation to previous research or commentary, to personal experience or even to common-sense opinions, and developing tentative theories, and (3) final section on issues and implications and formulating plan of activities to help the NEUST's female breadwinners.

III. RESULTS AND DISCUSSION

Out of the ten participants, six of the disclosed that they are the sole breadwinners in the family where four of them said that their husbands lost their job due to conflict at work, end of the contract, and can no longer stay on the job due to low compensation. Husbands of these six faculty members are trying to find a job but help partially in the household chores, and some do not help at all. The remaining two from the six participants said that their husbands opted to be "housebands" to take care of the household activities and taking care of children.

Coinciding with the 2007 Bureau of Labor Statistics of America, among all married couples, including those whose husbands aren't necessarily working, 33.5% of women were making more (money) than their husbands. In this research, the rest of the four female participants who have working husbands, but the ones who have higher salaries are the wives. Two husbands from these four female participants are helping in the household chores while the other two do not help at all.

Issues of Individuality

When individuality was being discussed, the focus of discussion revolved in being their total characteristics and distinct identity that make them as a particular individual.

When asked about how their individuality is being viewed as the breadwinners of the family, there were disclosures from all of the ten participants, that they have two personalities revolving in their lives. When at home, their role is a mother who attends to the needs of her children, and the other role is at the workplace as an employee and teacher to students.

They cannot get away from their roles as mothers because they feel that although their husbands are attending to their children's' needs: cooking, laundry, and maintaining the house. The participants feel that there is guilt whenever they cannot contribute to household needs because of their workload at school.

As to the area of spending and controlling finances, five women replied that they feel they are more in control of the situation since they are the ones who bring home the butter while the others are earning much higher than their husbands. They are the decision-makers in the family who set the priority on where to spend their earnings. Though sometimes, it leads to arguments with their husbands because the husbands feel that they are still the decision-makers taking from the traditional view of husbands, while the remaining five participants talked with their husbands on what to do with the earnings.

All of the participants revealed that as an individual, being the breadwinner of the family makes them strong as a person due to challenges that they have to face in life. Juggling work as a teacher and employee, and work at home is already a big responsibility which makes them proud of themselves. Although they are living a difficult life, they are still gratified that they can endure all of these and accomplish the task as the breadwinners of their families.

They believe in and love their husbands, but for the women whose husbands do not share their ambition, they sometimes struggled to understand this identity difference.

Issues on Relationship with Families

The ten participants confessed that although being a breadwinner of the family makes them proud of themselves, they are wary of the issue of the masculinity of their husbands.

Participants who are the sole breadwinners of their families discussed the traditional masculine identity of their husbands. Although some of the participants have no qualms about their

husbands thought of being “housebands”, some participants answered that their husbands are concerned with the issue that husbands are no longer the primary breadwinners for their families. Self-respect, the feeling of rejection, and worse, depression and non-motivation to work at home and finding a better job are sometimes the issues of arguments and disagreements between the husbands and wives.

Spending quality time with their children is one of the concerns of all the participants, where they felt they are guilty of because they tend to spend more time at work and even bringing work at home, thus, they spend less quality time with their children. In the study conducted by C. Dacuycuy (2016) on Wages, Housework and Attitudes in the Philippines, she discussed that the male respondent's attitudes have a direct effect on the wife's housework. Wives spend less time on housework when the male participants agree that men should do a larger share of childcare.

Wives also spend more time on housework when the husbands agree that family life suffers when wives work. These results emphasize the importance of attitudes on gender roles to understand household outcomes and are consistent with the dynamics of a household relationship where spouses learn to adapt and adjust to accommodate each other's attitudes, values, and preferences.

Towards the end of the interview, one respondent mentioned that she wishes that her husband will get a job that was in line with her salary and the other respondent said that she is hoping that her husband will at least get a job to help augment the expenses of the family.

Issues on Career Advancement

Statistics conducted by Philippine Commission on Women (2014), states that in October 2010 Labor Force Survey (LFS), a total of 5 million women laborers and unskilled workers and 6.7 million of their male counterparts. Women were engaged as farmers, forestry workers, and fisherfolks valued at 839 thousand compared to 5.1 million men in the same occupation. Likewise, women government officials, corporate executives, managing proprietors, managers, and supervisors were valued at 2.5 million while men in the same group estimated at 2.4 million.

This survey shows that although men laborers outnumbered women in the field of agriculture, women are more dominant in other fields such as government officials, corporate executives, managing proprietors, managers, and supervisors. This proved that women are beginning to lead in the workforce especially in private companies or government agencies.

The above survey supported this study where it illustrated the impact on the career advancement of working mothers who were working at NEUST, a government institution. They are looking forward to promotion known as the National Budget Circular 461 (NBC 461) for State Universities and Colleges (SUCs) where their status in the university and salary will be upgraded, thus resulting in a higher salary.

However, eight of the participants where they revealed that, as Instructors at NEUST, they are having a hard time accomplishing tasks and workload, and at the same time meeting the deadlines because they are struggling to work at household activities and work at the workplace. They are the ones who worry that they will be evaluated poorly in the performance evaluation. Two of the participants who have full-time husbands at home replied that their husbands are supportive of their profession. The husbands do not demand their time to help in the household and taking care of the kids. One of them kidded that her husband demanded that he should be taken care of at night by the wife. The rest of the participants who have husbands with lower salary said that “*kaya namanggawinlahatbasta ‘di kami nag-aaway*”, “*inihiwasanna lang naminpag-usapankung sino mas mataas angkitabastadapatmabayaranlahatng bayarin*”, “*may usapanna kami kung sino at anoanggagawin para maiwasan ang away*” (We can do all things and we talk to settle all issues about salary and to pay all expenses. To avoid conflict we have previous peace agreement).

From these surveys and responses of the participants, the researcher gathered that although there was a decline in the male labor force who belong in higher positions, the husbands no longer live in the notion of being the sole breadwinner of the family. It suggested that in a family, the main breadwinner is the one who has a higher position in the company where she/he is working. And in this study, the breadwinners are the wives, who are beginning to have dominant figures in the survey and being supported by the experiences of the participants interviewed by the researcher.

IV. CONCLUSIONS AND RECOMMENDATIONS

It can be gleaned from the result of the experiences of the female participants and from the surveys conducted by different agencies, there is no doubt that the women have progressed and developed in the labor force. Although husbands are traditionally considered the heads of families in the Philippines, studies indicate that Filipino women actively participate in household decision-making. Also, these findings have implications for women's individuality, their families and career advancement. First on an individual level and issues on a relationship with families, knowing their

experiences may assist these women in creating and managing their own identities. This can be achieved if open communication is created between the husbands and wives. Knowing that the wives are the breadwinners, it would be helpful for both of them to improve their communication patterns and to maintain harmony in the family by discussing the experiences of these women as the breadwinners and valuing the husbands' contributions in the family. This will also help ease the burden of feeling the pressure and worry of not having quality time with the children where the feeling of guilt and resentment set in.

Women's participation in decision-making is the result of social changes that are affecting family life and the roles of women. Among these changes is the rise in the female labor force, females are given higher positions in the company they are working for. These resulted in a great responsibility on

women to provide and support for children's needs and house expenditures. Understanding how these women value careers, and they are driven to work even harder, companies and other agencies should motivate even-for-profit corporations to support these female breadwinners. This research will help the society who has an increasing number of female breadwinners, one that has an impact on women's individuality, issues of family relations and career advancement by formulating plans and activities for them. These will help boost their morale, self-esteem and self-worth, and individuality.

Therefore, to support the female teaching personnel of NEUST in coping with their situation and struggles, the researcher recommends to have plans and activities for them as cited below:

ISSUES/ IMPLICATIONS	RECOMMENDATION	PURPOSE	OBJECTIVE
Individuality & relationship with families	Open Communication	Improve communication patterns -discuss the experiences of women as breadwinners and valuing husbands' contribution	To ease the burden of feeling pressure and worry, and feelings of guilt and resentment
Career Growth	Understanding how women value careers and provide motivation for even-for-profit corporations	Great responsibility on women to provide support and house expenditures	To help women motivated to advance in careers and to support female breadwinners
Low morale, self-esteem and valuing self and family	Series of seminars involving female breadwinners. Seminars and teachings involving the female teaching staff and their husbands (even husbands are not employees of NEUST)	Boost morale and self-esteem of female teaching staff will result in more motivation, more energized and inspired at work and home.	To bring husbands and wives closer and to create avenues for communication for a better understanding of oneself and each other.

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A Review of *Multimodal Pragmatics and Translation: A New Modal for Source Text Analysis*

Ma Xiao¹, Ye Yanping²

¹School of Foreign Languages and Literature, Wuhan University, China

Email: ma.xiao@whu.edu.cn

²School of Foreign Languages, Xi'an University of Finance and Economics, China

Email: ye.yanping@163.com

Abstract – This paper is a book review of *Multimodal Pragmatics and Translation: A New Modal for Source Text Analysis*. It first depicts an overview of the whole picture of the book with a brief summary of each chapter, and then discusses how it develops a model for textual analysis of multimodal source texts applicable to translation studies from a pragmatic perspective. Finally, the merits and demerits in this book are pointed out.

Keywords – multimodality, ST analysis, pragmatic perspective, translation studies.

I. INTRODUCTION

Multimodality has become a focus of interest to academic research in recent years with the rapid advancement of modern technology and emergence of new media. An increasing number of scholars begin to investigate ways of text analysis from a multimodal perspective rather than traditional approaches concentrating on language itself only and are aware of the importance of multimodal analysis in the field of translation studies. This book aims to develop a model for the textual analysis of multimodal source texts (STs) for translation purposes. The author brings together “aspects of pragmatics, studies on multimodality, and translation studies and semiotics” (p.160) under the umbrella of Relevance Theory (Sperber and Wilson, 1986, 1995) on a quest for the meaning-making mechanism of multimodal text analysis that combine images and words. And the well founded analysis and detailed elaboration have proved her great success.

II. AN OVERVIEW OF THE BOOK

Chapter 1 serves as somewhat an introduction to the whole book. It begins with a brief discussion of the development of translation studies, pointing out the necessity of “shifting the spotlight from language to a detailed analysis of how a

variety of multimodal text types convey meaning” (p. 3). Then it offers an overview of the whole work, indicating the intention of the book is to build a model for the translation-oriented analysis of multimodal ST given the lack of a generally applicable framework. This chapter also outlines what is going to be discussed in the ensuing chapters.

Understanding in detail how signs from different semiotic sources interact to generate meaning is fundamental for a study on multimodality, as it provides a picture of how a multimodal text is organized to convey messages. This is why Chapter 2 reviews the relevant literature on semiotics from the very start. The chapter is also dedicated to a critical discussion on Kress and Van Leeuwen’s *Multimodal Discourse* (2001) and Baldry and Thibault’s *Multimodal Transcription and Text Analysis* (2005) in an attempt to find some ‘overriding principles’ that govern and guide multimodal meaning generation (p.23). However, their efforts failed and the potential overriding principles have to be sought elsewhere. That’s why pragmatics comes to the fore.

Chapter 3 discusses the literature relevant to the understanding of multimodal meaning in context from a pragmatic perspective and how pragmatic approaches can be

applied to the analysis of multimodal texts for translation purposes. It first reviews the studies on multimodality based on two major pragmatic theories such as Grice's theory of cooperativeness and Sperber and Wilson's Relevance Theory (RT), and then the literature on pragmatics and translation studies is also analyzed so as to build the "link between a pragmatic analysis of multimodal STs and their translation" (p.52). Note that Chapter 3 is in fact a stepping stone to the subsequent chapters.

Chapter 4 is the most important part of this work because it witnesses the development of the new model from its theoretical grounding to its full form. Following Sperber and Wilson's RT, it attempts to develop a translation-oriented model for the systematic analysis of multimodal texts. Dictero's main sources of inspiration come from Sperber and Wilson's cognitive pragmatic theory, Martinec and Salway's visual-verbal relations, and Pastra's visual-verbal relations with multimodal meaning. The new model proposed generally consists of three dimensions, namely pragmatic analysis based on the distinction between explicit and implicit meaning outlined by Sperber and Wilson, visual-verbal relations and the meaning of individual modes. This three-dimensional view offers a holistic understanding of multimodal texts and their potential translation issues from the most general to the most specific dimension of analysis in multimodal texts in order to achieve the interpretive resemblance (Gutt, 2000) according to the principle of optimal relevance in actual translation scenarios. In Chapter 5, the model proposed is applied to the practical multimodal ST analysis for translation purposes, for which 12 authentic texts are selected to discuss in details. The author first introduces the selection of material, the analytical procedure and the coding system, and then presents the empirical analysis by dividing the multimodal texts into expressive texts, informative texts and operative texts in three sections based on Reiss's text taxonomy. This perhaps becomes the most appealing part of the book for readers, to which one third of the space (60 pages) is devoted.

III. A CRITICAL REVIEW

As we know, any model needs an assessment of its applicability and validity. To conclude the book, Chapter 6 provides an assessment to what extent the model has met its

initial objectives and offers a few reflections on the work, such as the original goal, the current form of the model, its contributions to the study of multimodality, its limitations and its future applicability within and outside translation studies.

Compared with recent studies in the literature, Dictero's book has taken extensive study on multimodality, linking visual/verbal relations not only to issues connected to meaning but also to translation matters. The new model for understanding of "how multimodal texts are organized to convey meaning and of what this means when it comes to rendering them into a target text" (p.3) is also unprecedented (Chen, 2019). Moreover, the author develops her ideas in a very logical manner. Each chapter is naturally "on the road" (p.15) to the next, and chapters clearly build upon one another. And the integration of theory and practice is a further manifestation of it. This book also demonstrates the author's objective scientific attitude. For instance, although the author suggests that the model sets out to include provision for the analysis of all types of multimodal STs, the application of the model later exemplified only uses static multimodal texts without including dynamic ones. It could have become a denouncement by some scholars, yet Sara explicitly acknowledged this and offers a convincing explanation early in the introduction. Also, the model seems to have a pervasive application, and it is not proper "for professional translators in their everyday activity" (p.96) because it is too extremely time consuming.

Despite the aforementioned merits, this publication also has its limitations concerning both the content and the design. Evidently the first chapter is an "introductory chapter" (p.4) mapping the author's ideas for the whole work and the structure of the following chapters, thus the title for Chapter 1 should be "introduction" (Sara, 2014) just like her doctoral dissertation (p.1) instead of the current "A New Model Source Text Analysis in Translation", which seems too early for a start. Besides, the model proposed in the book is complete in structure, and it is yet still difficult to operate due to its complexity; it would be better for the author to say a bit more on how to designate the different parts in the multimodal ST (Chen, 2019). For example, why in the "backbone" example, the image and the text are classified into different clusters while in the "the cat in the hat" example, the image and the text are put in the same one

cluster? As for the design of the book, two things can be improved despite Sara's kind considerations. On one hand, the "CONTENTS" page looks a bit too simple and rough. Wouldn't it be better if the subsections and their pages of each chapter had also been included? In so doing, readers will get a general view of the book quickly by having a glance at this page. On the other hand, the foreword part of the book seems to be missing. A foreword may make the publication seemingly more professional and valuable.

IV. CONCLUDING REMARKS

To sum up, this work is like a wonderful journey of the editor. If a title were to be given to this review, it would be *Sara's Model Hunt: A pragmatic multimodal ST analysis for translation*. This journey is accessible, clear-targeted, informative, and fruitful, for which it deserves a strong recommendation to professionals, translation researchers and translation tutors as agreed by the author (p.96). It would also be of interest to language teachers and students who are keen to get updated information on the latest development and innovations in the translation field.

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Material Evaluation through Class Observation: A Way of Small-scale Adaptation

Anupam Biswas, Muhammad Jakaria Faisal

Department of English, Dhaka Commerce College, Mirpur-2, Dhaka, Bangladesh

***Abstract**-Teaching materials have significant impact on learners' learning. To facilitate English teaching and learning materials are abundant but teachers should evaluate the efficiency of those materials by taking serious principles into consideration during adaptation. The evaluation conducted here is on a small scale. The class that has been observed focuses on writing skills- basically on identifying common errors in the writings of EAP learners. It was a course on Basic English (ENG 101) intended for the students of first semester in BA (Honours). Therefore, the learners' age range is 18-22 and their language proficiency is supposedly of intermediate level. Interview of the course instructor revealed that the learners like communicative approaches more than learning bare grammar rules and structures. The materials used in that class was adapted from The Advancing Writer- Book / by Karen L. Greenberg, Peter Rodinone and Harvey Wienore. The aim of this evaluation is to scrutinize the suitability and effectiveness of the above materials for the target learners. At the end, some changes, modifications, and improvisations for the materials have been recommended.*

Keywords— Authenticity, Content, Evaluation, Material, Process.

I. INTRODUCTION

Materials evaluation through class observation: A way of small-scale adaptation

The success of teaching is measured to a great extent by the success of learning. The selection and use of teaching materials bridges these two arenas. Choosing a suitable material and using it effectively can facilitate teaching and learning. Wrong choice of material, on the other hand, can turn teaching and learning into an unpleasant experience. Even the right choice of material cannot help if the teacher does not have the necessary skills to implement it and try to make the best of it. To avoid this unpleasant situation, conducting materials evaluation is worthwhile. It can help a teacher not only to select materials suitable for learners and judge if it has achieved its purposes after implementation, but it can also help to adapt, modify and improvise available materials and also to develop new materials. Class-observation can prove to be very much effective in evaluating materials. Before going to that point, let us have some idea about what we understand by materials and materials evaluation and what purposes they can serve.

II. LITERATURE REVIEW

According to Tomlinson (2001), “Materials’ include anything which can be used to facilitate the learning of a

language”. They can vary in nature such as being “linguistic, visual, auditory or kinaesthetic” that can range from printed materials to non-print ones. Tomlinson identifies materials “represented in print, through live performance or display, or on cassette, CD-ROM, DVD or the internet” (p. 66). In the words of Richards (2001), materials can be in the form of a textbook, or it can be prepared institutionally while sometimes it can also be produced by the teacher himself/herself. He distinguishes four types of materials that can be sorted into two broader types:

1. Instructional/commercial/created materials-

- a) printed materials such as books, workbooks, worksheets, or readers;
- b) nonprint materials such as cassette or audio materials, videos, or computer-based materials;
- c) materials that comprise both print and nonprint sources such as self-access materials and materials on the internet

2. Authentic materials-

- d) materials not designed for instructional use such as magazines, newspapers, and TV materials (p. 251)

To determine the suitability of materials, evaluation plays an important role. Tomlinson (2003) defines materials evaluation as “a procedure that involves measuring the

value (or potential value) of a set of learning materials”. It is also capable of “making judgments about the effect of the materials on the people using them” (p. 15). He provides three types of evaluation of materials- pre-use, whilst-use and post-use. However, different procedures should be followed for evaluating different types of materials.

The evaluation conducted here is on a small scale. It will be based on a single observation on the implementation of teaching materials in an EAP classroom. The class that has been observed focused on writing skills- basically on identifying common errors in the writings of EAP learners. It was a course on Basic English (ENG 101) intended for the students of first semester in BA (Honours). Therefore, the learners’ language proficiency is supposedly of intermediate level. The age range of the learners is 18-22. From the interview with the instructor before the class, I came to know that the learners liked communicative approaches more than learning bare grammar rules and structures. The materials used in that class were on ‘fragments’. It was adapted from *The Advancing Writer-Book 1* by Karen L. Greenberg, Peter Rodinone and Harvey Wienore. The aim of this evaluation is to scrutinize the suitability and effectiveness of the above materials for the target learners. At the end, some changes, modifications, and improvisations for the materials have been recommended and also ways of using the materials more effectively in class have been suggested. Before proceeding further, it needs to be acknowledged that the three steps of materials evaluation provided by Breen (1989) have been adopted to conduct the study (See Appendix 1). The checklists of evaluation criteria provided by Cunningsworth (1984) (See Appendix 3 and 4) have also been consulted to devise a new checklist to evaluate the above materials. Thus an individual framework of evaluation suitable for those particular materials has been set up because “the framework used [for the evaluation of materials] must be determined by the reasons, objectives and circumstances of the evaluation” (Tomlinson, 1999, p. 11).

III. MATERIALS AS WORKPLAN

Breen’s three phases- materials-as-workplan, materials-in-process, and Outcomes from materials- parallel with Tomlinson’s (2003) three types of evaluation. They are parallel to the pre-use evaluation, whilst-use evaluation and post-use evaluation. Similar to Breen’s first phase, materials-as-workplan, pre-use evaluation “involves making predictions about the potential value of materials for their

users” (p. 23). It evaluates the theoretical value or the ‘construct validity’ of the materials. It examines the materials ‘as they stand’ without referring to their ‘actual use in the classroom’. At this point, a new evaluation checklist supporting on two other checklists of evaluation provided by Cunningsworth (1984), and using Moore’s (1980) evaluation questions (See Appendix-2) has been devised, to examine how suitable the materials are for the target learners:

IV. EVALUATION CHECKLIST

- Do the materials have any clearly defined aim?
- Is the amount of language input presented in the materials sufficient?
- How far can the materials arouse learner interest?
- How far are the materials relevant to learner’s needs and interests?
- Is it challenging?
- Is the material culturally appropriate for the learners?
- Are the activities varied?
- Are the activities sufficiently controlled?
- Is the appearance of the material attractive?
- Does it involve the learners in the learning process?

a) Purpose- The materials used in the class that that has been observed states their aims clearly on the first page: “Before you begin this chapter. The aims of this chapter on fragments. Learning how to craft clear, complete sentences”. Thus it operates as an example of fragments at the same time.

b) Content- The proportion of language given and learner task in the materials is balanced. There are sufficient examples and explanations to help students with the tasks. The instructions are clear and accompanied by examples to make them clearer to the learners.

c) Interest- The interview with the instructor before the class reveals that this particular group of learners is very much fond of communicative approaches. As we can see, the materials used in that class state bare grammar rules and structures directly. So, we may assume that these materials do not stimulate learner interests.

d) Authenticity- Fragments are very common mistakes in the writings of ESL learners. As we know that fragments are accepted in spoken language, but they are not allowed in written language. Learners often are not aware of this distinction and use different kinds of fragments in their

writings not knowing that they are fragments. They are not aware of the fact that written language consists of more formal structure of sentences. From that point of view, the tasks in the materials are very useful for the learners of EAP course. The materials include tasks such as identifying fragments in writing, and the reasons why fragments occur by comparing between spoken and written language. The tasks are meaningful in the sense that they are supposed to help students avoid fragments and ‘craft complete sentences’. The tasks are challenging too, because the learners have learned the features that make a complete sentence. Now they are going to learn how absence of any of those features leaves a sentence incomplete. Thus, in terms of Krashen’s ‘i+1’ model, it is one step ahead from the present proficiency level of the learners.

e) Difficulty/Ease- The tasks and activities in the materials do not demand too much or too less from the learners for their present proficiency level. Therefore, it is not demotivating in terms of its level of difficulty or ease.

f) Cultural context- The materials are not appropriate in Bangladeshi cultural context. Topics such as Santa Fe Trail, or a giant octopus, or Halloween have nothing to do with the students of Bangladeshi cultural background. On top of it, dealing with a topic like Halloween makes the materials culture-specific that might not be acceptable to the learners. Nevertheless, one of the activities deals with the harmful effects of drug addiction that has some universal appeal.

g) Variety- The activities in the materials do not have any variety. Same kind of activities has been repeated. Though there are group works, they do not have different activities. It will not be an exaggeration to call the activities monotonous.

h) Control- The activities in the material are controlled more than is necessary. It teaches one rule at a time and set the learners immediately to apply that rule in exercises. The learners are not left with many choices or options.

i) Appearance- The appearance of the materials is not at all attractive. It does not have any illustrations or pictures in it. Activities are plainly laid out without any novelty or variety.

j) Stimuli- The activities in the materials do not involve the learners in the learning process itself. They require that the learners memorize the grammatical rules of fragments and apply them in exercises.

V. MATERIALS IN PROCESS

This phase measures the empirical value of the materials by generating information about the ways in which learners and teachers actually use and respond to materials, thus providing indicators whether the materials are ‘successful’ or not. This phase is parallel to Tomlinson’s (2003) Whilst-use evaluation. It “involves measuring the value of materials whilst using them or whilst observing them to be used” (p. 24). Tomlinson (1998) articulates some principles too to be used as a basis of materials evaluation through his Second Language Acquisition Research (SLA) (See Appendix-6). These principles have been assimilated with some other principles postulated by the researchers to be used as a measure-scale of the material that was observed while it was being used in the class. Only those principles have been dealt in here that are appropriate for and applicable to that particular material:

1. **Materials should achieve impact-** In order to achieve impact, materials should have novelty, variety, attractive presentation and appealing content. The material on fragment does not have any of these qualities. Except one or two, the topics are neither unusual, nor usual; rather they are alien to the learners. There is no illustration. The activities perform the task of drilling the same rules again and again. The instructor did not add anything new to bring variety to the activities. She used the material as it was though she had the freedom of modifying the material. The presentation of the material is dull. The teacher did not use any photographs to make it attractive. The topics of the activities used in the class were ‘Halloween’ and ‘Octopus’ that are not relevant to the interests of the target learners. The teacher did not offer any choices though she knew her students very well. For example, she knew that the students liked communicative approaches.
2. **Materials should help learners to feel at ease-** The learners can in no way relate the topics of the material to their own culture. Most of the students did not know what ‘Halloween’ was. The instruction given in the material uses passive voice and the language of instruction is very formal. No attempt from the part of the teacher to rephrase the language or introduce new topics was found.
3. **Materials should help learners to develop confidence-** The teacher made the learners do simple drills. She did not encourage learners to use their imaginative power or analytical abilities.

4. Materials should require and facilitate learner self-investment- There is no chance for the learners to learn through self-discovery in this material. They got everything readymade before them. The topics were not very interesting or stimulating. The teacher did not make any attempt to get the students to “respond to it globally and affectively and then to help them to analyse a particular linguistic feature of it in order to make discoveries for themselves” (Tomlinson, 1998, p. 11).
5. Materials should expose the learners to language in authentic use- The input in the material is not authentic in that it is not rich and varied. The language of the input is very formal and does not vary in style. Yet, the tone of the language is more or less conversational.
6. Materials should take into account that the positive effects of instructions are usually delayed- The teacher was forcing the students towards premature production of the instructed features. For example, she quickly read out a new rule of correcting fragments to the students and immediately set the learners to do the activities. Though the teacher was going to each student and monitoring the progress while they were doing the activities, most of the students failed because of the pace of the lesson. She did not give them any time to grasp the rule well at first. Throughout the whole class, the pace was too fast for the students to follow.
7. Materials should permit a silent period at the beginning of instruction- The teacher started the class with the homework assigned in the previous class. The students were not given any scope to prepare mentally for the lesson. The teacher did not provide any picture or story or anecdote so that the students would get time to think.
8. Materials should not rely too much on controlled practice- The activities in the material are rigorously emphasize on controlled practice. Referring to Ellis (1990), Tomlinson argues that “controlled practice appears to have a little long term effect on the accuracy with which new structures are performed” (p. 192) and that doing drills is a waste of time. If the students are not provided lots of options, they are likely to lose interests in the activities. The teacher was not found to be very much enthusiastic in figuring out ways to make the activities interesting to the learners.
9. Materials should encourage students to practice their noticing power- As it has been said earlier, that the material presents grammatical rules barely. The teacher did not apply any strategy that helped the students use their noticing power. They might not know the technical terms such as ‘fragments’, but they might have been able to recognize an incomplete sentence if they were introduced to a group of fragmented sentences.
10. Materials should be designed keeping in mind students’ socio-cultural and economic background- It has been said before that the topics of the materials are not relevant to the learners’ socio-cultural background. Moreover, they are culture-specific in some cases. Pulverness (2003) points out the problem of culture-specific materials where Cunningsworth (1984) states that-
A limitation of the culture-specific coursebook is that it will only be of relevance to students who understand the cultural background in which it is set... The [learner’s] time would be better spent learning the language rather than the structuring of the social world in which the learner is never likely to find himself. (p. 61-62) Thus, the learners from a different culture may feel themselves marginalized by the materials depicting a different culture. However, this is where the teacher’s role comes into play. It was the teacher who could have made it more dynamic. Instead, she did not try some other topics that were culturally more relevant to the learners.
11. Materials should provide opportunities for learner to learner interaction- This is a point where the teacher played a positive role. She called the students to the board one by one and made them write one answer each. She took these samples of learner output to use as further input. For example, if one student wrote a wrong answer on the board, she would invite other students to identify the mistakes and come up with the right form. Nevertheless, she did not assign them any group work or pair-work that could have facilitated interaction. There was only teacher-learner interaction, but no learner-learner interaction. Here, the teacher failed the course description which claims that “The approach at all times will be communicative and

interactive and will involve individual, pair and group work” (See Appendix-5).

VI. OUTCOMES FROM MATERIALS

This phase measure the relative achievements of the learners. This is similar to Tomlinson’s (2003) post-use evaluation. He considers it as the most valuable type of evaluation. As it has been done on a small-scale, this evaluation is limited to measuring the effect of the material on learner motivation, impact and instant learning. As for instant learning, the students failed in most of the cases to produce correct forms because of premature production. However, as far as it is concerned with the motivation and impact, a different way was adopted. After the class was over, students were asked some general questions to that received the following responses-

Q- How do you like the lesson?

- “Same type of exercises again and again”
- “Memorizing grammar rules is difficult and boring”
- “I really don’t like these grammar classes”
- “Grammar needs common sense, not rules”

The above responses imply that the material could not achieve impact or motivate the learners by growing their interests only because it presents grammar rules in a way that the learners become conscious and warned. To some extent, it is threatening too.

VII. RECOMMENDATIONS

The interview with the teacher after the class reveals that she had the necessary freedom to adapt the material in her own ways that she thought was necessary. Here are some possible ways through which she could have adapted the material-

1. New activities could have been added to break the monotony (e. g. information gap, multiple choices, true/false, and group work/pair-work).
2. Other relevant topics could have been introduced. For example, more culturally relevant topics such as ‘PohelaBoishakh’ could have replaced ‘Halloween’.
3. Some pictures of Halloween could have been shown and a description could have been given.
4. Some samples of fragments could have been presented at the beginning to make the students use their existing proficiency before introducing the topic. Thus the rules for correcting and avoiding fragments could have been camouflaged or hidden from the clear view of the learners. Bare grammatical rules make the students

aware that they are learning something which most of them do not like.

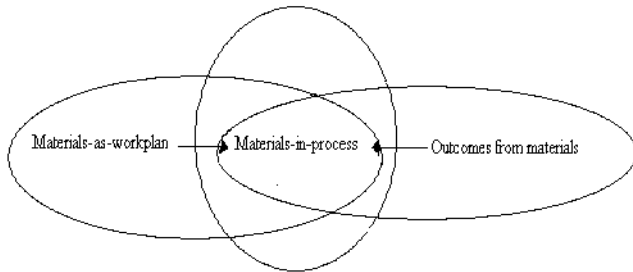
However, when the teacher as asked why she did not make any attempt to adapt the material, she said that teaching grammatical rules through communicative approach did nor have a long-term effect. The students enjoyed classes where communicative approaches were followed, but they often failed to reproduce the grammar rules in the tests given to them. This was the reason why she and other teachers make the students memorize grammar rules. Despite the fact, it should be remembered that forcing the students in learning something is not a good idea. In order to achieve a long term effect, materials must incite some amount interest into the learner and motivate them. They also have to be relevant to the learners’ needs and interests and consider their cultural background. Internationally or globally produced materials often deal with topics of general interests. It is the users who can make them relevant to the learners’ needs through changing, modifying, improvising and finally adapting the materials.

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Appendices

Appendix-1: Breen’s (1989) three phases of material evaluation



1. Breen's (1989) three phases of evaluation

Appendix-2: Evaluation questions of Moore (1980)

PURPOSE	Is the purpose clearly defined?
TYPE	Does the type of exercise effectively and economically accomplish the purpose?
CONTENT	Is the ratio of language given/learner task economic? Are instructions to learners clear?
INTEREST	Is it interesting?
AUTHENTICITY	Is it a meaningful task? Is it challenging?
DIFFICULTY	Does it contain distracting difficulties?

Appendix-3: Cunningsworth’s (1984) ‘checklist of evaluation criteria’-1

Presentation and practice of grammar items	
Comment on the presentation of new structures (grammar items). How are new structures presented? To what extent is the presentation:	
-	related to what has been previously learned?
-	meaningful (in context)?
-	systematic?
-	representative of the underlying grammar rule?
-	appropriate to the given context?
-	relevant to learners’ needs and interests?
Comment on practice activities for new structures. Are they:	
-	adequate in number?
-	varied?
-	meaningful?
-	appropriate to the given context?
-	relevant to learners’ needs and interests?
-	sufficiently controlled?

Appendix-4: Cunningsworth’s (1984) ‘checklist of evaluation criteria’-2

Chapter 7 Motivation and the learner	
	Does the material have variety and pace?
	Is the subject matter of reading texts, listening passages etc. likely to be of genuine interest to the learners, taking into account their age, social background, their learning objectives and the composition of the class?
	Does the material have an attractive appearance (visuals, layout, typography etc.)?
	Do the activities in the material encourage the personal involvement of the learners in the learning process (e. g. by talking about themselves or finding out about each other)?
	If material is culture-specific, will this be acceptable to the learners?
	Is there a competitive or problem-solving element in the learning activities?

Catholic Senior High School Students' Attitude toward Morality of Cheating and Academic Cheating Behaviours

Damianus Abun¹, Theogenia Magallanes², Sylvia Lalaine Foronda³, Mary Joy Encarnacion⁴

¹Ph.D: Divine Word College of Vigan, and St. Benedict College of Northern Luzon, Philippines.

²Ed.D: St. Benedict College of Northern Luzon and Divine Word College of Vigan, Philippines

³Ph.D: Divine Word College of Laoag, Philippines

⁴Ph.D (candidate): Divine Word College of Vigan, Philippines

Abstract— The study wanted to determine the relationship between cognitive and affective attitude of students toward the morality of cheating and their academic cheating behaviours in the classroom. In order to carry out the study, theories were proposed related to the concept of human attitude and human behaviour and its relationship, the concept of morality and the attitude of Filipinos toward morality and the concept of morality of cheating. Therefore related literature and studies along those concepts were reviewed. To gather the data, validated questionnaires were used and in order to interpret the data statistical tools were used such as weighted mean and Pearson r or Pearson correlation coefficient was used to determine the correlation between the two variables. The study found that Senior High School students of Divine Word Colleges in Region I have high positive cognitive and affective attitude toward morality of cheating and their negative cognitive and affective attitude were considered low and moderate. In terms of their cheating behaviour, it was found to be low. The study further found a correlation between positive and negative cognitive attitude toward morality of cheating and their cheating behaviour. In relation to their affective attitude, it was found that there is a significant correlation between positive affective attitude toward cheating and academic cheating behaviour and no correlation between negative affective attitude toward the morality of cheating and academic cheating behaviour.

Keywords— Cognitive and affective attitude, human attitude, human behaviour, morality, cheating, academic cheating behaviour.

I. INTRODUCTION

Common consensus on what is moral and immoral is very important for common perception on the morality of certain behaviour. The purpose of morality or moral norms is for everyone to have a common understanding about what good and bad is or what wrong and right is. These norms are used for standards of behaviours. Behaviours must conform to those standards in order to be morally correct or good. However, compliance does not happen automatically. People's compliance to morality occurs when those standards match with the actual behaviour of those who are supposed to be the role model of society. Non-compliance occurs when there is a discrepancy between the two, between what the community believe to be moral and what they see in real life of those who are supposed to be the model of good moral

conduct. There is a deficit or discrepancy. As a result of such deficit, instead of compliance but non-compliance. Consequently, the purpose of morality to change the behaviour fails. It is the same case with the compliance toward the law. People will comply with the law if the law reinforces what people believe to be just or right but people will not comply to the law if the law does not reinforce what people believe to be good, just or unjust. As a result, instead of complying, people will rebel against it and thus, its goal to change behaviour fails (Bilz & Nadler, 2014).

In relation to the Catholics, the behaviours of people are guided by the teaching of the Catholic Church which is sourced from the Holy Bible. The Bible has given the Ten Commandments and the 8th commandment is about stealing which states, "Thou shalt not steal". Stealing equates with

cheating and cheating is dishonesty and against academic integrity. Thus, it is a common consensus in Catholic community that cheating is a moral issue and it is considered a dishonesty. It is an issue of immorality because it violates the religious teaching. Thus, cheating is not just a violation of moral values but it is also a violation of religious values or teaching. In the academic setting, cheating is a violation of academic integrity as defined by McCabe (2016). It is a moral code or ethical policy of academia which may include policies on cheating, plagiarism, honesty, trust, diligence, fairness, and respect. Therefore, the students must not cheat during the exam, and respect the opinion and the right of others by acknowledging the authors. But as indicated above that compliance to morality is not guaranteed. Some people may comply and others may not comply because cheating has been tolerated in many instances. The students know that cheating is immoral but if they have seen in reality to be otherwise, then they may not comply and may continue to be cheating. Moral discrepancy weakens the enforcement of moral norms in life and therefore it fails to reform the behaviour of the students.

The current study focuses on the Catholic students' behaviour on cheating because of the fact that these students have been taught with religion and ethics subject. Since the students have studied religion and ethics, thus, it is assumed that they understand the morality of cheating, that cheating is morally wrong. However, such assumption may not be found in reality because students may have been living in the cheating environment. Compliance to the rule of "no cheating" policy may suffer. Logic may not be always applicable to morality. There is always moral discrepancy (Shu, et.al, 2011). Many have recognized that cheating has become common problem in the academe nowadays. But those studies have not pointed out specific group of religion in it. Current study would like to take on the Catholic students' attitude on morality and how it affects their cheating behaviour. The reason why the Catholic students are chosen because of the fact that they are taught about religion and ethics. We would like to see if their attitudes toward morality particularly cheating affects their actual behavioural on cheating. The study is relied on the theory of Ajzen and Fishbein (1975) and Allport (1968) that attitudes affect the behaviour.

The Objective of the Study

The study would like to find out the relationship between attitude toward morality of cheating of Catholic Senior High School students and their cheating behaviour. This is to

determine how they view cheating in terms of its morality and how such view affects their real cheating behaviour. Consequently, the output of the study can be used to educate students about cheating as a morality issue and probably help the management to establish policies to prevent cheating.

II. THEORETICAL FRAMEWORK

On the theoretical framework, I adopted the previous concept that I have discussed in other papers related to the students' attitude toward higher education, toward research, toward corruption, toward environment that were published in other international journals. The ideas on attitude and behaviour are the same as I have presented in the previous papers and so it is not surprising, if a reader found the same idea and presentation in other papers that I have published. The ideas on attitude and behaviour are based on the ideas of Ajzen and Fishbein (1977, 2000) and the idea of Allport (1968) and other researches on the relationship between attitude and behaviour. After reading the ideas of Ajzen and Fishbein and Allport and many other researches, I am convinced of the theory of attitude that affects behaviour.

The concept of Human Attitude

Attitude is an individual's disposition to react to certain object, behaviour, person, institution, event or other discriminable aspect of the individual's world (Ajzen, 1993). Ajzen contended that there can be a lot of definitions of attitude from different theorists, however, there is a common agreement among them that attitude has its evaluative dimension (Bem, 1970, Edwards, 1957, Fishbein & Ajzen, 1975). In the sense that dimensions of attitude can be measured and evaluated. Ajzen (1993) recognized that though attitude is inaccessible to observations because it is within the person's mind or it is latent but it can be measured through the reaction or responses of the person toward the object of the attitude which may be favourable or unfavourable toward the object, persons, institution, events or situations. There are three categories of responses or reactions and they are *cognitive, affective and conative responses* (Allport, 1954, Hilgard, 1980, Rosenberg & Hovland, 1960). These are manifestations of salient or latent attitude which is unobservable (Ajzen, 1993). *Cognitive component* refers to the beliefs and thoughts about the subject, the object, the person, the institution, the event, etc. It is about the perception and information of the person toward the subject, object or the person. *Affective component* of attitude is an emotional reaction toward the subject, object or the person. It is how one feels when he/she is confronting the subject, object, the person or the

institution. It is still a psychological reaction which may be verbal or nonverbal expression of feelings toward the subject, object, the person or the institution. Such reaction may be negative or positive. While *conative component* of attitude is the effect of the attitudes toward a behavioural intention or how the attitude affects one's behaviour. These may include plans, intentions and commitments to a planned behaviour. These are the three components of attitude and therefore, attitude is a multidimensional construct.

The question can be raised in relation to the origin of attitude: where does it come from? According to Ajzen (1993), a person develops such attitude perhaps as a result of watching television program or may be other kind of exposures or experiences. But Abun (2017) went deeper to answer that question in relation his argument on how to solve environmental problem. According to him, that environmental problem is a result of human behaviour and destructive human behaviour is originated from the culture and thus solving environmental problem is to revisit the culture that have influenced the mind of people toward the environment. He contends that attitude is originated from the culture where the person is raised. His argument was based on the ideas of anthropologists such as Donald (2002), Hofstede as cited by Brown (1995). Donald (2002) argued that culture is playing important role on our brain functioning and even brain structure. She has pointed out that language has the biggest impact on brain structure but that culture influences brain functioning to a great extent as she writes:

The social environment includes many factors that impinge on development, from bonding and competitive stress to the social facilitation of learning. These can affect brain functioning in many ways, but usually they have no direct influence on functional brain architecture. However, symbolizing cultures own a direct path into our brains and affect the way major parts of the executive brain become wired up during development. This is the key idea behind the notion of deep enculturation... This process entails setting up the very complex hierarchies of cognitive demons (automatic programs) that ultimately establish the possibility of new forms of thought. Culture effectively wires up functional subsystems in the brain that would not otherwise exist.

The idea of culture and its effect on brain functioning indicates the power of culture over the formation of the mind and ideas of people about everything around them (Abun,

2017). Donald's view is similar to what Hofstede as cited by Brown (1995) as he argued that culture is the collective programming of the human mind that distinguishes the members of one human group from those of another. Hofstede pointed out clearly that that culture is reflected in how people think, how people view things or attitude. To elaborate the idea of Hofstede, Amstrong (1996) contend that there is a relationship between cultural dimensions and ethical perceptions. In other words, ethical attitude is formed by a particular culture. One perceives certain object, subject, person or institution to be negative or positive, favourable or not favourable because he/she has been taught by the culture of a particular society where he/she is living. What he/she learns from the culture will be his/her ideas about certain subject, object or events, etc. that he/she will encounter.

The View of Human Behaviour

To understand the root cause of human behaviour, it would be helpful to revisit the idea of William James, a pragmatist, a behavioural psychologist, as cited by Lawler (2006). James is against the idea that all human behaviour is shaped by experience, but it is shaped by the brain or the mind. Though James recognized that humans are ruled by their instincts as other animals do, but what make humans behave the way they do and how they behave the way do is different from animals. James went on to explain that though humans are animals with the most instincts, but they will never react automatically to the instincts, the way inferior animals do because humans have the mind or the reason. It is the role of reason. Reason has to create another impulse to neutralize another impulse.

To complicate further the root cause of human behaviour, Ridley (2011) turns his attention to the nature versus nurture debate to bring the first popular account of the root of human behaviour with this unique question: "what makes us who we are?" This question is related to the main question of why humans behave the way they do and how they behave the way they do. The immediate answer to these questions may point to the very essence of human being that differentiates it from animal which the reason or the mind is. But Nohria, Sandelands and Lawrence (2003), instead of pointing at reason or mind as the source of human behaviour, she pointed out four drives or qualities that shape human behaviour. According to her, these drives or qualities are important to understand why humans behave the way they do. These qualities or drives are conflicting, and they do not work automatically. They force us to make deliberate decisions and choices with certain degree of liberty. According to this argument, drives or qualities that shape our

human behaviour are first, drives to gain object, bodily and emotional experience, maintaining life and improving one's social status in relation to others. Second, drive to create relations, to belong to a group and create a long terms relationship and caring for others. Third, drive to gain insight including understanding one's self and one's surroundings. Fourth, drives to control and defend. These are the qualities for us to understand why we behave in a certain way. In other words, human behaviour is driven by purposes to be accomplished, not just like other animals.

The later argument brings us to the theory of planned behaviour of Ajzen (1985, 1987, Ajzen & Madden, 1986). Theory of planned behaviour (TPB) is an extension of theory of reasoned action to explain the relationship between attitudes and behaviour within the human action. Reasoned Action Theory (RAT) argues that reason for action will predict how individual will behave based on their pre-existing attitude and behaviour intention. The theory argues that an individual will behave based on the expected outcome the individual expects to achieve as a result of performing such behaviour (Fishbein & Ajzen, 1975, Ajzen & Fishbein, 1980). If RAT focuses on the reason, while the central attention of Theory of Planned Behaviour or TPB is the individual's intention to perform a given behaviour. There are three independent determinants of intention. First determinant is the attitude toward the behaviour. At the level, the person who perform certain behaviour must evaluate if the behaviour in question is favourable or not favourable. Second determinant is social factor or subjective norms. At this level, the person who perform the act must evaluate if the society is in favour or not in favour of such act or behaviour. Third is the novel antecedence of intention. This refers to the perceived ease or difficulty of performing the behaviour and it is assumed to reflect past experience on performing the behaviour and anticipated impediments and obstacles in performing the behaviour. It suggests that the more favourable the attitude and subjective norms with respect to a behaviour, and the greater the perceived behavioural control, the stronger should be an individual's intention to perform the behaviour under consideration (Ajzen, 1993).

In short, the theory of planned behaviour argues that the stronger people's intention to perform certain behaviour, or the stronger people's intention to achieve their behavioural goals the more likely they engage in such behaviour. However, Ajzen (1993) cautions us that the degree of success does not depend only on intention but there are circumstances that may prevent us to realize the behaviour in

consideration and these may include opportunities and resources such as time, money skills, and other necessary requirement to perform such behaviour. These factors represent the actual control over the behaviour. Beyond that, since TPB is concerned with the perceived behaviour, the particular perceived behaviour may not be carried out due to lack of information about the behaviour, the requirements have changed and when other unpredicted elements have entered into the situation.

The Effect Attitude toward Behaviour

In psychology, an attitude is defined as a set of emotions, beliefs, and behaviours toward a particular object, person, thing, or event (Banaji & Heiphetz, 2010). It is a learned tendency to evaluate or perceived things in a certain way and therefore one can have positive or negative evaluation or perception of certain objects, experiences, practices, etc. The evaluation or perception of a person toward certain object or experience is not isolated from experiential exposure. It has been a common understanding and agreement that attitudes are results of experience, upbringing/education and social interactions. Experience or upbringing or education can have powerful influence over attitudes. However, since attitude is not independent from environment or experience, thus it is also accepted that attitudes are dynamics in the sense that it is enduring and the same time it can also be changed (Cherry, 2019).

Most of the early researches on attitude accepted as a given that attitude influenced the behaviour. The background of those studies was influenced by the ideas of the early social psychologists that attitude is a key to understand human behaviour (Thomas & Znaniecki, 1918, Watson, 1925). This idea was taken for granted for quite some time until the time that later studies proved otherwise. Some investigators challenged the earlier assumption through field studies on the relationship between attitude and behaviour and their studies found that there was no correlation or little correlation between attitude and behaviour. For example, Corey (1937), Freeman & Ataoev, (1960) as cited by Ajzen (1993) conducted a study on the college's students' attitude at the beginning of the semester and provide multiple opportunities to cheat by allowing them to score their own test. His test found that there was no correlation between students' attitude and their cheating behaviour (Ajzen, 1993, p.74). Even later studies supported the study of Corey (1937). For example, Dean (1958) conducted a study on attitude toward labour unions and participating in labour union meetings, and his study found no correlation. The similar study was also done by Wicker and Pomazal, (1971) on the attitude toward

participating a subject in social psychology and actual participation in social psychology class. Their studies found no correlation.

The finding of later studies particularly the study of Wicker (1969) seem discouraging the original idea of early social psychologists that attitudes is the key to predict behaviour. The results of those studies have questioned the importance of studying the personal disposition and behaviour. By 1970s most social psychologists accepted the negative verdict of the relation between attitude and behaviour. Instead of studying the relation between attitude and behaviour, they encouraged the study of social context and norms as determinant factor in predicting the behaviour or human action (De Fleur & Westie, 1958, Deutscher, 1969). However, given those negative result, other social psychologists, particularly Ajzen and Fishbein (1977, 2000,) still maintain that attitude is still key to predict the behaviour (Allport, 1968). Allport (1968) still considered attitude to be “the most distinctive and indispensable concept in contemporary American social Psychology” (p. 59). Other social psychologists who were against the negative finding of early research argued that the inconsistencies are not with the attitude and behaviour itself, but it may happen because of many factors such as response biases, multidimensionality of attitudes, and moderating variables. In terms of response biases, they argue that there is a tendency to give socially desirable responses on attitude and personality inventories and along this point, they recommended the need to use attitude measures that are less subject to systematic biases (Ajzen, 1993). In relation to multidimensionality of attitudes, they pointed out that most attitude measurement technique resulted in a single score representing the respondent’s overall positive or negative reaction to the attitude object. According to them, focus on a single dimension did not do justice to the complexity of the attitude construct (Allport, 1935). Single construct is against attitude as multidimensional construct which include cognition, affective and conation component (Rosenberg & Hovland, 1960). Lastly, the inconsistencies are due to moderating variables. They argued that the degree of attitude behaviour consistency was assumed to be moderated by factors related to the person performing the behaviour such as self-awareness, self-efficacy, self-monitoring, experience, self-confidence, even feeling and lack of information or knowledge. They also pointed out to the situation as moderating variable such as time pressure or circumstances surrounding performance of the behaviour (Ajzen, 1993).

The recent studies conducted by Abun (2017) and Fitzsimmons and Douglas (2005) confirmed the consistency

of attitude and behaviour. Abun (2017) measured the relationship between environmental attitude and environmental behaviour and the study found that environmental attitude predicted the environmental behaviour of the students and employees toward the environment. Further, he also conducted a study on the entrepreneurial attitude and future intention to establish a business and the finding also indicated a correlation. The study of Fitzsimmons and Douglas (2005) also found that entrepreneurial attitudes are significant in explaining career decision in the future and their intention to go into business.

The Catholic’s Concept of Morality

The concept of morality of the Catholics may be different from the ordinary and professional concept of morality. Ordinary concept of morality is about prescribed standards that “people endorse for their non-professional and private lives and professional morality is binding obligation to which a profession ought to be committed because of their skills and functions” (Martin, 1981, p. 631). The first is emanated from human condition and the second is emanated from the demand of the profession. While Catholic morality is prescribed moral behaviour for all Catholics which is emanated from the doctrine of the Catholic Church and such doctrines are based on the Holy Bible as the Words of God. In other words, Catholic morality is faith centred behaviour that is consistent with the core beliefs as Catholics. The code of moral conducts that are prescribed by the Catholic Church are a way of how the Catholic Church guides its followers to live according to their identity as Christians, follower of Christ. The Catholic Church guides its people through its prescribed moral behaviour so that Catholics may become true followers of Christ (O’Neil, & Black, 2004). It is developed by the acts of Magisterium, by the Pope, by the bishop conference, and by the work of Catholic Theologians. The nature of Catholic morality is deontological, in the sense that Catholic moral behaviour is based on the prescribed moral conduct established by the Church, on how “they should act” in a particular situation or problem. These are norms or moral standards to be followed and these norms are consistent with the creed of the Catholic Church, and it is not based on individual judgment or situation and not based on the consequence of the action (Flew, 1979). Its nature is imperative which means that a Catholic has no other choice except to follow what is written or what is commanded to do in that particular situation. Emmanuel Kant may call it a “duty” or obligation to follow the rules (Waller, 2005). According to Emmanuel Kant, in order to act in a morally right way, people must act from duty (Abbott, 1889).

Example, when you see sick people on the road side, the rule is that you should help the person and neglecting to do such duty is immoral. Or the rule is that we should protect human life and therefore any act against the right to life is immoral such as abortion. Or Catholic Church prohibits stealing and therefore any Catholic should not steal despite of the consequence of such action. Therefore, Catholic morality is contrasted with the consequentialism (Flew 1979).

The moral teaching of the Catholic Church is often carried out by official statements of doctrine such as papal encyclicals, which is based on the dogmatic pronouncement of ecumenical Councils (Vatican, II), Sacred Scriptures and Sacred Tradition forwarded by the Church Fathers. Beside deontological approach, Catholic morality is also using teleological approach, in the sense that besides using the rules as guide to moral behaviour, the behaviour is also guided by the end or the purpose of the act. How one should act is guided by the ultimate end of the act which is again established by faith (Catholic Encyclopedia, n.d). The good end of the act is an essential consideration in the moral judgment of the act and such end must be in consonance with the faith. Because, after all, moral living is a response to the Word of God. Faith in God translates into a responsibility of moral living (Ratzinger, 2005). Thus, Catholic morality is about life in Christ, as pointed out by John, 10: 10: "I came that they may have life, and have it abundantly". Through the baptism, Christians share the life of Christ and therefore the life of Christians are the life of Christ himself.

Thus, Catholic morality have actual code of conduct as reflected in the Ten Commandments but it does not represent the summit of Catholic morality. It is only the basic requirement and summary of main law to love God and to love your neighbour as yourselves. The minimum requirement of basic Christian living is already reflected in the Ten Commandments. It is a summary of what one ought to do. It is a description of basic freedom from sin as a necessary way or basic principles to live in Christian way or to live in Christ (O'Neil & Black, 2004). These commandments may be originally from the Old testament but Christ had assured the validity of these commandments in the dialogue of Jesus with the young man who was looking for ways how to gain eternal salvation (Mt.19:16-21). These commandments are concrete summary of the law of love of God and neighbour. Beyond the Ten Commandments which are found in the Scripture, the Catholic morality is guided by the teaching of the authority of the Catholic Church such as Pope, and Bishops Conference.

Though Christian morality seems to be rule-based morality but it never denies the fact that following those should be free. Therefore, freedom is the basic concept of Catholic morality which means that we are given the choice, either to follow those rules or not to follow, based on our reason and freewill. However, each is responsible for his/her choices and thus, we choose our own destiny, is either to live with God or death. Freedom is the gift given by God to human beings compared to other creatures which develop according to their genetic structure, subject to the circumstance of the environment. Christian moral life is marked chiefly by human freedom, their ability to shape their life, either for good or for evil (O'Neil & Black, 2004). Beside freedom as the basic feature of Catholic morality is objective nature which means that Catholic morality is not based subjective judgment but it is based on moral truth, in the sense that it is always valid at all times and everywhere and applied to all believers everywhere beyond the boundary of the culture. The source of all moral truth is God himself which is pronounced through the authority of the Catholic Church (O'Neil & Black, 2004). God has chosen to reveal its moral truth to all rational human beings through his/her reason. It is an inner directive that flows from the nature of human beings and directs them to the fullness of life (O'Neil & Black, 2004, Himma, n.d). It is a natural inclination of the human mind. These laws are written in the mind and are carried out by conscience. It is the conscience that judge specific action to be right or wrong in accordance with the objective law, it is an inner directive toward what is good and we have only one idea to point out the source of such direction is divine providence in the terms of Thomas Aquinas (Murphy, 2019).

Attitude of Filipino Catholic toward Morality

It is recognized that one of the factors that form human attitude is experience or exposure toward the environment as pointed out by Ajzen (1993). Constant exposure toward the same object or experience can form the concept of the person toward the object or experience. A kid who is in constant exposure with good and bad habit of his/her parents, school and peer group can form his/her perception or attitude toward what is good and bad. Thus, school, peer group and family's role in this case plays a crucial role in the formation of moral attitude (Dushi, n.d). Beside experience is also culture as a factor that form the moral behaviour as pointed out by Armstrong (1996), that there is a relationship between cultural dimension and ethical perception. It is strongly believed that social and cultural atmosphere affects the moral development of a child and this is the reason why individual from different cultural background behave differently with other individual

from other cultures (Dushi, n.d). This argument has been founded on the argument of Hofstede on the influence of culture over the development of Hofstede as cited by Brown (1995), that culture plays important role in the brain functioning and brain structure.

Based on the above argument, the researcher believes that Catholic students' attitude toward morality is influenced by their own exposure toward family, school, peer and cultural values. Family and school are playing important role on the moral formation of a kid as stated by Clipa and Lorga (2013). Thus, it is recommended that there must be a close partnership between the family and school in terms of moral formation of children. Beside family and school, peer group also plays an important role on the moral development of a kid as pointed out by Blazevic (2016) that school-aged children interact with same-sex peer groups. Children of the same age will tend to have the same fondness and enjoy more time together. This interaction process forms the child into a better person or vice versa depending on the kind of group they are associating with. The same importance is the influence of the culture over the moral development of a kid. The reason why there is a difference in judgment of morality because of cultural differences (Graham, et.al, 2015). This cultural factor includes religion as one of the factors influence the moral formation of a kid.

In the Philippines context, the role of religion in the moral formation can never be ignored. Hence, the role of the Catholic Church in the Philippine history cannot be denied. Since the colonial period or Spanish Colonialism, Catholicism has been the cornerstone of Filipino identity for millions of the population (Harvard Divinity School, 2019). Thus, it cannot be denied that religion has influenced the life of many Filipinos. It has been very influential factor in society (Delgado, 2004), which is not only limited to politics, arts and society but it has very strong influence on the moral values of Filipinos (Ochoa, Sio, Quinones & Manalastas, 2016), though recent development indicated decreased influence of the Catholic Church on morality issues as the case of reproductive health bill which majority support the bill. Traditionally they looked up to the Church for political and moral guidance but current development the power of the Church seems to be diminished (Strother, 2013). Such development seems to indicate a change of attitude toward the Catholic Church. Nevertheless, in the context of the Philippine society, social psychological factor such as the interplay of religiosity and morality may influence public opinion on issues, which may have an impact on how people perceived issues on morality. But the question of the extent

of the influence of the Catholic Church toward morality of Filipinos remain uncertain as indicated by Cardinal Quevedo as cited by Montelibano (2017) in the Daily Inquirer. It is admitted that there is a reversed trend in the way how Filipinos are living, though they seem to be religious but their lives seem to be otherwise. Filipinos have the idea of morality; they know about what is good and bad or right or wrong but their behaviour may not necessarily go along with their stand or their words. This is pointed out in the survey of Pew Research Centre as cited by Go (2015) in Rappler, that Filipinos remain a morally conservative compared to other societies (40 countries) on the 8 moral issues such as extra-marital sex, gambling, homosexuality, abortion, pre-marital sex, alcohol consumption, divorce and use of contraceptives but this moral conservative stand does not really mean that they live according to what they believe. The reason behind this contradiction may be found in the argument of Gorospe (1977) that there is a contradiction between actual and prevailing moral norms as Christians and with what they do. Gorospe (1977) pointed out that the reason behind this contradiction is that Filipinos have not reached individual moral independence but morality is based on the consensus of the group. It is the group that determines right and wrong or good and bad. Moral decisions are made in accordance with the expectation of the group, family, peer group or "barkada". Consequently, morality will be based on popularity in which a good act would be based on the public approval.

Going into the statistic of population, it shows that the total population of the Philippines is 105, 000,000 (Rappler, 2014) with its Catholic population of 81.4% of the total population (Pew Research Centre, 2011). Such figures seem to indicate that majority of the Filipinos are adhering to and influenced by the teaching of the Catholic Church on morality. But as pointed out above that the current development indicates that the moral power of the Catholic Church is slipping (Strother, 2013), and group morality prevails, though other may still see the Catholic Church remains a social force with a moral high ground for political transformation (Cartagenas, 2015) but not necessarily for moral transformation. It is also interesting to see at one point that though the Philippines is dominated by Catholic religion but it is still secular nation because the Church does not interfere in the government and the Constitution guarantees the separation between the Church and the state. The government in this case does not intervene in the business of the Church and its teaching (Batalla & Baring, 2019).

The Concept of Academic Cheating and Its Morality

Academic cheating is not isolated case because cheating has penetrated in all areas of human endeavours. It does not happen only in the business but it happens in the government, in the school and even in the sports (Ethical System.Org, n.d). Case like not paying the right amount of taxes, stealing money from employers, cheating office time, spending public money for personal interest, cheating on exams during examination time, etc. becomes ordinary way of life. Not knowing that these immoral acts can cause a lot of damages to the business in the process and cause affect the quality and consequently lead to bankruptcy in business but in terms of cheating in the school can lead to low quality of graduates. Academic cheating is a violation of academic integrity and it can be confined within certain acts such as using another person's work as his own, taking the answers from others during the exam, allowing someone to use one's work during the examination or in assignment, getting an advanced look at the examination test or getting questions in advance, copying material without citation, possessing notes or answers in advance of an examination, using electronic device to get information during the exam, doing the exam for someone else or having someone to perform the exam for you (Pecorino, 2017). These are all academic dishonesty and dishonesty is immoral.

In relation to academic cheating, there can be two kinds of cheating which is planned cheating and panic cheating (Grijalva, et.al, 2006). Planned cheating means that the students plan to cheat intentionally. They know that cheating is wrong but they still do it and therefore they do it knowingly and willingly. It is different in the case of panic cheating. In this case, the situation forces the student into cheating. In the case of panic cheating, the students cheat out of desperation. They want to pass the exam but they do not know the answer and they turn to easy way which is to cheat. In this case cheating can be the only means to control the situation that is slipping away from them (Ozar, 1991). The behaviour is encouraged when the teachers is ignoring the cheating behaviour even though he/she knows. Such behaviour can be multiplied to other students if it is not prevented through punishment (McCabe, 2005). When the students are not punished, then there is a tendency to repeat such behaviour. According to some studies that the main motivation why students copy or cheat during the exam is because they want to pass the exam and want to have a higher grades and according to the study that in the situation in which the students aspire for higher grades, it is hard for them to understand or to accept that cheating is unethical (Bertolami, 2004). This unethical behaviour is reinforced

when the students know that there is a reward after doing it. The person will enjoy doing it when he/she knows that he/she stand to gain from such behaviour (Mills, 1958).

III. RELATED STUDIES

Concerns on youth's morality has been raised by many researchers around the globe because they are the future generations of certain country or state. The survival of a country depends of the quality of its people and its leadership. It is not surprising if curriculum developers incorporate morals, values, ethics and character education in the curriculum. Rapid changes in the society because of the technology contribute to the complexities of social life and underpinning the importance of morals, values and ethic (Chowdhury, 2016). Therefore, the concern of older generation is preparing the youth who are future leader. Preparations for leadership is not only addressing technical skills but particularly moral character. Thus, it is imperative for the youth to acquire moral standards and values that will mold them into personalities ready to lead for the progress of the society (George & Uyanga, 2014). Along this concern, Lodhi and Siddiqui (2014) conducted a study on the attitude of Students towards Ethical and Moral Values in Karachi, Pakistan. The finding of the study had mixed results. Several results were pointed out that majority of students have positive attitude toward ethics but it seems that such ethical attitude does not translate into their moral behaviour because majority have uncaring attitude, and want to have their own rules. Many students have not also learned ethics. From such findings, it was recommended that moral education must be imparted to all the school going children to develop ethical practices.

The finding above indicate the fact that students might have different view about morality and these differences can be caused by cultural differences. Thus, along such concern, Gholamzedehehir (2015) examined the attitude toward morality. According to his study, moral attitude of UK and Iran are different because both countries have different cultural background. The result of such study confirms the important point of morality that absolutism or universalism is not applicable which is contrary to Immanuel Kant. But the study pointed out the major point that morality or moral norms are different from both countries and that moral norms were a more useful predictor of intention. This finding leads us to the finding of Forsyth, and Berger (2010) on the effect of ethical ideology on the judgment of moral behaviour, particularly on cheating behaviour. There were several ethical ideologies investigated which include absolutists

(nonrelativistic and idealistic), exceptionists (nonrelativistic and pragmatic), situationists’ (relativistic and idealistic), subjectivists (relativistic and pragmatic). The study found that students who adopt absolutism were more pronounced on their judgment of morality compared to those who adopt situational morality. Those who adopt such ideology have no clear idea on the morality of their behaviour. Interestingly, exceptionists, who adopt nonrelativistic and pragmatic view are experiencing increased happiness when they cheat, the more they cheat, and the happier they are. While subjectivists (relativistic and pragmatic) show sign of fear of detection. Thus, the study conclude that moral judgment is depending on the ideologies they are holding.

In relation to the different ethical ideology of Forsyth, and Berger (2010) on the moral judgment, Eisenberg (2007) tried to investigate the effects of different moral perspective toward cheating behaviour, whether they cheat or not to cheat. The study found that a-morally oriented students approved significantly more of cheating than morally oriented students. The result of this study proves the importance of morality to influence moral behaviour. This

finding is also confirmed by the study of Lucidi, et.al (2017) on the moral attitude and cheating among competitive tennis players. The study was based on the hypothesis that moral attitudes would directly predict actual cheating behaviour observed during match play. The study found to confirm the hypothesis that there is a relationship between moral attitude and cheating behaviour. In relation to academic cheating, the study of Sharath, et.al (2013) pointed out the reason why students are cheating and the solution of teachers for preventing cheating. Sharath, et.al (2013) on their study on attitudes of students and teachers on cheating behaviours pointed out the main reason why students cheat is because they want to pass the exam and to attain better grade. On the part of the solution of the teacher to prevent cheating is warning and counselling and not punishment in order for the students to restore their moral values. However, Sanwong (2010) as a result of his study on moral based thinking process skills for students’ morality and ethics development recommended moral-based thinking process skill teaching methodology to develop students’ morality.

Conceptual Framework

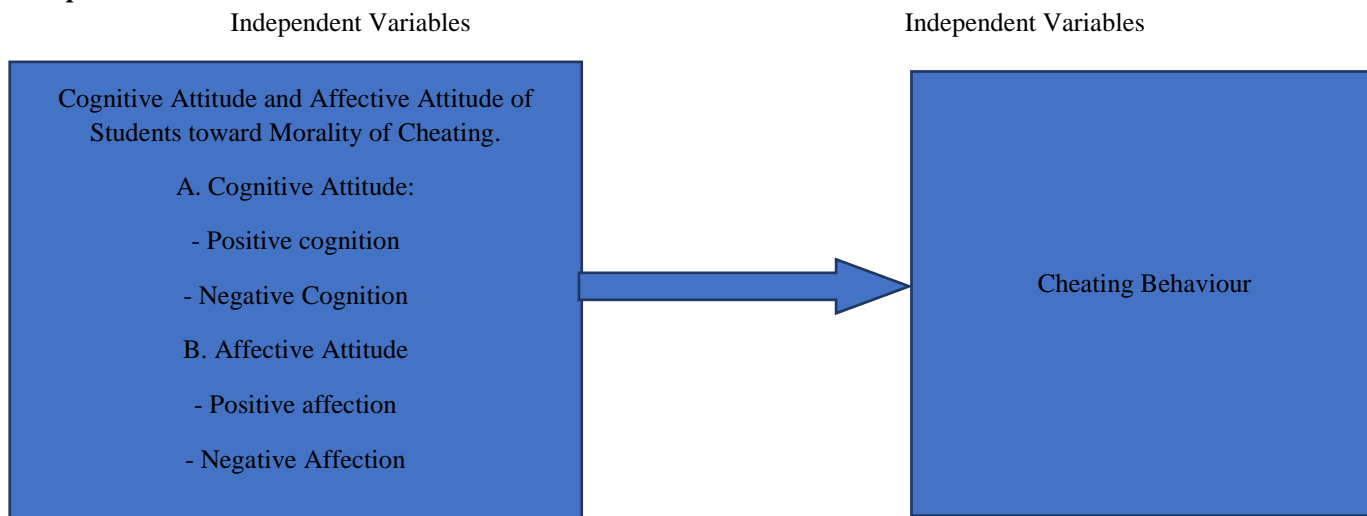


Fig.1: The conceptual framework indicates the concept of the study that there is relationship between independent variables and dependent variables. Independent variables such as cognitive attitude and affective attitude affect the cheating behaviour of students.

Statement of the Problems

The study wanted to determine the relationship between attitude of students toward morality of cheating and their actual cheating behaviour. Specifically, it seeks to answer the following questions:

1. What is the positive and negative cognitive attitude of students toward morality of cheating?

- 2. What is the positive and negative affection of students toward morality of cheating?
- 3. What is the cheating behaviour of students?
- 4. Is there a relationship between cognitive and affective attitude and cheating behaviour of the students?

Assumptions

The study assumes that theories are correct and follow the methodological procedures in carrying out the study. It is

also assumed that questionnaires are validated and the answers are objectives.

Hypothesis

Ajzen (1985, 1987), Ajzen and Madden, (1986) have argued that attitudes affect the human behavior and base on this theory, the current study argues that attitudes of students toward morality of cheating affect their cheating behaviour.

Scope and Delimitation of the Study

The study limits itself to measure the attitude of students toward morality of cheating of Catholic Senior High School students and their cheating behaviour in the Divine Word Colleges in Ilocos Region run by the SVD Priests.

IV. RESEARCH METHODOLOGY

Methodology

The study was carried out through appropriate research methodology such as research design, data gathering instruments, population, locale of the study, data gathering procedures and statistical treatment of data.

Research Design

Since the study is a quantitative research and therefore it used descriptive correlational research design and aided by inquiry to determine the level of attitudes of students toward morality of cheating and cheating behaviour of students. The nature of descriptive research is to describe what is found in the data collected through questionnaires and statistical treatment. It is also used to describe profiles, frequency distribution, describe characteristics of people, situation, phenomena or relationship variables. In short, it describes “what is” about the data (Ariola, 2006, cited by Abun, 2019).

In line with the current study, descriptive correlational method was deployed. The study determines the level of attitude toward morality of cheating and its correlation with the cheating behaviour of students. This was to determine what the dominant attitude of students toward morality of cheating were and what particular attitudes affects the cheating behaviour.

Locale of the Study

The locale of the study was Senior High School of the Divine Word Colleges in Ilocos Region which is composed of Divine Word College of Vigan and Divine Word College of Laoag. Divine Word College of Vigan is belonged to the Province of Ilocos Sur and located within the heritage city of Vigan. Divine Word College of Laoag is located in Laoag City, Ilocos Norte. Divine Word Colleges in Region I are run by the Congregation of the Divine Word

Missionaries or known as Society of the Divine Word or in Latin, Societas Verbi Divini (SVD).

Population

The population of the study was composed of all grade XII of Senior High School students of Divine Word Colleges in Ilocos region. Since the total numbers of students are limited, and therefore total enumeration is the sampling design of the study.

Data Gathering instruments

The study utilized validated questionnaires. The questionnaires were adapted from Joshua Trent Kline, (2017) on Morality, Cheating and the Purpose of Public Education and its content was further validated by the expert on the subject matter.

Data Gathering Procedures

In the process of data gathering, the researcher sent letters to the President of the Colleges, requesting them to allow the researcher to flow his questionnaires in the college. The researcher personally met the Presidents and requested students to answer the questionnaires.

The retrieval of questionnaires was arranged between the President’s representative and the researcher with the help of employees and faculty of the college.

Statistical Treatment of Data

In consistent with the study as descriptive research, therefore descriptive statistics was used. The weighted mean is used to determine the level of attitude of students toward morality of cheating and their cheating behaviour and the Pearson r was used to measure the correlation of attitudes toward morality of cheating and the cheating behaviour of the students

The following ranges of values with their descriptive interpretation will be used:

Statistical Range	Descriptive Interpretation
Overall Descriptive Rating	
4.21-5.00:	Strongly agree/strongly disagree
	Very High/very low
3.41-4.20:	Agree/Disagree High/low
2.61-3.40:	Somewhat agree/somewhat disagree
	Moderate/moderate
1.81-2.60:	Disagree/agree Low/High
1.00-1.80:	Strongly disagree/strongly agree Very
	Low/Very High

V. FINDINGS

The presentation of the findings of the study is structured according to the arrangement of the statement of the

problems. The study was interested in finding out the correlation between cognitive and affective attitude of students toward the morality of cheating and their cheating

behaviours. To investigate such objective, several statement of the problems were proposed.

Problem 1: 1. What is the positive and negative cognitive attitude of students toward morality of cheating?

Table 1. Positive and Negative Cognitive Attitude of Students toward Morality of Cheating

A. Cognitive Attitude on Cheating	Mean	DR
Positive Attitude		
1. Cheating is equal with dishonesty.	3.70	A
2. As a Catholic student I know that cheating is morally wrong.	3.90	A
3. Honesty is the best policy in exam.	4.00	A
4. Help someone during the test is good.	3.40	SWA
5. Copy pasting the work of others without recognizing the author is morally wrong.	3.60	A
6. Cheating is against the ten commandments of God (8 th).	3.60	A
7. Cheating is morally accepted because it is common among students.	2.90	SWA
Weighted Mean	3.59	A
Negative Attitude		
1. Morality is not important.	2.10	D
2. I am not sure if cheating is morally wrong because many people have been doing it.	2.60	D
3. I do not know if plagiarism is morally wrong.	2.60	D
4. I am not sure if helping someone to pass the test is not good.	2.70	SWA
5. I am not certain if cheating is against the 8 th commandment of God.	2.60	D
6. Cheating is not morally wrong because people have been doing it.	2.60	D
7. I do not know if helping someone during a test is also immoral.	2.70	SWA
Weighted Mean	2.56	D

Legend:

4.21-5.00: Strongly agree/strongly disagree	Very High/very low
3.41-4.20: Agree/Disagree	High/low
2.61-3.40: Somewhat agree/somewhat disagree	Moderate/moderate
1.81-2.60: Disagree/agree	Low/High
1.00-1.80: Strongly disagree/strongly agree	Very Low/Very High

As it is presented on the table, the data shows that as a whole, positive cognitive attitude of students toward morality of cheating is 3.59 which means agree. This agreement is supported by individual item or question. Taking them individually, the data reveals that students agree that Cheating is equal with dishonesty (3.70), cheating is morally wrong (3.90), honesty is the best policy in exam (4.00), copy pasting the work of others without recognizing the author is morally wrong (3.60), cheating is against the ten commandments of God (3.60), and thus they somewhat agree that helping someone during the test is good (3.40) and

cheating is morally accepted because it is common among students (2.90).

Looking into negative cognitive attitude, as a whole, the data manifests that negative cognitive attitude of students toward morality of cheating is 2.56 which means disagree. Students support their positive cognitive attitude toward the morality of cheating. Thus, taking it singly, it shows that the students disagree that “morality is not important” (2.10), “ I don’t know if plagiarism is morally wrong” (2.60), “I am not sure if cheating is morally wrong because many people have been doing it” (2.60), “I am not certain if cheating is against the 8th commandment of God” (2.60), “Cheating is not morally

wrong because people have been doing it” (2.60) and somewhat agree that they are not sure if helping someone to

pass the test is not good” (2.70) and if helping someone during a test is also immoral (2.70).

Problem 2: What is the positive and negative affection of students toward morality of cheating?

Table.2. Positive and Negative Affection of Students toward Morality of Cheating

B. Affective Attitude on Cheating	Mean	DR
Positive Attitude		
1. As long as I pass the examination, I am happy, I do not care if cheating is good or bad.	2.81	SWA
2. I am excited to pass the exam even if cheating is bad.	2.80	SWA
3. It feels good to have high grades even if cheating is not good.	2.81	SWA
4. I feel bad if I pass the exam because of cheating.	3.31	SWA
Weighted Mean	2.93	SWA
Negative Attitude		
1. I do not feel good if I pass the exam because of cheating.	3.24	SWA
2. I do not feel ashamed to my friends if I passed the exam because of cheating.	2.82	SWA
3. I am not excited to receive high grades because of cheating.	3.25	SWA
4. I am not proud to be given academic award because I know that I cheated.	3.26	SWA
Weighted Mean	3.14	SWA

Legend:

- 4.21-5.00: Strongly agree/strongly disagree Very High/very low
- 3.41-4.20: Agree/Disagree High/low
- 2.61-3.40: Somewhat agree/somewhat disagree Moderate/moderate
- 1.81-2.60: Disagree/agree Low/High
- 1.00-1.80: Strongly disagree/strongly agree Very Low/Very High

As it is shown on the table, the data reveals that as a whole, students’ positive affection toward the morality of cheating is 2.93 which means somewhat agree. Even when the questions are taken singly, it shows that students somewhat agree that “As long as I pass the examination, I am happy, I do not care if cheating is good or bad” (2.81), “I am excited to pass the exam even if cheating is bad (2.80), “It feels good to have high grades even if cheating is not good” (2.81), “I feel bad if I pass the exam because of cheating” (3.31).

It is also the same evaluation on their negative affection. Taking it as a whole, the data shows that students’ negative affection toward morality of cheating is 3.14 which means somewhat agree. This assessment is supported by individual

question. When taking it singly, it reveals that students somewhat agree that “I do not feel good if I pass the exam because of cheating” (3.24), “I am not excited to receive high grades because of cheating” (3.25), and “I am not proud to be given academic award because I know that I cheated” (3.26) but somewhat agree too “I do not feel ashamed to my friends if I passed the exam because of cheating” (2.82).

The above data shows that there is a mixed feelings toward the morality of cheating. At one hand, students know cheating is bad and they are not feeling good about it but they are also happy when they pass the exam even if it means they pass because of cheating.

Problem 3: What is the cheating behaviour of students?

Table 3. The Cheating Behaviour of Students

C. Cheating Behaviour	Mean	DR
1. I copied from another student during a test or exam.	2.95	SWA
2. I Used unpermitted crib notes (or cheat sheets) during a test or exam.	2.32	D
3. I got questions or answers from someone who had already taken a test.	2.44	D

4. I am using an electronic or digital device (e.g. cell phone) as an unauthorized aid during an exam.	2.20	D
5. I helped someone else cheat on a test.	2.62	SWA
6. I turned in work I copied from another student.	2.51	D
7. I turned in an assignment on which my parents did most of the work.	2.37	D
8. I claimed credit for group work when I really didn't contribute.	2.42	D
9. I copied a few sentences from a site on the Internet without citing them.	2.58	D
10. I copied a few sentences from a book, magazine, or other source without citing them.	2.49	D
Weighted Mean	2.49	D

Legend:

- 4.21-5.00: Strongly agree/strongly disagree Very High/very low
- 3.41-4.20: Agree/Disagree High/low
- 2.61-3.40: Somewhat agree/somewhat disagree Moderate/moderate
- 1.81-2.60: Disagree/agree Low/High
- 1.00-1.80: Strongly disagree/strongly agree Very Low/Very High

As it is reflected on the table, the data reveals that as a whole, cheating behaviours of students is 2.49 which means disagree. Even when taking the questions singly, it shows that the students disagree that “they used unpermitted crib notes (cheat sheets) during a test or exam (2.32), “got questions or answers from someone who had already taken a test” (2.44), “are using an electronic or digital device (e.g. cell phone) as an unauthorized aid during an exam” (2.20), “are using an electronic or digital device (e.g. cell phone) as an unauthorized aid during an exam” (2.20), “turned in work

I copied from another student” (2.51), “turned in an assignment on which my parents did most of the work”(2.37), “claimed credit for group work when I really didn't contribute” (2.42), “copied a few sentences from a site on the Internet without citing them” (2.58), and “copied a few sentences from a book, magazine, or other source without citing them” (2.48). But they somewhat agree that they “helped someone else cheat on a test” (2.62), and “copied from another student during a test or exam” (2.95).

Problem 4: Is there a relationship between cognitive and affective attitude and cheating behaviour of the students?

Table 4. Relationship between Cognitive and Affective attitude and Cheating behaviour of the Students

		Cognitive Positive	Cognitive Negative	Affective Positive	Affective Negative	Cheating Behaviour
Cognitive Attitude on Cheating - Positive	Pearson Correlation	1	-.214**	.048	.156**	-.198**
	Sig. (2-tailed)		.000	.415	.008	.001
	N	288	288	288	288	288
Cognitive Attitude on Cheating - Negative	Pearson Correlation	-.214**	1	.240**	.126*	.271**
	Sig. (2-tailed)	.000		.000	.033	.000
	N	288	288	288	288	288
Affective Attitude on Cheating - Positive	Pearson Correlation	.048	.240**	1	.137*	.365**
	Sig. (2-tailed)	.415	.000		.020	.000
	N	288	288	288	288	288
Affective Attitude on Cheating - Negative	Pearson Correlation	.156**	.126*	.137*	1	.005
	Sig. (2-tailed)	.008	.033	.020		.937
	N	288	288	288	288	288
Cheating Behaviour	Pearson Correlation	-.198**	.271**	.365**	.005	1
	Sig. (2-tailed)	.001	.000	.000	.937	
	N	288	288	288	288	288

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

As reflected on the table of correlation, the data reveals that there is a significant correlation at the 0.01 level (2-tailed) between positive cognitive attitude toward morality of cheating and cheating behaviour of students (-.198**). It is also manifested on the correlation table that there is a significant correlation at 0.01 level (2-tailed) between negative cognitive attitude toward the morality of cheating and cheating behaviour of students (.271**). It also further shows that there is a significant correlation at the 0.01 level (2-tailed) between positive affective attitude or positive affection toward the morality of cheating and cheating behaviour (.365**) and lastly, there is no significant correlation at 0.01 level (2-tailed) between negative affective attitude or negative affection toward morality of cheating and cheating behaviour of students.

VI. CONCLUSION

Based on the findings, the study finally concludes that positive cognitive attitude of students toward the morality of cheating is considered high and this is supported by their negative cognitive attitude in which its rating is considered low. Low rating in the negative cognitive indicates that the students confirm their positive cognitive attitude toward the environment.

On the affective attitude, the study found that students' positive affective attitude toward the morality of cheating is considered moderate and it is also the same on the negative affective attitude. In other words, positive and negative feeling toward the morality of cheating is considered moderate.

While in terms of their academic cheating behaviour, the study found that students' cheating behaviour is considered low. As compared to their positive cognitive attitude toward morality of cheating which was assessed to be in the average of 3.59 which means agree or high, however, their cheating behaviour is 2.49 which means disagree or low.

Finally, the Pearson r correlation found that there is a correlation between positive and negative cognitive attitude toward the morality of cheating and their cheating behaviour. The correlation was also found between positive affective attitude toward morality of cheating and cheating behaviour of students. However, negative affective attitude was found not to be correlated to the cheating behaviour of students.

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Searching for New identity in Chinua Achebe's *Things Fall Apart*: Does Future Peace Exist in Change and Hybridity?

Dr. Ghada Fayez Refaat Abu-Enein

Faculty of Educational Sciences and Arts/ UNRWA University

Abstract— This research focuses on the novel *Things Fall Apart* by the Nigerian author Chinua Achebe. The goal of this research is to show the effects of the white powers on the Nigerian society by articulating how their life was as ordinary Nigerians and how it became after the colonizers arrived introducing and addresses the problems, consequences, and effects of the colonial powers over the colonized countries in all aspects whether politically, economically, culturally. The novel was published in 1958 drawing the downfall of the main character **Okonkwo** while dealing with the arrival of the British colonial powers at that time in the south-eastern parts of Nigeria during the late nineteenth century. Okonkwo resembles the downfall of the Nigerian society, how he went from being the strongest among his village into having a tragic ending. Towards the end of the nineteenth century British colonialism was wide spread through all Africa and other parts of the world. Nigeria was amongst other African nations that received visitors who were on a colonizing mission politically and religiously introducing their religion and culture that is later imposed to on Igbo who are threatened by this sudden change in all aspects of their lives. Trying to form a new identity to accommodate the changes inflicted on the culture of the Igbo was a conflict that Okonkwo could not stand.

Keywords— postcolonial, Okonkwo, Nigeria, Igbo society, Identity.

I. INTRODUCTION

The novel *Things Fall Apart* (1958) was written by the late Nigerian author Chinua Achebe (16 November 1930 – 21 March 2013) who was a novelist, poet, professor, and critic. His first novel *Things Fall Apart* is considered to be one of his best writings and most widely read book in modern African literature, he won the Man Booker International Prize in 2007. In 1970, the novel was made into a film starring Princess Elizabeth of Toro by Hollywood lawyer Edward Mosk and his wife Fern, who wrote the screenplay, and in 1987, the book was made into a very successful miniseries directed by David Orere and broadcast on Nigerian television by the Nigerian Television Authority. It starred several established film actors, including Pete Edochie, Nkem Owoh and Sam Loco Efe. In 2008, a film adaptation of *Things Fall Apart* was made by a Nigerian production company with an all-Nigerian cast. Pete Edochie starred as Okonkwo.

Chinua Achebe wrote this novel as a response to the misrepresentations that the colonists gave about Africa and the Igbo society, describing how his rich culture was

destroyed on the hands of Europeans. Chinua grew up in a colonial society trying to defend his country in any way and he chose defending back through his writings and his knowledge. He was raised in the Igbo town of Ogidi in southeastern Nigeria; he was a perfect student at school and won a scholarship to study medicine but then he changed his mind and decided to study English literature at University College (now the University of Ibadan). Achebe became captivated with world religions and traditional African cultures, he began writing stories as a university student and after graduation, he worked for the Nigerian Broadcasting Service (NBS) and soon moved to the metropolis of Lagos. He became famous worldwide for his novel *Things Fall Apart* in the late 1950s; his later novels include *No Longer at Ease* (1960), *Arrow of God* (1964), *A Man of the People* (1966), and *Anthills of the Savannah* (1987). Achebe wrote his novels in English and defended the use of English the "language of colonizers" in African literature.

Achebe's parents, Isaiah Okafo Achebe and Janet Anaenechi Iloegbunam, were converts to the Protestant Church Mission Society (CMS) in Nigeria, his father stopped

practicing the religion of his ancestors, but he respected its traditions. Achebe's name is an abbreviation for Chinualumogu "May God fight on my behalf" which was a prayer for divine protection and stability indicating that the Igbo society believed in a lot of superstitions as a part of their traditions and religion. The Achebe family had five other surviving children who had names of traditional words relating to their new religion after converting: Frank Okwuofu, John Chukwuemeka Ifeanyichukwu, Zinobia Uzoma, Augustine Ndubisi, and Grace Nwanneka. Achebe's parents faced a crossroads of conflict between traditional culture and Christian missionaries which caused a tremendous influence on the children especially Chinua.

Things Fall Apart tells the story of a yam farmer named Okonkwo who lives during the colonization of Nigeria and struggles with bad memories about his father – a lazy debtor fond of playing the flute – as well as the contradictions that emerge when the white colonists arrive in his village of Umuofia, this leads Okonkwo to suffer cultural conflict because of the crossroads between African tradition (Igbo society) and modernity embodied by European powers like the Christian ideology.

Chinua Achebe tackles several issues and themes within *Things Fall Apart* like colonialism, post colonialism, feminism and psychoanalysis but the most dominant themes that hover over the novel are colonialism and post colonialism. On one hand colonialism is a period up to late 19th century (1874-1914) that influenced literature and writers to write about the struggles that faced both sides of colonized and colonists during that period, dealing with the policy of a foreign power looking for extending, ruling and taking over other people and territories with the aim of opening trade opportunities. Colonialism refers either to the system of the tyrannical government or ideology (imperialism).

On the other hand, post colonialism was molded over colonialism as a reaction against it, and it is portrayed either from the point of view of the colonized or the colonizers describing what happened during colonialism and the consequences after it. Post colonialism is found in many literary works especially those coming from Africa, the Middle East and the Indian subcontinent talking about how the colonized struggled with their identities in the face of colonization. As for Africa, by the 1900, most of it had been colonized by seven European powers: Britain, Italy, Spain, Germany, France, Portugal and Belgium. People of Africa were facing European Imperialist aggression, Diplomatic pressure and military invasions but at the same times they

showed various forms of resistance against the attempt to colonize their country and impose themselves which leads to a huge conflict between identity (culture) and change (white influence).

Post colonialism as a term used in literature was first coined by Dr. Edward Wadie Said, an American Palestinian who was born in Palestine in 1 November 1935 and died in 25 September 2003; he was a literature professor at Columbia University, a public intellectual, and the founder of postcolonial studies. Said is known for the book *Orientalism* (1978) that discusses the Us-and-Them binary social relation and how the Western world views the Middle-East:

I doubt if it is controversial, for example, to say that an Englishman in India, or Egypt, in the later nineteenth century, took an interest in those countries, which was never far from their status, in his mind, as British colonies. To say this may seem quite different from saying that all academic knowledge about India and Egypt is somehow tinged and impressed with, violated by, the gross political fact—and yet *that is what I am saying* in this study of *Orientalism*. (*Orientalism* p.11).

Colonial powers expanded largely over the world colonizing territories, according to Dr. Edward Said's *Orientalism*: "from 1815 to 1914 European direct colonial dominion expanded from about 35 percent of the Earth's surface to about 85 percent of it." (P.41) indicating the rapid spread of colonies like The United Kingdom that was once called The Empire of Great Britain - the empire which the sun never sets off - showing the tremendous number of colonies that spread worldwide.

In *Things Fall Apart*, the town of Umuofia is like completely shocked with the arrival of the British colonial powers and how they started to change everything radically starting with religion and beliefs and down to changing a whole culture, according to the Nigerian English professor Ernest N. Emenyonu describes the colonial experience in the novel as "the systematic emasculation of the entire culture". This novel deals with the main character **Okonkwo** an Igbo man who is a local wrestling champion in his town Umuofia, he strives to make his way in a world seems to value only manliness so he achieves great social and financial success by embracing his ideals and his community's traditions: "Okonkwo was well known throughout the nine villages and

even beyond. His fame rested on solid personal achievements. As a young man of eighteen he had brought honor to his village by throwing Amalinze the Cat“(*Things Fall Apart*, Chapter 1. P.3). Okonkwo is characterized by hard-working, strength, self-confidence and toughness which is the complete opposite of his father’s character -Unoka-who was lazy, coward and never achieved anything in his life. He was mired in debt which made Okonkwo always ashamed of his father:

Perhaps down in his heart Okonkwo was not a cruel man. But his whole life was dominated by fear, the fear of failure and of weakness It was the fear of himself, lest he should be found to resemble his father. Even as a little boy he had resented his father’s failure and weakness Okonkwo was ruled by one passion to hate everything that his father Unoka had loved. One of those things was gentleness and another was idleness. (*Things Fall Apart*13).

From the previous quote it’s clear that Okonkwo hates everything that reminds him of his father, even his own son Nwoye:

Okonkwo’s first son, Nwoye, was then twelve years old but was already causing his father great anxiety for his incipient laziness. At any rate, that was how it looked to his father, and he sought to correct him by constant nagging and beating. And so Nwoye was developing into a sad-faced youth. (*Things Fall Apart*13).

As the novel progresses the protagonist Okonkwo accidentally shoots a man and kills him leading to the banishment of Okonkwo and his family outside the village of Umuofia as a punishment. While he is away from his home the white colonial powers start to arrive to the village and from here everything begins to change radically:

Umuofia had indeed changed during the seven years Okonkwo had been in exile. The church had come and led many astray. Not only the low-born and the outcast but sometimes a worthy man had joined it. Such a man was Ogbuefi Ugonna, who had taken two titles and who like a madman had cut the anklet of his titles and cast it away to join the

Christians But apart from the church, the white men had also brought a government. They had built a court where the district commissioner judged cases in ignorance. He had court messengers who brought men to him for trial. (*Things Fall Apart*174).

How easy the villagers accepted the arrival of the white powers to settle on their homeland, the Ibo people didn't know how to deal with the colonial powers and the sudden cultural change of their whole society, beliefs and religion. It also shows the quick expansion of the white colonies on the African lands building churches, courts and establishing governments to rule the people of the African villages. Therefore, when Okonkwo returns he is shocked with what led to all that change in his homeland while he was away and as a result to this change, Okonkwo tries to take the missionaries out of his village, but his efforts are in vain, he kills one of the messengers but instead of standing by his side, the villagers refuse his actions and they let the other messengers escape:

“Perhaps I had been away too long,” Okonkwo said, almost to himself, “But I cannot understand these things you tell me. What is it that happened to our people? Why they have lost their power to fight? ... why did they not fight back? Had they no guns and machetes? We must fight these men and drive them from the land.” (*Things Fall Apart* 175-176).

Clearly, Okonkwo was the only one who refused to surrender to the changes that the white forced on them and he was trying hard to convince his brothers from the village to fight back but unfortunately most of his brothers have turned into Christianity and gave up their land to the white powers.

Achebe describes how the Europeans changed the African culture by changing their beliefs in superstitions and traditions, for example they changed the African people’s thoughts about the power of their ancestral Gods, the sacrifice of young boys and how they treat women. The colonized Africans were forced to follow the culture and religion of the colonizers whether they wanted to follow them or not, it was a matter of subjection from Europeans towards the Africans, justifying this act under the excuse of bringing evolution to the primitive tribes of the lower Niger indicating the white man’s burden in holding responsibility of educating Africans, while in fact the main reason that led

the Europeans to settle in Africa was their hunger for natural resources that Africa owned then soon most African states were dominated by European powers.

In "*Things Fall Apart*" the African Igbo culture was a strong and practical in its religious beliefs, customs, government, economic, and social relations until the Britain colonial powers came and changed everything radically wiping a whole community and destroying everything relates to it starting with religion where they introduced Christianity and reaching to their system as a whole. The missionaries at first attacked the outcasts "Osu" of the Igbo who are the weak ones to wash their brain and introduce Christianity to them to be a starting point for them to launch from and expand step by step, therefore the missionaries explained to the outcasts how their religion is weak and wrong in order to convince them to convert to Christianity. The Africans were told that they must shave their hair in order to let go of their heathen and wrong beliefs, the Christians even lived in the Evil Forest to prove that the Africans belief system and superstitions were not true, but completely false, so the Europeans challenged the Igbo religion in order to succeed in conquering the Africans and they managed to do just that, they condemned the matter of multiple Gods that the Igbo society believed in, the Europeans built their church upon the cursed ground of the Evil Forest to prove to Africans that Christianity is the new faith and religion that they all should follow:

"Does the white man understand our custom about land?" "How can he when he does not even speak our tongue? But he says that our customs are bad; and our own brothers who have taken up his religion also say that our customs are bad. How do you think we can fight when our own brothers have turned against us? The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart" (*Things Fall Apart* 167).

Okonkwo is having a battle within himself as a reaction to what happened to his country, he does not only blame the white for what happened, he also blames his brothers who

converted to Christianity easily letting down everyone else instead of fighting back defending their beliefs and customs.

During all this change that Okonkwo suffered from which was no an easy thing to experience that led to the downfall of the main character. Okonkwo is a tragic hero in the classical sense and instead of using his powers that he had as the strongest character to help his country, he walked into his own end just because he couldn't keep up with the change of his identity so when the missionaries discovered that Okonkwo killed one of their messengers as a sign of revolting they sent after him bringing him to justice but unfortunately they found Okonkwo dead hanging himself on a tree behind his compound. Okonkwo had a shameful death just like his father's, although he was one of the greatest men lived on earth in Umuofia:

Then they came to the tree from which Okonkwo's body was dangling, and they stopped dead. "Perhaps your men can help us bring him down and bury him", said Obierika "Why can't you take him down yourselves?" asked the commissioner. "It's against our custom" said one of the men. "It's an abomination for a man to take his own life. It's an offense against the Earth ... his body is evil, and only strangers may touch it." ... Obierika turned to the commissioner and said ferociously: "that man was one of the greatest men in Umuofia. You drove him to kill himself, and now he will be buried like a dog." (*Things Fall Apart* 207-208).

Okonkwo went to his end in a pathetic way. He would be buried like a dog after he brought shame to his clan for what he did. Okonkwo's tragic flaw was his inability to accept the drastic radical change that came upon his village, he felt that the whites were not manly enough to lead his country and he will not be a man if he falls to their control, he was afraid to lose his social status if he did not resist. Okonkwo believed that the worst thing that could happen to a man is to be a woman while you are a man, his violent temper which got him in trouble with his religion, clan, family and the missionaries finally led to everything falling apart for him taking away his life in a sorrowful way that relates in no way to a death of an honorable man.

CONCLUSION

Perhaps one of the main reasons that Chinua Achebe drew for the fall of his society was his people's inability to accept cultural change and to learn English, thinking that only the Igbo language is the language that should be used to preserve the Igbo culture, they never thought of using English in their daily life. Another reason is the way the whites treated the Africans as slaves living a primitive life, showing no respect to them. The missionaries used a hostile approach in taking over the lands of the Africans Obliterating their language, customs, beliefs and religion. The cultural exchange between the two could have benefited the Igbo more but they showed no interest in European culture resisting any kind of change. This was represented in the character of Okonkwo, yet there were others who thought there is no hope in fighting the colonizer.

In the end, after thinking about everything that happened to the Igbo society, it might be the wrong way the white missionaries introduced themselves into the African society which led to the downfall of the whole society. The superior approach that the West used towards the Igbo culture, religion angered and offended the Igbo society. Colonialism tried to wipe out the Igbo society and scared its identity forever.

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The Subaltern Voice in Arundhati Roy's "The God of Small Things": A Postcolonial Approach

Sobia Ilyas

The Department of English Language and Literature, University of Management and Technology, Lahore- Pakistan

Abstract— *The paper posits the presence of a prominent 'subaltern' voice in Arundhati Roy's novel "The God of Small Things" through the powerful characters of the double colonized Ammu and the ruthlessly Othered Velutha . It also attempts to demonstrate how a specific discourse with a history of colonization, patriarchy and religious instability, is responsible for the formation of many postcolonial attitudes : the most important being the hybridization of contentious social groups (as seen in the example of Ammu and Velutha) which further triggers the condition of colonial desire through the blurring of social and cultural boundaries between the lovers and finally culminates into a unified and soaring subaltern voice : the voice of the marginal group. The paper, therefore, suggests a postcolonial reading of 'The God of Small Things' through exploring the concepts of Double Colonization, Hybridization and Colonial Desire as put forward by Homi K. Bhabha and Robert J.C. Young.*

Keywords— *subaltern, hybridization, double colonization, colonial desire, religion, history.*

INTRODUCTION

The novel shows a fractured community in the throes of political and religious anarchy, racial discrimination and above all, an intimidating colonial past which continued to haunt the inhabitants of Ayemenem long after they had acquired freedom from British slavery. They were still afflicted by internal conflicts, ideological disillusionment and cultural displacement. Was India still the land of the white man, the 'sahib'? A land where "Christianity arrived in a boat and seeped into Kerala like tea from a tea bag". Had they lost their roots to their white masters? Were they Anglophiles who were headed "in the wrong direction, trapped outside their own history and unable to retrace their steps because their footprints had been swept away"? Or were they merely breeding in the residue left behind by their colonial masters, directing all the resentment which they subconsciously felt for them (colonial masters) towards themselves? Arundhati Roy thus shows us a community seeped in hatred, revenge and brutality because each person has his own personal demons to crush and counter. Thus, Velutha is allowed a violent death because he was the most convenient scapegoat for the morally corrupt Comrade Pillai with his selfish political ambitions and the misanthropic Baby Kochamma with her contempt for the rising labor class and all that was young and promising. Accordingly, Ammu is disgraced and abandoned for the threat she posed to the family honor and because she achieved what Baby

Kochamma could never achieve: requited love. Thus she dies at a die-able, viable age. The twins are left motherless and homeless because they have to suffer the sins of their mother and because they were "doomed, fatherless waifs" from an intercommunity marriage.

The postcolonial world as depicted in *The God of Small Things* (henceforth, *TGOST*) is confronted by much stronger challenges than those caused by social and political upheavals. It is a world where people are remorselessly struggling for power and nurturing an irresistible urge for rebellion. Against the larger background of communist riots, societal pressures and the lingering effects of British colonization, there simmers within the people, a rage directed not outwards towards the system that provoked it but rather inwards towards kinsmen and community members. Such is the case with the Ipe family where each individual is carrying the weight of invisible phantoms, each with his own small god, each belonging to a country 'poised forever between the terror of war and the horror of peace'. The malice that runs through all family bonds and ultimately destroys them has larger manifestations in the Big God of wrath and fury with his blind rule of terror. Thus Ammu and Velutha became victims of a senseless furor and die undeserved deaths because the small god of love and freedom could not shelter and protect them. The paper attempts to reveal, how the once colonized India was smoldering with hate and malice (worse than that suffered at

the hands of the British) and where colonization had acquired a more vicious identity in that the socially and religiously marginalized groups (of Indians) were persecuted by the superior and privileged classes (also Indian) in mimicry of the more powerful British colonizers. Thus, the people of India remained colonized at the hands of fellow natives and this condition generated a discourse of power which was fashioned on the principles of Colonialism and which triggered similar responses from the suppressors and the suppressed as characteristic of the relationship between the white 'sahib' and his brown subjects. The paper thus focuses on the postcolonial notions of Double Colonization, Hybridization and Colonial Desire to explore the various power relations within different cultural, ethnic and religious groups as portrayed in the novel with special focus on Ammu and Velutha's relationship.

The Double Edged Voice of the Double Colonized:

This section probes Ammu's ambivalent character, through Roy's dual portrayal of her as tormented woman and an Exotic Other. During the course of the novel she is persistently shown suffering at the hands of an abusive father, an alcoholic husband and an insensitive brother and above all a society which has no room for a divorced mother. She is thus a victim of double colonization because she bears a colonial past and has to succumb to patriarchal subjection. As inferred in McLeod "a double colonization refers to the fact that women are twice colonized-by colonist realities and representations and by patriarchal ones too" (175). Although, Ammu belongs to the postcolonial era, her life is pervaded by colonist and patriarchal representations of despotism in the form of her husband who tried to trade her body and a callous father, who ran a regime of terror at home and who died leaving behind a wardrobe of western attire and a blue Impala which served as sharp reminders of colonial tyranny years after his death. Ammu's anger is therefore double edged in that she lashes out at the society by negating the love laws and encroaching upon the vulnerability of a male who is socially much inferior to her. In seducing Velutha her revenge upon the patriarchal world is complete and in her moral transgression, her colonial identity is invalidated.

Ammu, is at once oppressed and held under awe for she possesses the ability to suffer in silence and to resist daringly. After suffering an unhappy childhood, she grows into a young woman who has unknowingly acquired her oppressive father's obstinacy in her refusal to follow the normal order, the accepted codes and to dwell midway in her native past and the disoriented present which her colonizers had imposed upon her. Thus just as the Impala, the brass vase and the

moth are for her father the symbols of power which he uses to assert authority, Ammu relies upon different sources to achieve power upon those around her. She is the degraded female, badly beaten by her father as a nine year old, as a young wife and mother: she is sexually exploited by her husband and as a defenseless sister: she is cruelly abandoned by her brother. On the other extreme, she is a figure of awe and admiration for her children, the protective mother, the most beautiful woman they had ever seen, they are always afraid of being loved a little less by her, can make any sacrifice to get back that lost portion of her love, they are careful not to disturb her dreams lest they give her a heart attack but most of all they are awed by their unpredictable mother "who wore flowers in her hair and carried magic secrets in her eyes", who smoked cigarettes and had midnight swims and who could easily set aside "the morality of motherhood and divorcee-hood" and walk a "wilder sort of walk". In dying, she leaves behind in the form of her children, distorted portions of herself, they are like two halves of her personality, lost and withered and searching for a wholesome union : to become "a single unit" once again. The twins like their mother emanate power. Baby Kochamma feared their presence. She believed that they were "Capable of Anything" and "They might even steal their present back". Like their mother they encroach upon the love laws and cross the borders of legitimate love. Their incestuous love occurs because both saw in each other a semblance of their mother and they needed to consume among themselves all that belonged to her. Rahel was sexually drawn to his sister because she had "grown into their mother's skin" and had 'their beautiful mother's mouth' while Rahel watched Estha's naked wet body with the "curiosity of a mother watching her wet child". Ammu, is the ultimate source of power for her twins: her 'bewildered frogs' and her rebellious spirit melts evenly in her twin's body's and souls.

In the love affair of Ammu and Velutha, it is Ammu who is the ultimate transgressor of the love laws which tabooed every type of natural and altruistic love. Always a rebel by nature, she loved unconditionally and unconventionally. She married for love and to escape a tyrannous father, she abandoned her husband because he had violated all notions of love, she loved her "socially unacceptable" children to insanity and above all she loved the untouchable Velutha. For Ammu, Velutha was not a human lover but the god of small things and she prefers the Small God to the Big God which is another act of resistance because instead of succumbing to the Big God of malevolence she worships the small god of love and benevolence, realizing that in

following the Small God she is inviting the wrath of the Big God and all that he stands for. Her seduction of Velutha is a daunting expression of this “reckless rage of a suicide bomber”. Thus she partakes of her colonizer’s identity when she commits acts of transgression: she cross dresses listens to an English song on the transistor and ultimately seduces Velutha. The shirt, the transistor and the seduction are symbolic of western emancipation. Her inherent rebelliousness converts her into a symbol of menace as it says:

On the days that the radio played Ammu’s songs, everyone was a little wary of her. They sensed somehow that she lived in the penumbral shadows between two worlds, just beyond the grasp of their power. That a woman they had already damned, now had little left to lose, and could therefore be dangerous (Roy, *The God of Small Things*, 44, 2002)

Perhaps it would be interesting at this point to consider Spivak’s construction of a ‘third- world woman’. In speculating over the possibility or impossibility of a female subaltern voice in a patriarchal or imperialistic discourse, Spivak ironically suggests new channels of expression for the afflicted woman who instead of dissolving into ‘pristine nothingness’ transforms into a displaced ‘third-world woman’, oscillating between ‘tradition and modernization’. Consequently, she acquires a voice of her own through her shredded identity. Thus Ammu becomes dangerous because she had endured the ‘violent shuttling’ between the ‘two worlds’ which two conflicting cultures had thrust upon her. She is powerful because she had acquired the rigor of two opposing cultures and she remains till the end of the novel in a state of double colonization because she had suffered the most debilitating effects of these cultures, each of which had relegated her to the position of the desirable yet contemptuous Other.

The Silenced Voice of the Othered:

The concept of Otherness takes on a whole new dimension in *TGOST* because it is not just restricted to the conflicting attitudes of power and rebellion such as existing between the colonial masters and the oppressed subjects rather it extends the metaphor of post colonialism to the anger and retaliation that marks the smaller discourses whereby homogenous groups engage in revengeful activities (simulating the greater discourses of power) by creating the categories of the powerful and the weak through coercion and violence and consequently generate resistance and rebellion. The smaller discourses of power as perceived in *TGOST* are those relating inwardly, to the members of the Ipe household: Pappachi, Mammachi, Chacko and Baby Kochamma with their anger

directed towards Ammu and her children. Outwardly, these power discourses involve society at large and people united in hatred for fellow compatriots: Chacko’s factory workers, Comrade Pillai and his communist red flag holders, the Orangedrink Lemondrink Man, Inspector Thomas Mathew toying with Ammu’s breasts and the policemen who destructed Velutha. In this vicious powerplay, this mimicry of the Colonizer’s persecution, Ammu and Velutha are singled out as the Others and made the worst targets of vengeance. However, this ruthless cycle doesn’t end here and degenerates into new power relations; those between the superior and the inferior Other. Thus, Ammu for all her suffering doesn’t empathize with Velutha and proceeds to colonize him and Velutha for all his loyalties to the Ipe household doesn’t hesitate to usurp Ammu. Their Otherness, against society and against each other lends them a silent but reverberating voice, one tinged with protest and power.

There is a substantial truth to the Spivakian justification about the subaltern’s incapacity to articulate which is because colonialism and its patriarchy ‘silences subaltern voices to the extent that they have no conceptual space from which they can be heard, unless, perhaps, they assume the discourse of the oppressing colonizer’ (qtd. in Deal and Beal 148). The relationship between Ammu and Velutha is based on this concept of the silenced voice which gradually transforms into the voice of the oppressing colonizer in the case of Ammu who simulates all forms of patriarchal antagonism she experienced at the hands of her father, husband, brother and Mr. Roberts and in the case of Velutha, it becomes the voice of the Exotic Other. Consequently a strange relationship develops between Ammu and Velutha, one that is a heterogenous interfusion of love, empathy, hate and revenge. As when Velutha says about Ammu “she’s one of them...just another one of them” and “tried to hate her” but “He couldn’t”. Similarly, in Velutha, Ammu saw the powerful and fascinating Other. His glistening black body is sexually stimulating as well as menacingly assertive: the body of a lover and a master. He is the untouchable Paravan, the skilled craftsman, the revolutionary, companion to Ammu’s children and above all he is for Ammu, the God of Small Things. In spite of his multi faceted personality, he remains till the end of the novel, the despised and the feared Other because like Ammu, he possessed the power to bring about a change and to trigger a revolt. His destruction was necessary to bring about peace and order and to maintain balance. Thus he is sacrificed to appease the wrath of the Big God. His death is followed by pain, disintegration and further misery: the Ipe household falls apart and the stagnation and

decay creeps upon the walls and on Baby Kochamma's repulsively aging body. Velutha symbolizes the power of the proletariat, the power to unsuspectingly corrode the system one is diligently serving. He is the dagger behind the smile: a renegade. His invasion of Ammu's body is in keeping with the spirit of rebellion: his encroachment upon the upper class: an unconscious revenge upon his masters. Roy empowers him through his beautiful sexualized body and his physical abilities. He commands power through the various creative feats he can perform and the 'unwarranted assurance' and beauty that it lends to his body. There are a lot of references to his productive body: his carpentry skills, his graceful swimming, the ease with which he ran household chores, swung Ammu's children on his black shiny back and the 'knotted arm' with which he held the red flag. He is treated as an Other not only by his social superiors but also by his equals and co workers. His father was concerned about him because he was not a "good safe Paravan". The factory workers hated him for "ancient reasons". Comrade Pillai found him as the only "snag" to the completion of his plans and Baby Kochamma hated him because he symbolized Marxist aggression. However, his greatest power lies in Ammu who shapes his identity and lends him the role of the coveted lover and the dangerous Other. She gives him the strength to stand up against his oppressive masters and say "We'll see about that". Velutha's last walk in the rain is his journey towards self discovery: he experiences calm and happiness before his final destruction. He bathes and purges himself before the ultimate sacrifice. In the final scenes before his killing, Roy presents Velutha as a young vulnerable god, a satiated lover being sacrificed to the altar of the greater gods. His beautiful, black and naked body is glorified as he masters the elements, cutting through the water, his mundu rises in the wind and he lurks through the darkness like a wolf.

Hybridity and Colonial Desire: Voicing the Subaltern

One of the most challenging features of Bhabha's scholarship is his perception of the term 'hybridization' and 'third space' within a postcolonial discourse. Bhabha views hybridization as a condition whereby the colonizer/ colonized come in direct contact with each other and set in motion the processes of identity construction and power relations and the creation of a new discourse territory namely the 'third space' which in turn triggers a state of ambivalence. Bhabha's describes the 'third space' as an 'alien territory' having 'productive capacities' which 'enables other positions to emerge'. Hybridity for Bhabha 'gives rise to something different, something new and unrecognizable, a new area of

negotiation of meaning and representation' (qtd. in Ika and Wagner 58). Bhabha's third space is described as an 'arena for complex negotiations, where polarities are blurred and different discourses are woven together' (Dasgupta and Preen 100). The paper will explore the liaison between Ammu and Velutha through the concept of 'hybridization' and 'the third space', keeping in view their power relations and their inter-racial love and go on to establish that in being hybridized, the lovers raised a unified voice against the atrocities of colonization. In a postcolonial era, when India was still recovering from the trauma of colonization, there remained, yet, the concept of a monolithic and unassailable authority (such as was the British Raj) which had to be unconditionally obeyed and as a result India had for its new masters, radicals and hate mongers and the nation was deplorably split into narrow social sections which bred antagonism for rival cults while remaining loyal to the self imposed authority of orthodox racists and religious fanatics. Thus, Aymenum of *TGOST* was a land where love was crushed and scorned. For a romance that grew in such precarious circumstances there had to be certain elements of the extraordinary. Ammu and Velutha loved on the outskirts of culture and society; the river which is a site of their nightly meetings is a safe haven, a Utopia, but most importantly it is a liminal space where the lovers discover their true selves and rise above the worldly constrictions which up till then had deterred their spiritual awakening. Their newly acquired freedom is essentially related to the blurring of social boundaries and the creation of new identities: Ammu is therefore, no longer the superior elite and Velutha, a loathsome Paravan. The paper traces in Ammu and Velutha's relationship the behavioral attitudes typical to a colonizer/colonized pair and views their romance as an essential byproduct of postcolonial circumstances, specifically the condition of 'hybridization'. There is between the couple a similar degree of hostility as found between the powerful and the weak besides a strange fascination for the mystifying Other and an even greater desire for fusion into the superior or subordinate culture. Also, they display power relations in accordance with the postcolonial norm of power and resistance whereby both receive and resist each other's power and most importantly their liaison is enacted in a third space where they shed their cultural identities, don new roles, challenge social taboos and become more feared and empowered. The intimacy between Ammu and Velutha is a natural outcome of hybridization, which is for Bhabha the condition of "overcome (ing) the essentialist binarism" and "destroying

class and gender inequalities” and emphasizing “both the interdependence and negotiability between the divided groups by colonialist line (or by gender and by class)” (Pieterse and Kim 102). Perhaps, the most striking aspect of the romance even greater than its sensuousness, is the way, the lovers hybridize through a gradual process of negotiation and self evasion. Thus, Velutha appeared with red varnished nails, in his last disturbing encounter with Comrade Pillai much to the latter’s surprise. For Ammu, the hybridization was deeper and stronger. She acquired Velutha’s bold rebelliousness and together with him transformed into a minacious Other, even for the people of her own race and community.

While hybridity in colonial discourse relates to the diffusion of the dominant and subordinate culture following a complex interplay of confused emotions such as the simultaneous desire to control and surrender to the inferior subject, colonial desire, which is another closely connected concept refers to the power that is enacted upon the colonized through sexual control which is in turn a crude mixture of sexuality and coercion. Roy in *TGSOT* shows various divisions of power and different relationships between the persecutors and the dominated groups. The novel depicts a period in Indian history when the Indian people were experiencing the repercussions of Colonial rule and were struggling between identifying themselves with their native culture, one replete with history and mythology or the Colonizer’s culture which offered new visions of modernism, sexual liberation and power abuse. Thus, long after the white man had left, the Indian people were caught in the power struggle between religious groups and racial communities with the result that power (in keeping with the Colonial trend) was being generated and imposed at numerous levels and was initiating a similar degree of resistance by the marginalized groups. Among other sources of power: sexual coercion was a prominent feature of colonized rule which was not merely restricted to the traditional modes of sexual degradation but rather evolved into a strange and interesting phenomena called ‘colonial desire’ reflecting both an aversion and fascination for the subordinate race. However, the aggression which characterizes this aversion and fascination is the core principle of colonial rule. Sigal believes, that “desire” in the colonial context is incapable of being self contained, rather it is a part of societal codes, thus, ‘sexual desires did not (and do not) exist without social constructs, and these social constructs during the colonial years were by definition colonial’(8). Thus for many colonizers and their subjects, sexual desires were initiated

and monitored by the system and were very rarely, individually produced. In a similar vein, (Young 93) labels Colonialism as a “desiring machine” which for its ‘unlimited appetite for territorial expansion, for “endless growth and reproduction”.... “continuously forced disparate territories, histories and people to be thrust together like foreign bodies at night”. It is this very perception of Colonialism that justifies the intimacy between “disparate people” like Ammu and Velutha who conjoin more out of the colonial instinct to grab, rule and control than out of love. They are indeed “foreign” to each other and their colonized bodies are “thrust together” to satisfy their mutual impulse to invade and expand through all possible channels. It follows that the uncurbed desire (of the colonizer) to control and possess every aspect of the colonized individual’s life aggravates into an equally powerful impulse for sexual appeasement to a degree when the abhorrent subject transforms into a fascinating object. In the case of Ammu and Velutha, it is Ammu who symbolically mimics the colonizer and it is Velutha, who for his inferior status allows Ammu to dictate him and treat him as her “subject”. The compelling diversity with which Roy presents Velutha’s character is an apt example of how diversely he was perceived by the members of the superior class. To some he was the disgusting “untouchable” fit to be spat on as did Mammachi in her fury on discovering that he had been sexually intimate with her daughter but for Ammu he was the ultimate lover and the God of Small Things. Ammu was brought up believing that the Paravans were a despised race. She would accept gifts from his stretched out palm, careful not to touch the despicable Paravan skin. However, over the years the ‘prohibited’ became the ‘coveted’ and Ammu developed a strong physical yearning for Velutha. It is interesting to note here that all the passages in the novel which depict Ammu’s struggle, yearning and love for Velutha invariably focus upon Velutha’s dark skin or more precisely his “black body”. In a discourse where the color of the skin determines who is to be loved and hated and how social hierarchies are to be demarcated, Ammu, inevitably becomes superior for possessing a lighter skin than Velutha but is also drawn to his “exotic black sexuality”, a term which Young uses to describe the attraction which the black or yellow woman held for the white colonizer. Although she can never acquire the powers of a white male, Ammu unconsciously adopts the oppressive culture of the colonizer, specially the power tactics associated with it and consequently experiences the “mastery and domination” associated with being light

skinned, a privilege which she exploits to the fullest in her love affair with Velutha.

The term “colonial desire” as suggested by Young signifies the ‘extent to which colonist discourse was pervaded by sexuality’ (Ashcroft, Griffiths and Tiffin 49). It has been widely used to define the ‘crossing over’ of cultures or more effectively a state of ‘transculturation’. Sexuality is a major strand of colonial and postcolonial discourse and according to Young ‘is concerned with meeting and incorporating the culture of the other. This transmigration is the form taken by colonial desire, whose attractions and fantasies were no doubt complicit with colonialism itself’(qtd. in Heining 33). The concept of colonial desire stems from the Bhabhan perception regarding Orientalism as the “site of dreams, images, fantasies, myths, obsessions and requirements” (qtd. in Young 183).

It is as observed by Pan “on the one hand, colonial desire finds people of other races and colors ‘disgusting’ and ‘repulsive’ hence an object of fear and paranoia. At the same time colonial desire projects onto those (same) people some degree of ‘beauty, attractiveness or desirability” (16). This is also true of Ammu, who is both repulsed and desired; shunned and glorified. Her beautiful brown body is sexually employed for different modes of power discourse. She was targeted for sexual coercion when she was being pressured to trade her body to ensure financial security for her husband at the hands of his white employer. Her sexuality therefore lends her dubious powers: she is empowered for her brown body and she transforms into the Exotic Other for her white colonizer. On the other hand, her rebellious past and her dangerous sexual powers relegate her to the role of the tabooed other within her socially prejudiced kinsmen. In both circumstances, she is an intimidating symbol of power. Ammu also demonstrates power by adopting the sexual attitudes of her white colonizers. Her love affair with a low caste social inferior equates with the sexual desire which Mr. Roberts felt for her. Also, like her White colonizer, she encroaches upon Velutha’s sexuality, who is for her, very much what she is for the white man: the Exotic Other. In being sexually exploited and through manifesting ‘colonial desire’, Ammu and Velutha experience, though fleetingly, a sense of freedom and in enacting the role of the colonizer and colonized both experience empowerment. Their liaison is undoubtedly, the most pronounced articulation of postcolonial existence in the novel and they are in themselves the most vociferous subalterns.

CONCLUSION

The paper in suggesting a postcolonial reading of the novel, explored the voice of the subaltern with its rebellious streaks as expressed through the character of Ammu, who represents the modern woman of the postcolonial period with her unconventional approach to freedom and sexuality and Velutha, who symbolizes the perilous power of the marginalized and revolutionary Other within a racially and religiously biased community. Likewise, it also examined the various patterns of power and resistance that emerge from the dominated groups and are directed towards the white colonizer and the equally oppressive fellow kinsmen. In holding the strongest subaltern voice, Ammu of “*TGOST*” embodies within her the rage and fury of postcolonial survival. Although, she is the most ruthless victim of postcolonial suppression and patriarchal degradation, she is also the most empowered Other. In accepting Velutha as a lover, she challenges religious and social taboos through a progressive vision of feminism, one that initiated a re-evaluation of gender roles in a male dominated society where the liberated female possessed the power to endanger male superiority and to leave behind an enduring legacy such as would approve of incest as justifiable means of regaining lost identity, countering cultural displacement and above all finding the subaltern voice. The paper attempted to prove how the postcolonial conditions of double colonization, hybridization and colonial desire inevitably create empowered subjects who like Ammu and Velutha possess the subaltern voice and all the power manifested therein.

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The Correlation between Pesticide Exposure and Glutathione Peroxidase (GPx) Levels on Onion Farmers in Karanganyar

Pradipta Dhimasrastha S.P¹, Budiyo Budiyo², Mursid Raharjo³

Master of Environmental Health, Faculty of Public Health, Diponegoro University, Semarang, Indonesia

Corresponding author: Pradipta.dhio@yahoo.com

Abstract— Pesticides have been widely used in agriculture and its usage is quite prevalent. Pesticides are one of many chemical substances that may induce the formation of free radicals. This study aims to investigate the correlation between previous pesticide exposure and Glutathione Peroxidase (GPx) levels on onion farmers in Karanganyar District. It is an observational analytic study with a cross-sectional design. A sample size of this study is 53 male farmers respondents. Variables were obtained by interviews, questionnaire and blood samples. Approximately 4 ml of venous blood were taken to obtain $\pm 1,5$ ml blood serum each for two variables, including cholinesterase variables measure with Kinetic photometric test in Labkesda Semarang and GPx variable measured with Glutathione peroxidase Elisa Kit in GAKI Lab Semarang. Data were analyzed using Rank Spearman and Mann-Whitney test with $\alpha=0,05$. Mean cholinesterase level was 6404,85 U/L with reference 4620-11500 U/L whereas mean GPx level was 14,1468 ng/ml with reference 0,5-10 ng/ml. Descriptive test showed 56,6% of farmers were not fully equipped with PPE, 47,1% farmers did not take a shower after spraying and 28,3% did not change their clothes after spraying. Study results showed that there was a negative correlation between cholinesterase level and GPx level ($p= 0,024$, $r= -0,310$). There was also a mean difference between PPE usage ($p= 0, 027$), Showering activity ($p =0,042$), Clothes change ($p =0,042$) with cholinesterase levels. This study concluded that the correlation between PPE usage showering and clothes with cholinesterase levels, also cholinesterase levels were negative correlated with GPx levels. The authors suggested that farmers are encouraged to be fully equipped with PPE and maintaining good personal hygiene to reduce pesticide exposure.

Keywords— Cholinesterase, Free Radical, GPx, Oxidative stress, Pesticide.

I. INTRODUCTION

The use of chemical pesticides on the agricultural can lead to the inclusion of pesticides in the body through oral/ingestion, skin/dermal or inhalation/respiratory. Pesticides that enter the body will react with the cytochrome P450 by pulling 1 electron that causes the formation of ROS.¹ Glutathione peroxidase (GPx) is one of the enzymatic antioxidants that serve to protect the tissues from oxidative stress.² Research conducted on farmers to determine the exposure of pesticides against oxidative stress with GPx biomarkers in Turkish farming region, obtained the results that GPx level was significantly higher in farmer groups mixing Pesticides compared to farmers who did not mix pesticides. Research in the Spanish region also showed that there was a difference in Gpx activity with P-value of 0.001 among the spraying farmers exposed to high doses of pesticides with farmers exposed to low dose of pesticides. Research conducted in Egypt in 2011 concerning the assessment of

toxicity and oxidative stress on farmers exposed to organophosphate and Carbamate, showed a negative correlation between cholinesterase and GPx levels indicating that the lower the ChE levels in the body, the higher the GPx activity in the body (P-value of 0.05).³ Preliminary study conducted showed that farmers in Karanganyar Regency Area sprayed Pesticides 3 times per week by mixing 2 to 3 types of pesticides. This study aimed to analyse the historical relationship of pesticide exposure with GPx levels in onion farmers in Karanganyar Regency.

II. METHODOLOGY

This study was cross-sectional analytical observational research. The population in the study amounted to 200 male and female farmers in the Kalisoro region of Karanganyar Regency. Sampling was carried out by a random sampling technique with the inclusion criteria of the male onion. Farmers who used chemical pesticides,

aged less than 65 years, and did not suffer from degenerative diseases. The samples in this study amounted to 53 male farmer respondents. Research was conducted in Kalisoro village, Karanganyar Regency in July 2019. Primary data obtained through the examination of cholinesterase levels in Regional Health Laboratory (LABKESDA) of Semarang and GPx rate inspection conducted in GAKI Laboratory of Faculty of Medicine, Diponegoro University. Interviews conducted to identify the respondents' characteristics and history of pesticide exposure. Secondary data of agricultural data obtained from the Agriculture service of Karanganyar Regency and monographic data from the village of Kalisoro, District of Tawangmangu, Karanganyar Regency.

III. RESULT

1) Respondents' characteristics

Table 1. Respondents' characteristics

Variable (n = 53)	Mean (SD)	Median (Min-Max)	f	%
Age	52,98 (10,48)	55,00 (27-64)		
Weight (kg)	55,92 (8,04)	55,00 (39-80)		
Height (cm)	157,38 (6,18)	158,00 (142-175)		
Working period (years)	27	30 (2-55)		
Working period (years)				
> 20 years			33	62,3
≤ 20 years			20	37,7
Frequency of spraying				
Frequently (≥ twice a week)			25	47,2
Rarely (< twice a week)			28	52,8
Working duration (hours)	6 (1,79)	7 (2-10)		
Working duration (hours)				
> 40 hours per week			43	81,1
≤ 40 hours per week			10	18,9
Use of personal protective				

Variable (n = 53)	Mean (SD)	Median (Min-Max)	f	%
equipment				
Complete			30	56,6
Incomplete			23	43,4
Mixing procedure				
Manually by hands			0	0
Using a stirrer			53	100
Amount of mix				
> 2 types of pesticides			29	54,7
Single type			24	45,3
Smoking				
Yes			16	30,2
No			37	69,8
Consumption of medicine / herbs				
Yes			33	62,3
No			20	37,7
Personal Hygiene				
Shower habit				
No			25	47,2
Yes			28	52,8
Cloth changing habit				
No			15	28,3
Yes			38	71,7

The average age of respondents was 52.98 years old, the youngest respondent aged 27 years and the oldest respondent aged 64 years. Respondents had an average working time of 27 years, the shortest working period was 2 years and the longest was 55 years. A total of 25 respondents (47.2%) sprayed ≥2 times a week and 28 respondents (52.8%) sprayed less than 2 times a week. A total of 56.6% of respondents did not wear complete personal protective equipment. All respondents used the stirring tool when mixing pesticides.

Respondents who used more than 2 types of pesticides were 29 respondents (54.7%), while 24 respondents (45.3%) used single pesticides. Respondents who smoke were fewer than the respondents who did not smoke (16 [30.2%] vs 37 [69.8%]). Respondents who were routinely taking medication and herbs were 33 respondents (62.3%). Respondents who took a bath after spraying were more than 28 respondents (52.8%), while respondents who did not take a bath after spraying were

25 respondents (47.2%). Also, respondents who changed clothes after spraying were more than 38 respondents (71.7%) while respondents who did not change clothes after spraying were 15 respondents (28.3%).

2) The Laboratory Examination Results of Blood Cholinesterase and GPx

Table 2. The Laboratory Examination Results of Blood Cholinesterase and GPx

Variable	Mean	Min	Max	Normal Value
Cholinesterase (U/L)	6404,85	4315	10862	4620-11500
Glutathione peroxidase (ng/ml)	14,1468	0,76	180,90	0,5-10

The average level of blood cholinesterase was 6404.85 U/L with a minimum value of 4315 U/L and a maximum value of 10862 U/L. The Center for Health Laboratory and Medical Equipment Testing of Central Java province set the normal rate for cholinesterase screening of 4620-11500 U/L. In the results of Glutathione peroxidase (GPx) level obtained an average of 14.1468 ng/ml, with a minimum value of 0.76 ng/ml and a maximum value of 180.90 ng/ml.

3) The Relationship between Cholinesterase and Glutathione Peroxidase (GPx) Levels

Table 3. The Relationship between Cholinesterase and Glutathione Peroxidase (GPx) Levels

Variable	Glutathione peroxidase (GPx)	
	R	p
Cholinesterase	-0,310	0,024

There was a significant correlation between cholinesterases and glutathione peroxidase (GPx) levels. The correlation coefficient was -0.310, indicating that there was a low correlation between the cholinesterases and glutathione peroxidase (GPx) levels, and the negative correlation was counterclockwise, so the higher the cholinesterase levels, the lower Glutathione peroxidase (GPx) levels, likewise vice versa.

4) The Relationship between Working Duration and Working Period with Cholinesterase Level

Table 4 The Relationship between working duration and working period with cholinesterase level

Variable	Cholinesterase	
	R	p
Working duration	0,205	0,141
Working period	-0,009	0,949

According to table 4, there was no significant correlation between the working duration and cholinesterase level and the correlation was counterclockwise, so the longer the working duration, the lower the cholinesterase level, and vice versa. Variable of working period was known to

have no significant correlation with cholinesterase level. The correlation coefficient was unidirectional ($r = -0.009$), so the longer the working period, the higher the cholinesterase level, and vice versa.

5) The Difference in Average Spraying Frequency, The Use of Personal Protective Equipment, Amount of Mix, and Personal Hygiene with Cholinesterase Level

Table 5. The Difference Result in Average Spraying Frequency, The Use of Personal Protective Equipment, Amount of Mix, and Personal Hygiene with Cholinesterase Level

Variable	Mean Rank	p
Frequency of spraying		
“Frequently” ≥ 2 times a week (n = 25)	27,22	0,922
“Rarely” < 2 times a week (n = 28)	26,80	
The use of personal protective equipment		
“Complete” (n = 30)	30,82	0,040
“Incomplete” (n = 23)	22,02	
Amount of mix		
“ > 2 types of pesticides” (n = 32)	27,13	0,942
“Single pesticides” (n = 21)	23,81	
Personal Hygiene		
Cloth		
“Not changing the cloth after spraying” (n = 15)	20,30	0,047
“Changing the cloth after spraying” (n = 38)	29,64	
Bath		
“Did not take a bath after spraying” (n = 29)	31,56	0,042
“Take a bath after spraying” (n = 24)	22,93	

Referring to the statistical test result of table 5 above, it was known that the p-value of 0.922 meant there was no difference in cholinesterase levels in farmer groups with the spraying frequency of more than 2 times a week or farmer groups with the spraying frequency of fewer than 2 times a week. In personal protective equipment application variable, it was known that the p-value of 0.040 meant there was a difference in cholinesterase levels in farmers group who used incomplete personal protective equipment with farmers group who used complete personal protective equipment. There was no difference in cholinesterase levels in farmer groups who used more than two types of pesticides as well as in farmer groups who used single pesticides ($p = 0.942$). In personal hygiene variable,

clothes changing and bathing, p-value were 0.047 and 0.042, respectively which meant that there was a difference in average cholinesterase levels in farmer groups who did not take a bath after spraying with farmer group who took a bath after spraying. It also meant that there was a difference in average cholinesterase levels in farmer groups who did not change clothes after spraying with farmer groups who changed clothes after spraying.

IV. DISCUSSION

Pesticide poisoning can lead to increased ROS. Pesticide of organophosphate and carbamate can not only inhibit AChE but also trigger the occurrence of ROS that cause oxidative stress. Reactive oxygen species (ROS) cause damage due to their very unstable and highly reactive nature to influence the changing structure of a cell.⁴ GPx is one of the antioxidants that exist in the body that serves to break the ROS chain by converting H_2O_2 to H_2O so that it does not form OH in the body and GPx activity can reduce more than 90% of hydrogen peroxide and 70% of organic peroxide.⁵ Statistical test results in this study showed if levels of cholinesterase on farmers who were exposed to pesticides decreased, then levels of GPx got higher. This was in line with the study of Magda on 51 spraying farmers in Egypt stating that there was a significant correlation between the levels of the oxidative stress measured by GPx levels ($P = 0.05 < 0.05$, $R = -0.19$).⁶

The result of working duration variable was in line with the study Rustia in 2009 showing that there was no significant relationship between the length of work per day with the cholinesterase level ($p = 0,76$).⁷ The average duration of work is 7 hours. The longest spraying time is 42 hours per week and the shortest spraying time is 0.25 hours per week. The results of the study differed from the theory which explained that the duration of the work of pesticide spraying farmers was related to the amount of exposure to pesticides entering the body which had an impact on cholinesterase activity. The study of Agung in 2013 on onion farmers in Ngurensiti Pati showed that there was no relationship between the duration of work with cholinesterase level with P-Value of 1,000.⁸ The growing number of farmers working mainly in spraying will affect the amount of exposure to pesticide into the body. According to Sungkawa (2008), the duration pesticides spraying should be less than 2 hours.⁹ It is different from the Ministry of Health (2003) stating that the length of pesticides spraying per day should not be more than 5 hours and not more than 5 days per week.⁷ Whereas according to WHO, the maximum limit of farmers at risk of pesticide poisoning is five hours per day/thirty hours per week.¹⁰ Working duration of each farmer in the agricultural area can cause a difference in the amount of

exposure to pesticides that accumulate in the body. Chronic poisoning can occur on farmers who are exposed to pesticides continuously within a certain period of time. The disturbance caused by pesticides with low kill power used in high rate setting is greater when compared with pesticides with high kill power but used in low rate setting.¹⁰

The farmers who have been exposed to pesticide for a long time are at risk of increased pesticide toxicity because the amount of pesticides entering the body will be higher. This research differs from the theory that explains that the longer a person is in the agricultural environment and in contact with pesticides, the higher the risk of exposure to pesticides so that it can affect the low levels of blood cholinesterase. According to Prabowo (2002), the symptoms of pesticide-induced poisoning will disappear within 24 hours, in 2 weeks the level of cholinesterase will return to normal in red blood cells while for cholinesterase in plasma takes 3 weeks to return to normal.¹¹ It is in line with the study of Budiawan (2013) which mentioned that there was no correlation between the cholinesterase levels with the working period of onion farmers (p -value = 1,000).⁸ The same thing was delivered by Reni (2013) stating that there was no correlation between the working period of the farmers with the incidence of pesticide poisoning in onion farmers with a significance value of 0.324 and a value of 95% CI of 0,810 (0,699-0,937).¹² There is no relationship between a work period and cholinesterase levels in this study. It can be influenced by the geographical condition of the study area, where Kalisoro Village is a highland area that has a low temperature. Low-temperature environments can cause pesticides that have been sprayed not to evaporate and are inhaled by farmers

Pesticide poisoning can occur via oral, dermal or inhalation. Pesticides can enter the body through air and skin. Poisoning through the air can occur because of the wind, which causes the inspiration of the pesticides. Poisoning through the skin can occur when the farmer exposed to pesticides without wearing any personal protective equipment (e.g. glove). Other poisoning can occur when farmers sweat, which causes the absorption of pesticides into the body faster. Therefore, proper use of personal protective equipment during spraying can prevent pesticides from entering the body. The results of this study was similar to the study of Irnawati in 2005 showing that there was a difference between farmers who did not use complete personal protective equipment and farmers who used incomplete personal protective device with odds ratio of 5,3.¹³ The study was also similar to the study of Agung in 2014 showing that there was a correlation between the use of personal protective equipment and cholinesterase

levels with p-value of 0.047.⁸ PPE variable is related because the location of the farmer's house in Kalisoro is close to the agricultural area, and even the agricultural area is inside the farmer's house. The location of farmhouses close to agricultural areas can increase the potential for pesticide exposure.

The risk of poisoning was determined based on how often a person performed spraying (frequency of spraying).¹⁴ Jeyaratnam and David (2010) suggested minimizing contact with pesticides of maximum 2 times a week.¹⁵ The frequency of pesticide spraying had a close relationship with the incidence of pesticide poisoning characterized by decreased cholinesterase activity in the blood.¹⁶ Absence of correlation between spraying frequency with cholinesterase levels could be caused by some farmers were entering the harvest period and will start planting new onions at the time of study conducted, so the frequency of spraying pesticides became less frequent. Also, while the study was taking place in the dry season, pesticide spraying was not done as much as in the rainy season, thereby affecting the level of pesticide poisoning in farmers. This was not in line with the study conducted by Rihardani in 2016 which showed that there was a significant correlation between the frequency of spraying with cholinesterase levels ($P = 0.478$). The lack of correlation in this study can be caused by differences in the number of pesticide mixtures used by farmers and the use of personal protective equipment. At the time, the research was being conducted in the dry season, so some farmers were starting to plant new onions, and some were entering the harvest period where spraying of pesticides was rarely done. The intensity of pesticide spraying can affect the level of pesticide poisoning, which results in decreased cholinesterase activity.

According to Priyanto (2007), farmers mixed 2-5 pesticide brands for one spraying. If two types of organophosphate insecticide mixed and administered concurrently, it will cause additive effect where the combined effect of the pesticide was equal to the amount of effect of each pesticide if given individually, in other words, the toxic effect of the pesticides were increasingly stronger.¹⁷ This study was in line with the study done by Maria in 2009 in Ngablak Sub-district, showing that there was no correlation between the number of pesticides used with the incidence of pesticide poisoning (P -value = 1.00).¹⁸ However, this was different from the study conducted by Okvitasari (2016) in Wonosobo Regency which mentioned that there was a correlation between the number of pesticides mixed with the incidence of pesticide poisoning (p -value = 0,011).¹⁹ The difference in the relationship between the amount of pesticide mixture with cholinesterase levels in Kalisoro Village, Tawangmangu

District, can be influenced by the behavior of farmers when mixing pesticides. As many as 100% of respondents (53 people) have used a mixer when mixing pesticides to minimize exposure to pesticides into the body through the skin.

The reduction of pesticides attached to the body will reduce absorption of fungicide into the body so that the binding of cholinesterases by pesticides can be reduced and the presence of symptoms and complaints due to pesticide poisoning is also reduced. If there is contact with pesticides then the clothes should be removed immediately, washed with running water, and take a bath immediately.²⁰ The results of this study were different from the study conducted by Reni in 2013 which indicated that there was no relationship between personal hygiene with the incidence of pesticide poisoning in onion farmers.¹² The study conducted by Budiono in 2004 showed that the proportion of pesticides poisoning to the body was 64.72% if the clothes used were not changed or washed after spraying.²⁰

V. CONCLUSION

The average level of farmer cholinesterase is 6404.85 U / L with a minimum value of 4315 U / L and a maximum value of 10862 U / L and a reference 4620-11500 U / L. 4 Farmers with abnormal cholinesterase levels (11.3%). Average levels of Glutathione peroxidase (GPx) 14.1468 ng / ml with a minimum value of 0.76 ng/ml and a maximum value of 180.90 ng/ml and reference 0.5-10 ng/ml. 6 Farmers who have abnormal cholinesterase (7.5%). There was no significant correlation between cholinesterase levels and the duration of the farmer's work ($P = 0.141$, $r = 0.205$). There was no significant correlation between cholinesterase levels and the farmer's working period ($p = 0.949$, $r = -0.009$). There was no difference in the average cholinesterase levels in the farmer group with the frequency of spraying of more than 2 times a week and in the farmer groups with the frequency of spraying of fewer than 2 times a week ($P = 0.922$). There was a difference in average cholinesterase levels in the group of farmers who used incomplete personal protective equipment with a group of farmers who used complete personal protective equipment ($P = 0.040$). There was no difference in cholinesterase levels in farmer groups who used more than 2 types of pesticides as well as in farmer groups who used single pesticides in one spraying ($P = 0.942$). There was a difference in average cholinesterase levels in farmer groups who did not take a bath after spraying with a group of farmers who took a bath after spraying ($P = 0.047$). There was a difference in average cholinesterase levels in farmer groups who did not change clothes after spraying with a group of farmers who

changed clothes after spraying ($p = 0.042$).

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The different Perspectives of Christianity and Paganism on the Concept of Revenge in Shakespeare's Hamlet

Mustafa Mohammed Rashid

Asst. Instr. Department of English, Al-Turath University College, Baghdad, Iraq

Abstract— This paper focuses on the question of Hamlet's potential actions, especially after the meeting with the Ghost of his passed away father. The main focus is on the prominent influence of biblical and Christian doctrine on the behavior of Hamlet as he seeks revenge, and how biblical and Christian doctrine play an important role in changing the course of events in the play. Moreover, Shakespeare uses the biblical and Christian teachings subtly and substantially. Therefore, he achieves that by presenting Hamlet as a pious Prince who wants to make sure whether his uncle has murdered his father or not, which is almost similar to the historical and religious story of Cain and Abel. Moreover, the concept of remembrance in Catholicism will be taken under the consideration. Furthermore, the controversial characteristics of Hamlet show the syncretism of Catholic and Protestant sects of Christianity as represented by the religious culture of Elizabethan era.

Keywords— Hamlet, Christianity, Protestant, Catholic and revenge.

I. INTRODUCTION

This paper aims at demonstrating that, essentially, Hamlet's dilemma which he suffers from throughout the whole play which is also fundamentally related to his blind belief in Christianity. This paper shows how through the course of events in the play and the behaviors of Hamlet as a protagonist of the play, Shakespeare is capable of creating dramatic tension for dramatic purposes. This paper shows in detail the engagement of Hamlet with Christian theology in the reformation era in England, which is still under the influential beliefs of Catholicism.

Shakespeare engages the religious doctrine with *Hamlet* in order to increase the tension dramatically. For example, when the Ghost appears before Hamlet for the first time, it informs him about life of Purgatory which is so dreadful but mortals like Hamlet are not allowed to know anything about it. It adds that Purgatory can make one's hair stands upright like a Porcupine. Therefore, the Ghost's appearance and the description of Purgatory life lead the audience, the readers and the theists to hold their breath, as if they are watching a horror movie or a thriller.

Shakespeare shrewdly establishes an immovable Christian faith in Hamlet in order to revive the inner conflict in him, especially when he faces an avoidable mission to seek revenge. In *Hamlet*, Shakespeare tries to explore the modern rift and the huge gap between Catholics and Protestants. Shakespeare also tries to have Hamlet invoking both sects in order to serve his dramatic

aims as well as enabling him to be closely observed by the audience. Shakespeare wants to show Hamlet as a half Catholic and a half Protestant, although where possible there will be a recognition between the two strains. In *Hamlet*, the major themes and subjects such as suicide, murder and revenge which are condemned by both Catholic and Protestant sects unanimously.

II. THE EXTENSIVENESS OF HAMLET'S BIBLICAL IMPLICATIONS

Through the various soliloquies of Hamlet, Shakespeare tries to show Hamlet's inner conflict and motivations in order to evolve the course of events gradually in the play. In the first act, the audience are introduced to Hamlet as a motivated young prince who would be eager and willing to commit suicide if it were not forbidden by almost all of the religions including Christianity. Therefore, Hamlet continuously takes his Christian belief in important decisions of life and death under the consideration. Shakespeare uses the extensive Christian theology in the play in order to be understood and noticed by his audience for whom "Christian language pervaded oral, written and printed discourse...." (Shell, 2011, p.4) Despite the fact that the majority of Shakespeare's audience are illiterate but they go to the church on Sundays and the other holy days. Therefore, it is normal to see Hamlet depends on the Holy Bible till the end of the play in order to seek the idea of providence in taking revenge. It is true that in his first soliloquy, Hamlet

shows how deep he is committed to the Bible and the Christian doctrine.

It is also very true that in his first soliloquy He likens the state of Denmark to " Unweeded garden " that has fallen from Paradise as a pure state or like the father of nations Prophet Adam peace and blessings of Allah be upon him (Hibbard, 2008, p.50). Therefore, in the moment Shakespeare introduces the character of Hamlet, it shows that he will follow the Bible literally and it will become his absolute reference point. So, the audience will be able to predict that Hamlet's theological thinking and behavior will be dominant from the beginning to the end of the play. Everything in Hamlet's life is a matter of to be or not to be, whether to keep his love for Ophelia or to let her down, whether to take revenge or to let it slip by, whether to respect his mother or to criticize her as sharp as a dagger for her quick marriage from his uncle which he considers it an incestuous act. Therefore, he wishes to commit suicide because he cannot bear to live in Denmark which he considers a big jail with lots of cells and dungeons but on the other hand he cannot commit suicide because it will lead him to the eternal damnation according to Christianity and almost all of other religions.

In a turning point, Hamlet refers directly to biblical verses for hilarious purposes when he refers to Polonius as Jephthah, judge of Israel, when he strangely mentions to Polonius "O Jephthah, judge of Israel, what a treasure hadst thou!" (Shakespeare, 2008, p.70), but it also foresees Ophelia's death which is something the audience cannot predict it.

The religious story of judge of Israel is mentioned in the book of Judges in the Bible. At the first place, Hamlet alludes to a biblical verse which describes Jephthah the brave man as "the son of an harlot.... " (Shakespeare, 2008, p.70) his half-brothers who are from the same father, Gilead, but from a different mother, consider him an outcast because of his illegitimate birth. Moreover, the Gileadites have been attacked by invaders so they ask Jephthah for help. So, he swears and promises God that if he wins the battle and gets back home safely then "whatsoever cometh forth of the doors of my house to meet me .. shall surely be the Lord's, and I will offer it up for a burnt offering" (Judges, 2001, p. 31). Unexpectedly, his daughter comes out of the door first to greet her father. So, Jephthah doesn't like to be a promise breaker. Therefore, he kills his daughter. Here, it is foreshadowing, because Hamlet knows very well that Polonius uses his daughter for nothing but flattery and to get closer to the royal family, especially Claudius, the king. It's obvious that Polonius is a flatterer to the king and ready even for sacrificing his daughter for the sake of his position. What's

more, Polonius is such a contradictory character because at first, he gives strict orders to his daughter Ophelia to leave Hamlet and spend less time with him because he is a prince and out of her league, but then, when he finds that the king is so curious and interested in finding out the reason behind Hamlet's craziness. So, he tries his best to please the king by telling him that the reason behind Hamlet's weird behavior is his unrequited love for Ophelia. This shows without a doubt that he exploits his daughter for his own interest.

All in all, Hamlet's implications to the biblical verses play an important role in the whole course of events in the play. These allusions show that Hamlet is constantly relying on the Bible in almost everything in times of happiness and mocking others like Polonius and in times of sadness and grief when he thinks of suicide, revenge, sin and his uncle's premeditated murder. Therefore, what makes *Hamlet* a unique play is Hamlet's obsessions by his religious and doctrinal beliefs.

III. THE EFFECTIVENESS OF CHRISTIANITY IN HAMLET'S REVENGE

The Christian religion and paganism have been intersected during the renaissance era. Renaissance thinkers have revived the classical works by appraising them from immanent Christian perspectives. On the other hand, there are many pagan morals and virtues like endurance and stoicism which are somehow similar to some Christian morals. But still there are many Christian extremists who believe that any lesson from pagans will be considered a heresy. Despite the fact, that Christians and pagans have so many virtues in common but there are also certain points of disagreement. For example, the concept of revenge is a controversial and contentious issue between Christians and pagans which may revive the conflict of positions and what makes the conflict more complicated is the foggy picture of the Old Testament on the idea of Revenge.

Shakespeare impresses his audience by playing on the same conflict. Therefore, it is obvious through the appearance of the Ghost when it informs Hamlet to seek revenge and work on it by following the Christian values, especially when it tells Hamlet not to harm his mother but leave her to God and to focus on Claudius: "But howsoever thou puruest this act / Taint not thy mind.." (Shakespeare, 2008, p.84). Hibbard (2008) believes that Hamlet should not follow the immoral and roundabout means of Claudius while seeking revenge. The Ghost gives a contradictory command for revenge and this command elevates Hamlet's inner conflict.

Reading the Ghost's lines in the play shows that it orders Hamlet to focus on two main things: the first thing is not to

harm his mother and the second one is to bring his uncle to justice and not to taint his mind by doing a foul play.

Therefore, the Christian way of seeking revenge is nothing but seeking justice in the course of events. It is clear that what makes *Hamlet* distinctive and different from other revenge plays is that it is driven by the Christian doctrine, unlike other plays which include avengers who are pagans or those who have a bloody will to cross the limits of the Christian injunction against the concept of revenge. Therefore, there is a great possibility to compare *Titus Andronicus* with *Hamlet* in which two characters Tamora and Titus are parched with thirst for seeking a brutal revenge by following deceitful means. So, they are similar to Claudius and Laertes who try to kill Hamlet in the course of events. Claudius tries to get rid of Hamlet by sending him off to England in order to get killed by the king of England who will receive Claudius' letters which inform him to kill Hamlet but this plan hasn't succeeded. Therefore, Claudius exploits Laertes' grievance over his father's death and his sister's insanity in order to push him to kill Hamlet and that means that both Claudius and Laertes resort to bloody means. But on the contrary, neither Hamlet resorts to these deceitful means nor the Ghost's instructions include these bloody acts in seeking revenge because of their strong belief in Christianity.

Here, Shakespeare shows that Christianity explicitly forbids Christians from seeking revenge privately. Therefore, there are two opposite worldviews. Laertes represents the pagan worldview in mocking the Christian mores, especially when he insults the priest in Ophelia's funeral but that doesn't make him a malicious character but a dutiful son who wants to regain his father's dignity. While Hamlet represents the Christian worldview in following the Christian mores, especially when he wants to make sure whether the Ghost is genuine or maybe a devilish spirit wants to seduce him to commit a crime and to lead him to an eternal damnation.

When Laertes returns to Denmark to inquire about his father's death he has completely gone a bloodthirsty avenger: "O thou vile King, Give me my father" (Shakespeare, 2008, p.113). Even when the Queen urges him to cool down, he replies angrily: "That drop of blood that's calm proclaims me bastard, Cries cuckold to my father...." (Shakespeare, 2008, p.116). Therefore, Laertes invokes paganism to justify his vengeful wrath. He adds that because he is his only father's son, he will seek revenge.

Laertes has become a furious avenger when he finds out that his father has been killed and then his sister has committed suicide by drowning herself in the river. However, he is absolutely dissatisfied with the Christian

God and mentions: "Do you see this, O God?" (Shakespeare, 2008, p.201).

Obviously, Laertes believes that God of Christians must be deaf or blind by doing nothing to put an end to the catastrophe that his family suffers from. Moreover, he has become more furious when the priest refuses to perform more Christian rites because the priest believes that Ophelia should be buried outside the church graveyard because she has committed suicide and if he reads more rites, it will profane the other graves and that drives Laertes up the wall and insults the priest and the church:

Lay her I'th earth,
And from her fair and
unpolluted flesh
May violets spring. I
tell thee, churlish priest,
A minist'ring angel
shall my sister be
When thou liest howling
(Shakespeare, 2008, p.228)

Hibbard (2008) thinks that Laertes believes that the priest is going to be howling in hell for his misbehavior of his sister's burial. However, that shows how deeply he abhors the church and Christianity in general, especially when Claudius asks him what will he do when he faces his father's murderer, Laertes responds that he promises to "Cut his throat I'th' church" (Shakespeare, 2008, p.103). Despite the fact that he rejects the Christian worldview, but the audience sympathize with him. "The ability to evoke sympathy and understanding for a diverse range of characters" (Shell, 2011, p. 128). Shakespeare shows that Laertes' revenge has nothing to deal with Christianity in order to shed light on the hesitancy of Hamlet which shows the great commandments which he has to keep. Therefore, he is different from Laertes because of his Catholic and Protestant beliefs.

David (2006) thinks that the significance of Hamlet's university life is an important point in his Christian belief: "Wittenberg is where Martin Luther had posted his celebrated 95 theses to the church door in 1517 and where he had met William Tyndale in 1524...." (p.63). While Stein thinks that a very small number of people from noble families attended universities "For Shakespeare to prolong Hamlet's studies into manhood renders what was already unusual even more so" (p.55).

Shakespeare shows the character of Hamlet as a true believer in the Christian doctrine, especially when he suffers from many tragedies like his father's death and his mother's quick marriage, he doesn't reject his great faith but on the contrary he prefers to stick to it.

Hamlet objects to the quick marriage of his mother from his uncle for he considers it an incestuous marriage which is driven from his Christian belief. For example, Mosaic Law in The Old Testament considers incest a nasty violation. Also, book of Leviticus considers sexual relations with various close relative a forbidden thing. Furthermore, Leviticus stresses: "And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness: they shall be childless" (Judges, 2001, p.21).

Hamlet echoes Catholicism, especially when he tells his close friend Horatio that he has forged Claudius' letters instructing the English authorities that his untrustworthy friends Guildenstern and Rosencrantz should be killed immediately. Therefore, Hamlet's shriving refers to confession of sins before a priest to receive forgiveness. As if Hamlet wants to imply that English people have a great knowledge of Catholicism. In his way to England, Hamlet meets a Captain who informs Hamlet that his army marching in order to attack Poland and retake a small piece of land which is worthless. So, Hamlet delivers an amazing soliloquy that begins: "How all occasions do inform me, And spur my dull revenge!" (Shakespeare, 2008, p. 32).

Analytically, Shakespeare, in his dramatic ways, refers to the last supper of Jesus Christ peace and blessings of Allah be upon him when Hamlet returns from England he meets his friend Horatio where they talk with a gravedigger who digs Ophelia's grave in the church graveyard. In this conversation, the gravedigger couldn't recognize that he speaks with Hamlet which refers to Jesus when he tells his companions that he will survive: "For just as Jonah was three days and three nights in the belly of the great fish, so the Son of Man will be three days and three nights in the heart of the earth" (Matthew, 2001, p.40). When Jesus returns from the graveyard wearing a gravedigger's uniform to hide himself from the Jewish authorities, he walks into the place of his students who think that Jesus has been crucified, so when he meets them, they get terrified, however, one of the students says this is The Holy Spirit, but Jesus wants to prove that they are mistaken by telling them that he is starving, so they offer him fish and honey. This biblical story contradicts another story in the Bible which goes: "and He died for all, that those who live should no longer live for themselves, but for Him who died for them and was raised again" (Corinthians, 2001, p.15).

At the end, Shakespeare's Hamlet is different from most of revenge plays of his time which base on the Senecan way in seeking a bloody revenge. But revenge in *Hamlet* bases on Hamlet's Catholic and Protestant beliefs.

IV. THE CATHOLIC CONCEPT OF REMEMBRANCE IN HAMLET

Hamlet is constantly reminded of taking revenge by the purgatorial ghost who focuses on remembrance more than revenge. It is obvious that the Ghost repeats the word "remember" over and over again. In this scene, Greenblatt (2001) thinks that this is a shifting point in Hamlet's life from revenge to remember. Therefore, Shakespeare wants to lead his audience to think about Hamlet's mind and conscience.

The concept of remembrance is in Catholicism in which helping the dead through prayers of remembrance in order to ease their purgatorial torture, especially if they die while enjoying life to the full, just like the dead king of Denmark which happens to appear as a Ghost. In the tragic scene, both the purgatorial Ghost and Hamlet refer to the injustice that has been taken place in Denmark and that Claudius must be put to death for his Cain and Abel murder. There are so many remembrance stories in English literature where dead characters urge the surviving ones to keep remembering them or revive their memory. For example, in *Odyssey*, Odysseus' mother "wishes her story to be known and remembered in the world of living.." (Casey, 1990, p. 85). Kearney (2005) thinks that there is a great possibility that the Ghost wants to say: "Tell my tale and transmit my memory to future generations..." (p.158). Greenblatt (2001) thinks that Shakespeare's sensitivity is what led him to be creative in writing about the concept of remembrance, especially after his son's death as well as his father's one. Therefore, Hamlet has no specific Christian sect to follow because he goes to a Protestant college but he is also satisfied with the purgatorial ghost of his father who believes in the concept of remembrance which is a Catholic rite.

V. CONCLUSION

It's been concluded that Shakespeare uses the Christian doctrine in order to enrich his dramatic means in the play, especially by focusing on the purgatorial life of the Ghost in the play. Shakespeare has written the play in order to ruin the Protestant worldview by using Catholic characters. Therefore, he wants people to adopt both Catholic and Protestant ways of life and not to focus only on the contradictions of the two. Shakespeare uses Hamlet to represent the syncretism in Christianity by shedding light on the religious controversy in order to impress his audience and capture their attention. Because the audience will be forced to think about the contradictory concepts of revenge in the biblical verses. For example, the Old Testament urges people to seek revenge by following the

concept of eye by eye and teeth by teeth, while the New Testament urges people to seek forgiveness by following the concept of if someone slaps you on one cheek, turn to them the other also, which means that the New Testament rejects the private revenge. Shakespeare also uses Hamlet and Laertes to allow the audience to figure out the differences between Pagan and Christian worldviews on the concept of revenge.

Shakespeare also presents the concept of remembrance in Catholicism through Hamlet and the Ghost in which the Ghost urges Hamlet to remember it which is a Catholic concept in which those who are still alive should remember those who have passed away in order to ease their purgatorial life.

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The Production of word stress patterns in English noun to verb conversion words by adult EFL learners in Indonesia: A Phonological Study

Lia Maulia Indrayani¹, Vini Rizki²

¹Padjajaran University, BANDUNG-INDONESIA

Email: lia.maulia@unpad.ac.id

²Padjajaran University, BANDUNG-INDONESIA

Email: rizkivini93@gmail.com

Abstract—Word stress errors produced by EFL learners is such a common issue in phonological study. Many research regarding the issue have been conducted. Most of research concerned about the analysis of word stress errors itself. This urges the researcher to conduct a study on the production of word stress patterns in noun to verb conversion words. This topic is somehow rarely found in the area of research since the researcher use conversion words as an instrument. Therefore, this study aims to analyze the production of word stress patterns in English noun to verb conversion words by adult EFL learners in Indonesia. The researcher gathers the data by recording the production of 10 English noun to verb conversion words in the form of sentences given to 10 English Linguistics postgraduate students as participants of the study. The researcher classifies the data into correct word stress and error word stress. The error word stress are also classified into types of error word stress. The results showed that most of the students already have phonological competence, particularly in word stress patterns production in noun to verb conversion words. Apart from the success of word stress placement. It is also found that there are several types of error placement produced by adult EFL learners comprising verb stress placement in noun, noun stress placement in verb, unstressed words, and double-stressed words. In addition, this research have made contributions to the area of phonological study especially word stress and its implementation according to specific language learners.

Keywords—word stress patterns, English noun to verb conversion words, adult EFL learners.

I. INTRODUCTION

In phonological study, word stress errors produced by EFL learners is such a common issue that gains much attention by many researchers. Some are concerned about the production of word stress errors itself, some are concerned about the factors causes the word stress errors, some are concerned about methods or strategy in teaching word stress. Those issues are studied due to the importance of word stress in the intelligibility and comprehensibility which are undermined specifically by faulty word stress (Field 2005). Moreover, misunderstanding of word stress can have significant impact beyond the language lab or classroom. For example, it has been found that word stress mispronunciation contributes to misunderstandings between GPs and their patients in multicultural medical clinics (Roberts, Moss, Wass, Sarangi & Jones, 2005).

In this area of knowledge, Checklin (2012) provides some word stress rules that must be beneficial to understand more about word stress. The first of the three

is phonological similarity. This is when students use known stress patterns from other similar words and transfer them to new words. For example, a student may know the word stress pattern of ‘humanity’ and apply its word stress structure to a new vocabulary item such as ‘absurdity’. It is particularly of note that late learners of English rely most on the stress patterns of phonologically-similar known words (Guion, 2006). The second rule relates to word class. Just over 80% of two syllable nouns and adjectives place stress on the first syllable, e.g., ‘kitchen’ /ˈkɪtʃ.ən/ and ‘extra’ /ˈek.strə/ (Hammond, 1999). However, verb stress works in the opposite manner (consider ‘achieve’ /əˈtʃi:v/ and ‘agree’ /əˈɡri:/.). An important third rule concerns the syllabic structure of words (Guion, 2006). English stress tends to fall on syllables with longer vowels or when the word ends in two or more consonants (Chomsky & Halle, 1968). However, it may be that consonant clusters are less important than vowel length and there are many exceptions to this rule (Guion, 2006). Early bilinguals can

pick up more complex pattern learning such as syllabic structure rules but still show some slight deficits in this area (Guion, 2004).

Based on the previous studies, it urges the researcher to conduct a study on word stress patterns suggested by Checklin (2012) focusing on the second rule which relates to word classes that the researcher believes it will be best implemented in English noun to verb conversion words. Conversion is also called zero derivation that can be subsumed under derivation. Derivation is not only used in a category-changing fashion, but also to create other semantic subcategories of the same lexical category, named conversion (Booij, 2005). The noun to verb conversion words are employed in this study since they have the exact word stress patterns. For example, the word conflict /'kɒn.flɪkt/ as noun, the stress is in the first syllable, and conflict /kən'flɪkt/ as verb places stress in the second syllable. However, Booij (2005) argues that there is no phonological change involved in conversion. This statement is quite arguable in contrary to what Checklin (2012) affirms that just over 80% of two syllable nouns place stress on the first syllable, e.g., 'kitchen' /'kɪtʃ.ən/ and verb stress works in the opposite manner, e.g., 'achieve' /ə'tʃi:v/. The fact is that 80% is a significant number. According to both statements, it can be inferred that the word stress patterns are not applicable to all noun to verb conversion words but there is a great possibility of the same word stress patterns to occur in noun to verb conversion words such as in disyllabic words such as 'conflict', 'increase', 'convert', etc.

Thus, this study aims to study the production of word stress patterns in English noun to verb conversion words by adult EFL learners in Indonesia. Additionally, this research has made contributions to the area of phonological study especially word stress and its production of noun to verb conversion according to specific language learners. This provides new insights since conversion which is actually one of important elements in morphology is taking part.

II. METHODS

The researcher employs phonological approach to support the study. Phonology is the description of the systems and patterns of sounds that occur in a language. Forel (2005) defines that "phonological study is concerned with how sound function in relation to each other in language, it is about sound system in language". This means that phonological study is concerned with the organization within specific languages, or the system and patterns of sounds that occur in particular languages which provides

objective ways of describing and analyzing the range of sounds humans use in their language. One of its important elements in supra-segmental units is regarding the stress which is the reason that this approach is used i.e. in order to help investigate the word stress pattern occurs in noun to verb conversion words.

In collecting the data, the researcher chooses 10 postgraduate students majoring in English Linguistics. They are selected because they have taken phonology and morphology courses and due to the needs of participants who are knowledgeable in the area of linguistics study because such study conducted by the researcher is targeted to adult EFL learners who are considered have the ability to recognize the morphological interference towards the word stress patterns.

Then, the researcher recorded 10 word list containing noun to verb conversion words produced by the students. The researcher then classifies the data into correct word stress and error word stress. Apart from that, the error word stress will also be classified into several types of error. As instrument of the research. The following are the word list of noun to verb conversion words including its transcript based on dictionary. While the sentences containing noun to verb conversion words will be available in appendix.

Table 1: Noun to Verb Conversion Word List

No.	Word List	
	Noun	Verb
1.	Addict /'æd.ɪkt/	Addicted /ə'dɪk.tɪd/
2.	Conflict /'kɒn.flɪkt/	Conflict /kən'flɪkt/
3.	Contest /'kɒn.test/	Contest /kən'test/
4.	Contrast /'kɒn.trɑ:st/	Contrast /kən'trɑ:st/
5.	Convert /'kɑ:n.vɜ:t/	Convert /kən'vɜ:t/
6.	Decrease /'di:kri:s/	Decrease /dɪ'kri:s/
7.	Import /'ɪm.pɔ:t/	Import /ɪm'pɔ:t/
8.	Increase /'ɪn.kri:s/	Increase /ɪn'kri:s/
9.	Insult /'ɪn.sʌlt/	Insult /ɪn'sʌlt/
10.	Permit /'pɜ:.mɪt/	Permit /pə'mɪt/

III. RESULTS AND DISCUSSION

Based on this research, most of the students already have phonological competence in stress placement of noun to verb conversion words. The results show that most of the stress are placed correctly with the total number of 321 correct stress and only 79 error stress from the total number of 400 noun to verb conversion words produced by adult EFL learners. The results also reveal that most of the students have more knowledge on how to stress verb instead of noun, they sometimes apply way of stressing the verb into noun. This can be seen from 321 correct stress words that consist of 167 verb and 154 noun. The

number of correct stress verb is higher than noun. This is in parallel with the total number of 79 error stress words that consist of 33 verb and 46. The number of error stress is dominated by noun. The overall production of word stress patterns in noun to verb conversion words by adult EFL learners are available in appendix.

Apart from the success of word stress placement. It is also found that there are several types of error placement produced by adult EFL learners. The researcher classifies the types of error placement into four categories including verb stress placement in noun, noun stress placement in verb, no-stress placement, and double stress placement. The overall types of error is available in appendix. The following are the description of each types of error:

1.1 Verb Stress Placement in Noun

What is meant by verb stress placement in noun is that when the students place the stress in noun the way the verb is stressed. The total error of this case is 34 which is the highest occurrence comparing to other types of error. This shows that most of the students know more about how to stress a verb instead of noun. This resulted in stressing the noun the way they stress the verb. In other words, they generalize the way of stressing both verb and noun conversion words according to the way of stressing verb as their reference. For instance, it happens in the noun 'contest' /'kɒn.test/, the stress is in the first syllable, but they place the stress in the second syllable /kɒn'test/ which is the correct stress of verb, not noun.

1.2 Noun Stress Placement in Verb

The second type of error is noun stress placement in verb which is the opposite of the first type of error. This happens when the students place the stress in verb the way the noun is stressed. The total number of this type of error is only 11 occurrence which is much lower comparing to the verb stress placement in noun. In this regard, the students generalize the way of stressing both verb and noun conversion words according to the way of stressing noun as their reference, but the generalization is not as much as the previous one. The example for this type of error occurs in the verb 'decrease' /dɪ'kri:s/, the stress is in the second syllable, but they place the stress in the first syllable /di:kri:s/ which is the correct stress of noun.

1.3 No-stress Placement

The third type of error is sort of common error produced by adult EFL learners in Indonesia since Indonesian language is a syllable-timed language where each syllable takes roughly the same amount of time comparing to English which is a stress-timed language where the stressed syllables are said at approximately

regular intervals, and unstressed syllables shorten to fit this rhythm. The total number of this type of error is 21 occurrence which is higher comparing to noun stress placement in verb and double stress placement. One of the examples occurs in the word 'permit' /'pɜ:.mɪt/ as noun and /pə'mɪt/ as verb. This word appear to be the most frequent unstressed one which occur 8 times. The students sound it in a flat tone /pərmɪt/.

1.4 Double-stressed Placement

The last type of error is double stress placement which only occurs three times. This unnecessary stress is the least to produce due to their good comprehension of phonology, particularly word stress. This happens in the verb 'increase', they sounded it /'m'kri:s/. They place the stress both in the first and the second syllable. The second is in the verb 'convert', they sounded it /'kɑ:n'vɜ:t/ which happens twice. They also place the stress both in the first and the second syllable.

IV. CONCLUSION

The results of the study shows that the adult EFL learners already have phonological competence, particularly in the production of word stress pattern in noun to verb conversion. The correct stress word is dominated by verb stress placement instead of noun stress placement. It implies that they seem to generalize the way of stressing both verb and noun conversion words based on the correct stress of verb. It also shows that they have more knowledge on how to place stress on verb. Apart from that, it is also found that there are types of errors produced by adult EFL learners comprising verb stress placement in noun, noun stress placement in verb, unstressed words, and double-stressed words.

Moreover, the results have made contribution to the area of phonological study, particularly the realization of word stress to specific language learners. It also gives more insights to this area of knowledge that noun to verb conversion words have different word stress placement. Although it cannot be generalized to all noun to verb conversion words, but many research claimed that over 80% of two syllable nouns place stress on the first syllable, and verb stress works in the opposite manner. This knowledge can also be implemented in teaching word stress.

Additionally, in relation to the issue of error word stress produced by adult EFL learners, the results of this study is quite surprising that most of the students place the stress correctly. Hence, the researcher believes that further studies under the same issue are required to broaden this area of knowledge. Such studies should pay more attention about how adult EFL learners learn word

stress and the possible success factors certain learners may have. Another recommendation is that there should be more participants or another specific language learners. The addition of noun to verb conversion word list are also recommended.

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APPENDIX

Table 2: Sentences Containing Noun to Verb Conversion Words

No.	Word List	Sentences
1.	Addict	a. Rob is a crack cocaine <u>addict</u> . b. If you keep playing that game, you will get <u>addicted</u> to it!
2.	Conflict	a. The two friends were in <u>conflict</u> . b. Your two accounts of what happened <u>conflict</u> .
3.	Contest	a. He is taking part in a boxing <u>contest</u> . b. I'm sorry, I have to <u>contest</u> your figures
4.	Contrast	a. There's quite a <u>contrast</u> between their political views. b. I will compare and <u>contrast</u> these two poems
5.	Convert	a. He is a <u>convert</u> to Buddhism. b. I'm sorry, you will never <u>convert</u> me.
6.	Decrease	a. There has been a <u>decrease</u> in sales recently. b. We need to <u>decrease</u> the number of children in the class to make it more effective.
7.	Import	a. Coffee is an <u>import</u> from Brazil. b. We would like to <u>import</u> more coffee over the next few years.
8.	Increase	a. There has been an <u>increase</u> in accidents recently. b. We need to <u>increase</u> our sales figures.
9.	Insult	a. What she said felt like an <u>insult</u> . b. Please don't <u>insult</u> me.
10.	Permit	a. Do you have a <u>permit</u> to drive this lorry? b. Do you <u>permit</u> me to park my car in front of your house?

Table 3: Word Stress Patterns in Noun to Verb Conversion

No.	Word list and correct stress based on dictionary		Total of the correct word stress		Total of the error word stress		
	Noun	Verb	Noun	Verb	Respondent	Transcript	
						Noun	Verb
1.	Addict /'æd.ɪkt/	Addicted /ə'dɪk.tɪd/	16	15	R1		/ədɪktɪd/
					R4	/'æd.ɪt/	/æ'detɪt/
					R5	/æ'dɪ:k/	
					R6	/ə'dɪk/	/ədɪk'tɪd/
					R8	/ædɪk/	/ædɪktɪd/
					R10		/ədɪk'tɪd/
2.	Conflict /'kɒn.flɪkt/	Conflict /kən'flɪkt/	18	16	R4		/'kɒn.flɪkt/
					R5		/'kɒn.flɪk/
					R6		/'kɒn.flɪk/
					R8	/kən'flɪk/	
					R9	/kɒnflɪkt/	/'kɒn.flɪkt/
3.	Contest /'kɒn.test/	Contest /kən'test/	16	18	R1	/kən'test/	
					R2	/kən'test/	
					R4		/'kɒn.test/
					R6		/'kɒn.test/
					R8	/kən'tes/	
					R9	/kɒn'test/	
4.	Contrast /'kɒn.trɑːst/	Contrast/kən'trɑːs t/	15	18	R1	/kən'trɑːst/	
					R2	/kən'trɑːst/	
					R4		/kɒntrɑst/
					R6	/kɒntrɑːst/	
					R8	/kɒn'trɑːst/	
					R9	/kɒn'trɑːst/	
					R10		/'kɒn.trɑst/
5.	Convert /'kɑːn.vɜːt/	Convert /kən'vɜːt/	18	15	R1		/'kɑːn.vɜːt/
					R2		/'kɑːn.vɜːrt/
					R5	/kɑnɜːrt/	/kɑnɜːrt/
					R6		/'kɑːn.vɜːr/
					R8		/kɑnɜːrt/
					R9	/kən'vɜːt/	
6.	Decrease /'diː.kriːs/	Decrease /dɪ'kriːs/	13	19	R1	/dɪ'kriːs/	
					R2	/dɪ'kriːs/	
					R4	/dɪ'kriːs/	
					R5	/dɪ'kriːs/	
					R6		/'diː.kriːs/
					R8	/dɪ'kriːs/	
					R9	/dɪ'kriːs/	
					R10	/dɪ'kriːs/	
7.	Import /'ɪm.pɔːt/	Import /ɪm'pɔːt/	13	17	R1	/ɪm'pɔːt/	
					R2	/ɪm'pɔːt/	
					R4	/æmpɔrt/	/æmpɔrt/

					R5	/ɪmpɔ:t/	/ɪmpɔ:t/
					R6	/ɪmpɔ:rt/	
					R8	/ɪmpɔ:t/	/ɪmpɔ:t/
					R9	/ɪm'pɔ:rt/	
8.	Increase /ɪm.kri:s/	Increase /ɪm'kri:s/	13	18	R1	/ɪn'kri:s/	
					R2	/ɪn'kri:s/	
					R4	/ɪn'kri:s/	
					R5	/ɪn'kri:s/	
					R6	/ɪnkri:s/	/ɪ'm'kri:s/
					R8	/ɪn'kri:s/	
					R9	/ɪn'kri:s/	
					R10		/ɪ'm.kri:s/
9.	Insult/ɪn.sʌlt/	Insult /ɪn'sʌlt/	15	18	R1	/ɪn'sʌlt/	
					R2	/ɪn'sʌlt/	
					R4	/ɪn'su:lt/	/ɪn'su:lt/
					R5		/ɪnsʌlt/
					R6	/ɪn'sʌlt/	
					R8	/ɪn'sʌlt/	
10.	Permit /pɜ:.mɪt/	Permit /pə'mɪt/	17	13	R1	/pə'mɪt/	/pərmɪt/
					R2		/pɜ:.mɪt/
					R5		/pərmɪt/
					R4	/pərmɪt/	/pərmɪt/
					R8	/pərmɪt/	/pərmɪt/
					R9		/pərmɪt/
					R10		/pərmɪt/
Total			154	167		46	33
			321				79

Table 4: Types of Error Word Stress

No.	Word list	Types of error				Total occurrence of error
		Verb stress placement in Noun	Noun stress placement in Verb	No-stress placement	Double-stress placement	
1.	Addict	2	-	3	-	5
2.	Conflict	1	4	1	-	6
3.	Contest	4	2	-	-	6
4.	Contrast	4	1	2	-	7
5.	Convert	1	1	3	2	7
6.	Decrease	7	1	-	-	8
7.	Import	3	-	7	-	10
8.	Increase	6	1	1	1	8
9.	Insult	5	-	1	-	6
10.	Permit	1	1	8	-	10
Total		34	11	21	3	79

Coercive Urgency in Deactivation and Dissolution of Non-Government Organizations in Indonesia

Deden Alfaizal

Master Program, Law Faculty, Tarumanegara University, Jakarta, Indonesia

E-mail: d.alfaizal@gmail.com

Abstract— Freedom of association is a right which is guaranteed in the 1945 Constitution of the Republic of Indonesia. That freedom is manifested in the formation of Non-Government Organizations (NGOs) in society. However, the establishment and work of the organization are also regulated by statutory provisions. For example, the existence of the right of the state to dissolve Non-Government Organizations that deviate from the ideology of Pancasila. The legal basis for deactivate and dissolving NGOs is Government Regulation in Lieu of Law (Perpu) Number 2 of 2017 concerning Amendments to Law Number 17 of 2013 concerning Non-Government Organizations. That provision is published because there was a coercive urgency. The State has authority to control the work and activity from organization, in order to maintain the organization to not deviate from the principles of the rule of law and democracy. Coercive Urgency reason should not be used without objective consideration. This research examines how the coercive urgency is issued which is make the Perpu can be issued. Those problems are carried out with normative legal research. There is a threat to basic ideology can be considered as a coercive urgency. This can be accepted as long as the principle of Law in the deactivate and dissolution of NGOs carried out properly.

Keywords— Non-Government Organization (NGO), Coercive Urgency, Government Regulation in Lieu of Law (Perpu).

I. INTRODUCTION

1.1 Background

Freedom to associate is not only in terms of having the freedom to establish an organization / union only, but more than that is also guaranteed the implementation and purpose of the organization in accordance with the 1945 Constitution of the Republic of Indonesia. This is one form of organizing ideas, thoughts, and views in society that democratic through the formation of Non-Government Organization, a form of natural rights that is fundamental and inherent in the every aspect of life together with humanity.¹As a social creature (*zoon politicon*), every human being will certainly not be separated from interaction and communication with other humans, and in the process of interaction, the behavior of each person to choose friends in social relationships is something that is natural. Without having to be forced or bothered by other parties, even in determining whether to associate or not associate with others. Thus, freedom of association and assembly is one form of

democracy in which democracy implies equality and freedom (liberty).

Freedom of association as part of democracy and human rights includes a right of association, which includes civil and political rights, economic rights and social rights as well as cultural rights which have two sides, namely protecting the right of every individual to join the other and also the side protects the freedom of the organization itself.

The Government put efforts to safeguard state sovereignty from ideological threats that are not in line with the Pancasila and the 1945 Constitution and efforts to reorganize the existence of Non-Government Organizations in Indonesia to be able to contribute to development. The government conducts curbing of NGOs through a discretion.² The Government through the Ministry of Coordination for Political Law and Human Rights issued Government

¹Jimly Asshiddiqie, *Freedom of Association, Dissolution of Political Parties, and the Constitutional Court*, (Jakarta: Konstitusi Press, 2005), p. 22.

²Article 1 Number 9 of Law Number 30 Year 2014 concerning *Government Administration* explains the notion of discretion as a decision and / or action determined and / or carried out by a government official to resolve concrete problems encountered in the administration of government in terms of laws and regulations that provide options, not regulating, incomplete or unclear, and / or government stagnation.

Regulation in Lieu of Law Number 2 of 2017 concerning Amendments to Law Number 17 of 2013 concerning Non-Government Organizations (Perpu No. 2 of 2017). The issuance of Perpu No. 2 of 2017 is inseparable from the discourse that the Government takes a firm stand against mass organizations that are considered anti-Pancasila. Because such organizations are considered to be latent threats that need to be watched out for. This model organization is seen to undermine the building of the Unitary Republic of Indonesia.

The legal basis for the issuance of the Perpu, namely Article 12 of the 1945 Constitution, is the legitimacy of the Government to issue a legal norm or regulation relating to the state of danger or state of emergency, namely that *"the President declared a state of danger. The conditions and consequences of the state of danger are established by law"*. Article 22 paragraph (1), (2) and (3) of the 1945 Constitution states that *"in matters of urgency, force. The President has the right to set government regulations in lieu of laws; The Government Regulation must obtain the approval of the House of Representatives in the following trial; if it does not get approval, then the Government regulation must be revoked"*.

Article 1 number (4) of Law Number 12 of 2011 concerning Formation of Regulations that read *"Government Regulations in lieu of Laws are Regulations that are stipulated by the President in matters of compulsion concerned"*. Therefore, from the stipulation, that the President's requirement to issue a Perpu is the existence of compulsive matters of concern.

Perpu No. 2 of 2017, the government textually indicates a compelling urgency so a Perpu must be formed. However, contextually there are problems, for example why Perpu No. 2 of 2017 must be formed. The various rejection of this Perpu also came from a number of levels of society and practitioners in Indonesia who considered the contents of the Perpu to be a setback and a bad precedent in the context of democracy and human rights in a legal country.³ One of the most crucial things in Perpu No. 2 of 2017, namely eliminating and revoking Article 70 of Law Number 17 of 2013 concerning Non-Government Organizations related to the mechanism of the judicial process in dissolving mass organizations.

This Perpu was then used as the basis for the Government to deactivate and dissolve the Indonesian

Hizbut-Tahrir (HTI) mass organization, which was considered to have deviated from the ideology of Pancasila and the 1945 Constitution. Perpu No. 2 of 2017 must examine objectively because the implications of deactivate and dissolution of a mass organization will have an impact on the existence and survival of other Non-Government Organizations in Indonesia. The reason for the urgency forced the issuance of Perpu No. 2 of 2017 triggered polemic from philosophical, juridical and sociological aspects. This problem is related to the material rules of an organization that meet the provisions so it is eligible to be inactive and dissolved. It also relates to the criteria for the presence of urgency to force the deactivate and dissolution process.

1.2 Research Problems

This study seeks to address the issue of how to determine the element of coercive urgency (urgency) regarding the deactivation and dissolution of Non-Government Organizations in Government Regulation in Lieu of Law (Perpu) Number 2 of 2017 concerning Amendments to Law Number 17 of 2013 concerning Non-Government Organizations.

1.3. Theoretical Framework and Conceptual Framework

1.3.1 Rule of Law Theory

Plato explained in "the Statesman" and "the Law", what can be realized is the second best form that places the rule of law. The government that is able to prevent the decline of one's power is regulated by law. Aristotle asserted that to achieve the best life (the best life possible) can be achieved by the rule of law. Law is a form of collective wisdom of citizens (collective wisdom), so the role of citizens is needed in its formation.⁴

A state is said to be a state of law or *"rechtsstaat"*, when both the state and humans are subject to legal orders. *"A sovereign law, law above all things including the state"*.⁵ Stahl put forward the concept of the rule of law, which is referred to as *"rechtsstaat"*, including four important

⁴George H. Sabine, *"A History of Political Theory"*, Third Edition (New York-Chicago-San Francisco-Toronto-London; Holt, Rinehart and Winston, 1961), p. 35-86 and 88-105, see Jimly Asshiddiqie, *Constitutional Law and Pillars of Democracy; Law, Media, and Human Rights Thought* (Jakarta; Constitution Press, 2006), p. 147.

⁵ E. Utrecht, *The Introduction of Indonesian Law*, (Jakarta: PT. Ikhtisar Baru, 1989), P. 334.

³Article 1 paragraph (3) of the 1945 Constitution of the Republic of Indonesia "Indonesia is a state of law".

elements, namely: Protection of human rights;⁶ Division of powers; Governance based on the law; and Judicial administration of the state.

A slightly different characteristic of the legal state was stated by AV Dicey to mention three important features of "The Rule of Law", namely:⁷ Supremacy of Law; Equality before the Law; and Due Process of Law. Furthermore, the International Commission of Jurist also determined the conditions of representative government under the rule of law: There are constitutional protections, there are free and impartial courts, there are free elections, there are freedom to express opinions and associations, there are opposition duties, and there is civic education.

Thomas Carothers explained the Rule of Law can be defined as a system in which laws are understood by the public, are clear in their meaning, and are applied equally to everyone. (Law) safeguarding and supporting civil and political freedoms which have gained status as universal human rights over the last half century. Specifically anyone suspected of a crime has the right to a fair hearing (prompt hearing) and the presumption of innocence until found guilty. The main institutions of the legal system, including the courts, prosecutors and the police, must be fair, competent, and efficient. Judges are impartial and independent, not influenced or manipulated by politics. Perhaps most important, the government is integrated into a comprehensive legal framework, its officials accept that the law will be applied to their own behavior, and the government seeks to obey the law.⁸

According to Sri Soemantri, the most important thing in the rule of law is that the government in carrying out its duties and obligations must be based on laws or regulations; There are guarantees of human rights (citizens); The distribution of power within the State; Supervision of judicial bodies (*rechterlijke controle*).⁹

The Southeast Asian and Pacific Jurists put forward the requirements of the rule of law as mentioned in the book entitled "The Dynamics of the Rule of Law in the Modern Age" that there are some appropriate elements, namely: the existence of constitutional protection in the sense that

constitutions other than rather than guaranteeing individual rights, must also determine ways or procedures to obtain protection for guaranteed rights; free and impartial judiciary; freedom to express opinions; free elections; freedom to organize and oppose; and civic education (citizenship).¹⁰

Jimly Asshiddiqie, provided the twelve principles, pillars, main supporting the founding of the rule of law, namely:¹¹ Supremacy of Law (Supremacy of Law); Equality in law (Equality before the Law); Principle of legality (Due Legal Process); Limitation of power; Independent supporting organs; Free and impartial justice; State Administrative Court; Constitutional Court (Constitutional Court); Protection of Human Rights; Be democratic (Democratische Rechtsstaat); Functioning as a means of realizing the purpose of statehood (Welfare Transparency); Transparency and social control.

1.3.2 The Theory of Democracy and the Freedom of Association

The concept of democracy was born from ancient Greece which was practiced in state life between the IV century BC to the VI century BC. The democracy that was practiced at that time was direct democracy, meaning that the people's right to make political decisions was carried out directly by all citizens or citizens.¹²

A democratic government is different from the form of government in which one person holds power, such as a monarchy, or a small group. Democracy means something different from a dictatorship or tyranny, so that it focuses on the opportunity for the people to control their leaders and overthrow them without the need for revolution.

There are several types of democracy, but there are only two basic forms. Both of them explain how all people carry out their wishes. The first form of democracy is direct democracy, where all citizens participate directly and actively in government decision making. In most modern democracies, all people are still one sovereign power but political power is exercised indirectly through representation; this is called representative democracy. The concept of representative democracy emerged from the ideas and

⁶Jimly Asshiddiqie, *Op-Cit*, p. 122.

⁷*Ibid*.

⁸Epsitema Institute, HuMa, *Indonesian Legal Figure Series, SatjiptoRaharjo and Progressive Law, Urgency and Criticism*, (Jakarta: Epsitema Institute, 2011), p. 150

⁹Fatkurohman, Dian Aminudin and Sirajudin, *Understanding the existence of the Constitutional Court in Indonesia*, (Bandung: Citra Aditya Bakti, 2004), p. 7.

¹⁰Abdul Aziz Hakim, *State of Law and Democracy in Indonesia, First Edition*, (Yogyakarta: Student Library, 2011), p. 172.

¹¹Jimly Asshiddiqie, *Constitutional Law and Pillars of Democracy, Third Matter*, (Jakarta: SinarGrafika, 2015), p. 131-132.

¹²Nur SayidSantosoKristeva, *Left Discourse Manifesto*, (Yogyakarta: Student Library, 2015), p. 74.

institutions that developed in the Middle Ages of Europe, the Enlightenment Era, and the Revolution of the United States and France.

The development of society towards democratization, symptoms of group activities and organizing grow rationally following the natural demands of everyone in society. The tendency to group and organize is a necessity and a natural need that is inevitable and cannot be limited by other parties. This is what is commonly referred to as organizational imperatives in human life in society. Power in an organization can be obtained based on religious legitimacy, elitist ideological legitimacy, or pragmatic legitimacy, which tends to be an absolute and authoritarian power because the ruling party has special authority and feels more knowledgeable in carrying out any organizational affairs.¹³

Democracy in a wider definition according to the writer can be interpreted also as equality in realizing ideas, ideals and will in the context of life as a nation, society and personally. According to W. Friedmann¹⁴ "In a formal and general sense of equality, is a postulate of justice. Aristotle's "distributive justice" demands the equal treatment of those equal before the law. This like any general formula of justice is however, applicable to any form of government or society; for it leaves it to a particular legal order to determine who are equal before the law. Quality in rights, as postulated by the extension of individual rights, this principle, to all citizens is distinct from a privileged minority".

2.3 The Concept of Human Rights

Law Number 39 of 1999 concerning Human Rights in conjunction with Law Number 26 of 2000 concerning Human Rights Courts, states that Human Rights are a set of rights inherent in the nature and existence of human beings as God's creatures, the Almighty and His gifts. which must be respected, upheld and protected by the state, law, government and everyone, for the sake of honor and protection of human dignity.¹⁵ Thus, human rights are basic rights possessed by humans which they carry since birth

relating to their dignity and dignity as the creation of God Almighty that must not be violated, eliminated by anyone.¹⁶

The Indonesian Constitution regulates restrictions on human rights in Article 28J paragraph (2) of the 1945 Constitution. The article states: "In exercising their rights and freedoms, every person is obliged to submit to limitations imposed by law with the sole purpose of guaranteeing the recognition and respect for the right and the freedom of others and to fulfill fair demands in accordance with moral considerations, religious values, security and public order in a democratic society. "

There are no restrictions that can be imposed on the exercise of the right to assembly, unless such restrictions are imposed by law, and are needed in a democratic society in the interests of national security and public safety, public order, protection of the health or morals of the people, or protection of rights and freedoms other people.

Likewise with the right to association. Restrictions can only be made if based on law, and are needed in a democratic society in the interests of national security and public safety, public order, protection of the health or morals of the people, or protection of the rights and freedoms of others.

2.4 The Concept of Non-Government Organization

Building a nation can be achieved through a process that begins with the awareness of its people both individually or with groups of people who run with the same foundation and goals. The ideals in carrying out the objectives of the activity, and shared interests are built with awareness and groups that are believed to be able to solve common interests in a popular forum called the organization.¹⁷ NGOs are organizations that are established and formed by the community voluntarily based on shared aspirations, desires, needs, interests, activities and goals to participate in development for the achievement of the objectives of the Unitary Republic of Indonesia based on Pancasila and the 1945 Constitution of the Unitary State of the Republic of

¹³Franz Magnis-Suseno, *Political Ethics: Basic Moral Principles of Modern Statehood*, (Jakarta; PT. Gramedia Pustaka Utama, 1999), p. 30

¹⁴W. Friedmann, *The State and The Rule of Law in Mix Economy*, (London: Steven & Son, 1971), p. 385.

¹⁵Article 1 paragraph (1) of Law Number 39 of 1999 concerning *Human Rights* of Laws Number 26 of 2000 concerning Human Rights Courts.

¹⁶Didi Nazmi, *Law State Concept* (Padang: Angkasa Raya, 1992), p.50.

¹⁷Center for Research and Development of the National Legal System, National Legal Development Agency, Ministry of Law and Human Rights of the Republic of Indonesia in 2011, *Report on Legal Studies on the Roles and Responsibilities of Community Organizations in Community Empowerment*, p. 2, available at <https://www.bphn.go.id/data/documents/pkj-2011-1.pdf>, (19th of April 2019).

Indonesia.¹⁸ Or in general terms defined as Non-Government Organizations, namely associations for certain purposes whose members are people who have the same profession.

2.5 The Concept of Dissolution of Non-Government Organizations

Democracy in practice is not something without limits, but these limitations must be in the corridor of the law. Because democracy is always on the side between authoritarianism and anarchism, a democracy that is too restricted will cause tyranny while democracy without boundaries will cause anarchism. Therefore, restrictions must be regulated in the rule of law and carried out solely to achieve goals in a democratic society, and restrictions must be really needed and proportional in accordance with social needs.¹⁹

In that context, at least it gives a picture that freedom of association as part of human rights, its existence must be protected in the implementation of a democratic state, it must also be applied in accordance with the principles of the rule of law. The involvement of the judiciary is one of the concrete manifestations of realizing this. Problems then arose after the issuance of Law Number 16 of 2017 concerning the Establishment of Government Regulations in lieu of Law Number 2 of 2017 concerning Amendment to Law Number 17 of 2013 concerning Non-Government Organizations into Law.

There are several reasons underlying the issuance of this NGOs law. In juridical normative, at least it can be seen from the considerations written in the preamble points of this Perpu, namely the existence of Non-Government Organizations that violate the principles and objectives of Non-Government Organizations based on the Pancasila and the 1945 Constitution, where they are considered as very acts despicable in view of national morality. According to Sam Issacharoff as quoted by Muchamad Ali Safa'at, one form of restriction that can be justified and needed in a democratic country is the restriction on groups that threaten democracy, freedom, and society as a whole. The state can prohibit or dissolve an organization, including social / Non-Government Organizations, which is contrary to the basic objectives and

¹⁸Article 1 Government Regulation in Lieu of Law Number 2 of 2017 concerning Amendment to Law Number 17 of 2013 concerning Community Organizations.

¹⁹ Janusz Symonides, *Human Rights: Concept and Standards*, (Aldershot-Burlington USA- Singapore-Sydney: UNESCO Publishing, 2000), p. 91.

constitutional order. Democratic countries not only have rights, but also have a duty to guarantee and protect the principles of constitutional democracy.²⁰ Dissolution of Non-Government Organizations can be done in two stages: first, it is carried out directly, namely the dissolution of Non-Government Organizations that can be done without any mechanism of freezing in advance. Whereas second, the dissolution of Non-Government Organizations is carried out through the deactivation mechanism first. This means that before the social organization was dissolved there was a deactivate mechanism for the management and work of the organization.²¹

Dissolution must also fully refer to the principles of due process of law, as a pillar of the rule of law, where the court plays a key role in the process. The court must be held in an open and accountable manner, both the Government and the parties to the dissolution must have a balanced hearing (*audi et alteram partem*) and the verdict can be tested at a higher court level. Dissolution through the court can also only be taken after all other efforts have been made, from warnings, suspension of activities, administrative sanctions, to a temporary deactivate. This also applies to the provisions in Law Number 17 of 2013 concerning Non-Government Organizations.²²

II. METHOD

In accordance with the identification problem as described, the research method that the author uses in this study is the normative legal research method. This research method is used to find solutions to legal issues and problems that arise in them, so that the results to be achieved can then provide suggestions for better development. This research is prescriptive in nature, that is, research that provides a description of what needs to be done about what needs to be proven not to prove the truth. On this occasion, the author provides arguments for the legal issues discussed.

With regard to the nature of the analysis of legal material, the author will use an approach in analyzing legal

²⁰Muchamad Ali Safa'at, *Dissolution of Political Parties: Arrangements and Practices of Dissolution of Political Parties in the Republic of Indonesia* (Jakarta: Rajawali Press, 2011), p. 25

²¹DodyNurAndriyan, *Dissolution of Community Organizations in the Unitary State of the Republic of Indonesia*, Papers, available at <http://www.legalitas.org/database/artikel/htn/PUBUBUBARAN> ORMAS, (21st of May 2018).

²²Article 60-78 of Law Number 17 Year 2013 concerning Community Organizations.

material. The approach used by the author is the statute approach and the comparative approach. The statute approach is an approach that is carried out by examining all laws and regulations relating to the legal issues being addressed. A comparative approach is carried out by multiplying a comparative study of law.²³ Comparative study of law is an activity to compare the law of a certain time with the law of another time

III. RESULTS AND DISCUSSION

Government Regulation in Lieu of Law (Perpu) is a statutory regulation established by the President in matters of compelling urgency. This is constitutionally regulated in Article 22 of the 1945 Constitution, which reads: 1) In the case of coercive matters, the President has the right to set government regulations in lieu of laws. 2) The government regulation must obtain DPR approval in the next trial. 3) If it does not get approval, the government regulation must be revoked.

The definition of Perpu is re-elaborated in Article 1 number 4 of Law No. 12 of 2011.²⁴ In Article 7 paragraph (1) of Law No. 12 of 2011 contains a hierarchy of legislation that includes: 1) The 1945 Constitution of the Republic of Indonesia; 2) Decree of the People's Consultative Assembly; 3) Government Act / Regulation in Lieu of Law; 4) Government Regulations; 5) Presidential Regulation; 6) Provincial Regulations; and 7) Regency / City Regional Regulations. Perpu in the hierarchy of the laws and regulations above, their position is in line with the law. Therefore, Perpu's loading material is the same as content material.²⁵

Perpu is an initiation of the President and is issued on the condition that there are compulsive matters of concern. According to Maria Farida Indrati Soeprapto, because this Perpu is a government regulation (PP) that replaces the position of the law, the material content is the same as the material content of the law.²⁶ In line with Maria Farida, Bagir Manan stated that what is meant by the

substitute for the law is that the material contained in the Perpu is the material contained in the law, or in normal circumstances (norms) must be regulated by law.²⁷

The contents of the Perpu are the same as those contained in the law.²⁸ Therefore, there are no material differences that can be regulated in Perpu or the law. This provision gives a very large space for the President to form an equal provision with the law and replace the existing law, so that it can be said as a dictatorial action from the President.²⁹ According to Bagir Manan, the statutory regulations based on the authority of the formation and binding capacity are divided into categories that are state administration and constitutional.³⁰

Based on these categories, the material governed by the Perpu should also be limited to only material within the scope of state administration, not within the scope of constitutional rules. For example, the Perpu does not regulate material related to the authority of other state institutions because this can be said to be one of the contents of the Constitution.³¹

According to Abdul Hamid Attamimi, the meaning of the word *noodverorderingsmacht* President is the authority of the President to form regulations that replace and therefore the level of the law and enact it before obtaining approval from the House of Representative (DPR).³² According to Herman Sihombing, Emergency State Administration Law is constitutional law in a state of danger or emergency, that is as a series of state and extraordinary and special state institutions, for the shortest possible time to eliminate a state of emergency or threatening danger, into ordinary life according to law and general and ordinary law.³³

²³Peter Mahmud Marzuki, *Legal Research, Third Edition* (Jakarta: Kencana Prenadamedia Grup, 2016), p. 173.

²⁴"Government Regulations in lieu of Laws are the Laws stipulated by the President in matters of coercive urgency."

²⁵Dian Kus Pratiwi, "Juridical Implications of Government Regulations Substituting Law Number 2 of 2017 Regarding Amendments to Law Number 17 of 2013 concerning Community Organizations in Indonesia", PADJAJARAN Journal of Legal Studies Vol. 4 No. 2 of 2017, p. 284.

²⁶Maria Farida Indrati Soeprapto, *Basic Law and its Development*, (Yogyakarta: Kanisius, 1998) p. 131.

²⁷Bagir Manan, *Fundamentals of Indonesian Legislation*, First Edition, (Jakarta: Ind-Hill-Co, 1992) p. 50.

²⁸Article 11 UU No 12 Year 2011.

²⁹Clinton Rositter, *Constitutional Dictatorship*, (New Jersey: Princeton University Press, 1948) p.9, in Rahayu Prasetyaningting, "Measuring the President's Power in Forming Legislation According to the 1945 Constitution", Padjadjaran Journal of Legal Studies Vol 4 No. 2 Year 2017, p. 272.

³⁰Bagir Manan, *Indonesian Positive Law (A Theoretical Study)*, (Yogyakarta: UII Press, 2004) p. 14.

³¹Ali Abdurahman, et.al., *Legislation*, (Textbook of the Faculty of Law, Padjadjaran University, Bandung: Kalam Science, 2015) p. 97-100.

³²Abdul Hamid Attamimi, "The Role of the Decree of the President of the Republic of Indonesia in Organizing State Government", (Dissertation, University of Indonesia, 1990) p. 220.

³³Herman Sihombing, *Emergency State Administration Law in Indonesia*, (Jakarta: Djambatan, 1996) p. 26.

In the term *staatnoodrecht*, the state is in a state of emergency (coercive urgency) so the applicable law is the law that is intended to apply in an emergency.³⁴ According to M. Bakri there are no strict and uniform criteria / benchmarks regarding the circumstances and conditions behind the enactment of the Perpu (in matters of coercive urgency).³⁵ The background to the emergence of the Perpu was not because of attacks that came from within (rebellion) or from outside (attacks from other countries), but because according to the President's consideration, it was necessary to immediately enact legislation at the level of the law. So, at any time under any circumstances, at any time the President can enact a Perpu as long as the President considers it is necessary to immediately enact legislation at the level of the law.³⁶

The President's subjectivity in interpreting "matters of coercive urgency" which is the basis of the issuance of the Perpu, will be assessed by the Parliament whether the coercive urgency actually happened or will occur. This House of Representative's approval should be interpreted as giving or not giving approval (refusing). According to Yuli Harsono, interpreting a coercive urgency is from the subjectivity of the President. This is the condition for the stipulation of a Perpu by the President.³⁷

According to Jimly Asshiddiqie, the position of Perpu as a subjective norm:³⁸ Article 22 authorizes the President to subjectively assess the state or matters relating to the state which cause a law cannot be formed immediately, while the need for material arrangements regarding matters that need to be regulated is very urgent so Article 22 of the 1945 Constitution gives authority to the President to establish government regulations in lieu of law (Perpu).

The Constitutional Court (MK) through Decision Number 138 / PUU-VII / 2009 concerning Testing Government Regulations Submitting Act Number 4 of 2009 concerning Amendments to Law Number 30 of 2002

³⁴Kabul Arifin, Sutjipto and Sujiwo, *Government Regulations in Lieu of Law on Dangerous Conditions as Positive Emergency State Administrative Law and Background*, (Jakarta: Central Bappit, Permata, 1960) p. 28-29.

³⁵M. Bakri, *Introduction to Indonesian Law (Indonesian Legal System in the Reformation Era)*, Volume 1, (Malang: UB Press, 2011), p. 58-59.

³⁶*Ibid.*

³⁷*Ibid.*

³⁸Ibnu Sina Chandranegara, "Testing of Perppu Regarding Constitutional Authority Disputes Between State Institutions: Study of MK Decision No. 138 / PUU-Vi / 2009, Judicial Journal, Vol. 5 No. April 1, 2012.

concerning the Corruption Eradication Commission which was pronounced on Monday, On February 18, 2010, the decision gave an objective measure of the issuance of a Perpu which was formulated in 3 parameters for the existence of a 'coercive urgency' for the president to stipulate a Perpu, namely:³⁹1. There are circumstances namely the urgent need to resolve legal issues quickly based on the Law; 2. The required law does not yet exist so that there is a legal vacuum, or there is a law but it is not adequate; and 3. The legal vacuum cannot be overcome by making the Act procedurally biased because it will take quite a long time while the urgent situation needs to be resolved.

In practice the matter of coercive is a subjective interpretation of the President so that it can be called an emergency law (subjective to *staatnoodrecht*).⁴⁰ In Perpu No. 2 of 2017 it certainly contains philosophical and juridical foundations, especially relating to freedom of association as regulated in Article 28 of the 1945 Constitution, and explained the explanation of Article 28J of the 1945 Constitution,⁴¹ namely:⁴² In exercising their rights and freedoms, every person is obliged to submit to their limitations determined by law with the sole purpose of ensuring recognition and respect for the rights and freedoms of others and to fulfill fair demands in accordance with moral considerations, religious values, security, and public order in a democratic society. Perpu No. 2 of 2017 emphasizes the attitude of the government that serious protecting Indonesia.⁴³ Previously, President Joko Widodo also issued a harsh statement about the "thump" of organizations that were trying to disrupt Indonesia.⁴⁴ In this case, Perpu No. 2 of 2017 has a subjective reason that there are certain social organizations whose activities are not in line with the principles of Non-Government Organizations in accordance with the articles of association of social organizations that

³⁹Legal Considerations Point 3.10. RI Constitutional Court Decision Number 138 / PUU-VII / 2009, p. 20.

⁴⁰Jimly Asshiddiqie, *Emergency State Administration Law*, (Jakarta: Raja Grafindo Persada, 2007) p. 23.

⁴¹Imam Mahdi, *Dissolution of "Radical" Community Organizations in the Legislative Perspective (Perppu Special Study No. 02 Year 2017)*, Nuance Vol X, No. 2 December 2017, <http://ejournal.iainbengkulu.ac.id/index.php/nuansa/article/view/648/558> (accessed on 8 July 2019), p. 136.

⁴²General Explanation of Perppu No. 2 of 2017, p. 2.

⁴³Dian Kus Pratiwi, "Juridical Implications of Government Regulations Substituting Law Number 2 of 2017 concerning Amendment to Law Number 17 of 2013 concerning Community Organizations in Indonesia", (Padjajaran Journal of Legal Studies Vol. 4, No. 2 of 2017) p. 286.

⁴⁴*Ibid.*

have been registered and authorized by the Government, and even factually proven there are social organization principles and its activities are contrary to Pancasila and the 1945 Constitution.⁴⁵

The reason that the government issued the NGOs Perpu is because there are situations and conditions that are urgent and emergency because the presence of Non-Government Organizations are considered to be in conflict with Pancasila and embracing radicalism so that it endangers the integrity of the state. In addition, the government's reason for issuing Perpu No. 2 of 2017 is because Law No. 17 of 2013 is considered to be no longer sufficient to prevent the spread of ideologies that are contrary to the Pancasila and the 1945 Constitution.⁴⁶

Dissolution of Non-Government Organizations carried out without going through court proceedings reminds us of the process of dissolution of Non-Government Organizations in the New Order regime. The New Order regime used Law No. 8 of 1985 to dissolve the Indonesian Islamic Student Organization (PII) and the Marhanis Youth Movement (GMP) without going through a court process because it did not want to submit to the single principle, Pancasila. PII at that time did not want to change their principle from the Islamic principle while the GPM was also reluctant to change its principle from the principle of Marhaanism to Pancasila.⁴⁷

The consequence of the issuance of the Perpu of Non-Government Organizations was the dissolution of Hizb ut-Tahrir Indonesia (HTI). On July 19, 2017, the Director General of AHU of the Ministry of Law and Human Rights, Freddy Harris, announced the disbanding of HTI through revocation of legal entity status based on the Decree of the Minister of Law and Human Rights Number AHU-30.AH.01.08 in 2017 concerning the revocation of the Decree of the Minister of Law and Human Rights number AHU-0028.60.10.2014 regarding the ratification of the establishment of the legal body HTI association law.⁴⁸

⁴⁵Considering the letter d Perppu No. 2 of 2017.

⁴⁶Detiknews, "This Is the Reason for the Government to Issue NGO Perpu", (Online) <https://news.detik.com/berita/d-3557090/ini-alasan-pemerintah-terburkan-perppu-ormas> (12th of July 2019)

⁴⁷FransiscaFitri, "Criticizing the Non-Government Organization Bill and the Potential of Human Rights Violations", (Online) <https://yappika-actionaid.or.id/ruu-ormas-dan-p-Potency-pel-Violation-ham/>(12thof July 2019)

⁴⁸Kompas.com, "HTI is Officially Disbanded by the Government", (Online)

While the objective reason for Perpu No. 2 of 2017 is that Law No. 17 of 2013 urges immediate changes to be made because it has not comprehensively regulated the norms that are in conflict with the Pancasila and the 1945 Constitution so that there is a legal vacuum in the application of effective sanctions.⁴⁹ In addition, the *contrario actus* principle has not been adopted in Law No. 17/2013, it is not effective to impose sanctions on NGOs that adhere to, develop, and spread teachings or understandings that are in conflict with the Pancasila and the 1945 Constitution.

IV. CONCLUSION

The objective nature of Perpu No. 2 of 2017 is not yet regulate(*vacuum* recht) the effective sanctions against NGOs that are in conflict with Pancasila and the 1945 Constitution and the *contrario actus* principle has not been adopted in Law No. 17 of 2013. While the subjective nature of Perpu No. 2 of 2017 is the assertive action that the government is protecting Indonesia against Non-Government Organizations that are not in line or conflict with the Pancasila and the 1945 Constitution. The existence of threats to the basic ideology of the State is what the government considers as a coercive urgency. This can be understood as long as the principles of the rule of law in the deactivation and dissolution of NGOs are carried out properly.

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Reconciliation with the Past for a New Self-Identification in Toni Morrison's *Beloved*

Madoline Massaad

Department of Arts and Humanities, AUL University, Dekwaneh-Lebanon
Email: madolainem@hotmail.com

Abstract— In this paper, slavery and its atrocities are discussed in Toni Morrison's "Beloved". Through this novel black's emotions, lives, and experiences are highlighted to make them visible; as they were invisible, silenced, and forgotten in the past. It reveals and explains the tension between forgetting and remembering past experiences through unspoken memory and how it acts on their lives: physically, emotionally, and psychologically.

In order to heal from these abominable agonizing experiences, the disturbed ex-slaves must oppose and challenge the repressed memories

Keywords— Trauma of slavery, repressed memories, reconcile with the past, black community, black identity.

I. INTRODUCTION

Toni Morrison is an American novelist, editor, and professor. Her fifth novel, *Beloved*, a Pulitzer Prize winner book is a story about slavery and its repercussions. It deals with the traumatic experiences of slavery, a harmful institution, which dehumanizes African Americans and affects them physically and psychologically. *Beloved* is based on a true story of Margaret Garner, where Sethe, the protagonist of *Beloved*, tries to kill all her children and then herself, but she only succeeds in killing her two year daughter before Stamp Paid stops her. She prefers to kill them rather than letting them experience the horror of slavery that she has been through. Through *Beloved*, Morrison gives voices to her characters and tries to shed light on the black's emotions, lives, and experiences to make them visible; as they were invisible, silenced and forgotten in the past. Camelia Sadehi says that *Beloved* "displays the tension between forgetting and remembering past experiences through unspoken memory; Morrison demonstrates the multiple feelings suppressed by dominant discourse of American slavery's history" (136). *Beloved* reveals the unrecorded tortured slaves' experiences, and how they cope with their past after many years of the abolishment of slavery. To heal and humanize fragmented, lost identity consisting of unspeakable past painful memories 'kept at bay', the traumatized ex-slaves have to confront and reconcile with these repressed memories.

II. THE TRAUMA OF SLAVERY

All of the suffering experienced under the institution of slavery affects African Americans even after its abolishment. They are denied under times of slavery to

have a sense of self, a sense of individuality or self-worth. Peterson confirms this idea pointing that they are physically and nationally free but not psychologically free. "They have just managed to escape from the fact of slavery but have not been released from its effects" (25). Atrocities of slavery are depicted in *Beloved*, where trauma is pervasive. Most of the characters are traumatized; subjected to brutality and violence and treated like animals.

But what is trauma? Jean Laplanche and J.B. Pontalis, in *The Language of Psychoanalysis*, interpret trauma as "an event in the subject's life defined by its intensity, by the subject's incapacity to respond adequately to it, and by the upheaval and long-lasting effect that it brings" (465). They characterize trauma as a violent shock, a wound and the consequences affecting the whole organization (466). Paul D has an iron bit in his mouth, chained together with forty five slaves and almost drowned in muddy water (*Beloved* 10). He tells Sethe that he would never "be Paul D again living or dead. Schoolteacher changed me. I was something else" (*Beloved* 39).

After witnessing his wife's abuse, Halle goes insane. Stamp Paid is forced to share his wife with the slave owner. Baby Suggs, who was freed by her son, gives up and surrenders after witnessing the infanticide committed by Sethe, "Her faith, her love, her imagination and her big heart began to collapse" (*Beloved* 56). Sethe, the protagonist, suffers the most inhumane treatment at the plantation by the schoolteacher and his two nephews. She has been mistreated, tortured, raped, whipped and milked while pregnant with Denver. What affected her most is not the physical pain and dehumanization that were inflicted

on her. The mention of the stolen milk is a recurrent issue in the narrative. According to Bonnet, taking Sethe's milk is the violation of the mother/child bond. So it is no wonder when schoolteacher goes to 124 to get them back, Sethe "driven by her traumatic experiences, gathers her children to the woodshed and tries to kill them all" (21).

2.1 INSIDIOUS TRAUMA

According to Fuston-White, committing infanticide is not madness, but the reality of slavery that forces Sethe to kill her child not wanting her children to experience the same difficulties and brutality that she has endured (46). In addition, Denver is also traumatized through the unpleasant experiences in her life, and how the past has affected her. Her traumatic experiences correspond to a concept known as insidious trauma. Maria Roots suggests that "the effects of insidious trauma can be passed down transgenerationally through stories about what has been done to those who have come before" (374). To Denver, her trauma is all connected to her mother's infanticide; being asked about her sister's death traumatizes Denver because it stimulates the insidious trauma, passing transgenerationally from Sethe to Denver and as a result she loses her hearing for two years. So it is of significance for the ex-slave characters to resist and repress the traumatic memory for the day-today survival and their sanity (Vickroy 181); "the future was sunset; the past something to leave behind. And if it didn't stay behind, well, you might have to stomp it out" (*Beloved* 135).

2.2 REPRESSION OF TRAUMATIC MEMORY

Freud in *Studies on Hysteria* suggests that traumatic memory is "intentionally repressed from [the patient's] conscious thought" (10). While Laplanche and Pontalis state that repression is when people try to "bar thoughts, images and memories from awareness" (390-391); thus the traumatized subject avoids talking about the traumatic experiences. These theories of repression are applicable in *Beloved* where the reader encounters Sethe repressing her memory and resisting to dwell in the past to the point where Denver complains to Sethe about it, "You never told me all what happened. Just that they whipped you and you ran off, pregnant with me" (*Beloved* 20). Also Sethe's will to avoid the past is obvious when Paul D is trying to convince her to share the past and her inner feeling, but she only say, "I don't go inside" (*Beloved* 25). She also evades the event of infanticide altogether until Paul D confronts her. She has simply lived by keeping the past at bay (*Beloved* 23) and begun each day with the serious work of beating back the past (*Beloved* 39). To Sethe the past is painful and she could not tolerate its burden. She wills herself to forget the past and bury it in her mind.

Paul D, too, is not able to talk about his past and cannot find suitable words to express it, "I just ain't sure I can say it. Say it right" (*Beloved* 39). "He would keep the rest

where it belonged: in that tobacco tin buried in his chest where a red heart used to be. Its lid rusted shut" (*Beloved* 39). According to Dauterich, Paul D's reluctance in telling Sethe what has happened to Halle is an attempt to forget the past (*Beloved* 37). In addition, to protect themselves the inflicted individuals perform a repression of memory through fragmented and discontinuous narrative and repetitive and monotonous utterances (Matus 112). One of the examples is when Sethe asked about her lost earrings, and because she does not want to talk about it, she says, "'gone. Long gone' and she wouldn't say another word" (*Beloved* 32).

III. REMEMORY: INTRUSION OF THE PAST INTO THE PRESENT

No matter how an individual represses his memory, it will haunt him/her back if not confronted by it. According to Roger, *Beloved's* presence is the illustration of Sethe's repressed memories (187). Because Sethe cannot express her traumatic past, *Beloved* represents all the unspoken memories. To Morrison, *Beloved* is the embodiment of the past; she "is a child girl. But she is also the men and the women... all of those people... of the sixty million and more" (Carabi 106).

Beloved is one of the most important memory that links the past to the present. Sethe also confides to Paul that "Schoolteacher made me open up my back, and when it closed it made a tree. It grows there still" (*Beloved* 9). 'It grows there still' implies that Sethe is still psychologically suffering from the brutality she has endured. Dr Jason Campbell stresses on the idea of the interference of the past into the present by suggesting in his article *Scarification and Collective Sympathy: An Analysis of Rememory in Toni Morrison's Beloved* that the tree scar is not only a continual reminder of her abuse at Sweet Home, but it is also an intrusion of the past into the present (4). In some instances, Sethe deliberately represses or silences her memories; in other cases, she would like to forget but cannot, and in other moments, she would like to remember but cannot (Rogers 184). This is clear at the beginning of the novel, where Sethe tries to remember her son Buglar but could not, then her memory shifts to her hurrying across the field, and finally there is Sweet Home's 'rolling out' that indicates the return of the repressed memory. No one knows what triggers Sethe's memory.

3.1 INVOLUNTARY MEMORY

Many critics have explained this as the work of involuntary memory. In *Moses and Monotheism*, Freud argues that in the unconscious, "the repressed retains its upward urge, its effort to force its way to consciousness" (95). That is under certain conditions, the repressed memories will be triggered and brought back to consciousness suddenly. In *Beloved*, after Sethe's

involuntary memory of Sweet Home rolling out, Paul D comes, “the last of Sweet Home men” (*Beloved* 3). The unexpected appearance of Paul D is like the return of the repressed memory in which the involuntary memory brings back the intangible painful past and tangible Paul D; both connected to Sweet Home, the origin of Sethe’s traumatic memory. According to Hawks, Paul D’s coming to ‘124’ helps release memories for Sethe. She allows herself to remember and ‘rememory’ certain occurrences in her life (4), where “her story was bearable because it was his as well – to tell, refine and tell again. The things neither knew about the other – the things neither had word-shapes for – well it would come in time” (*Beloved* 53).

To define what rememory is, Elliot states that rememory in the novel explains the notion that no trauma is ever one’s own, but “shared among groups of people. Rememory works as a collective way for a community to decolonize themselves” (183). In *Beloved*, Sethe explains rememory by saying,

If a house burns down, it’s gone, but the place – the picture of it – stays, and not just in my rememory, but out there, in the world...Someday you be walking down the road and you hear something or see something going on...And you think it’s you thinking it up...But no. It’s when you bump into a rememory that belongs to somebody else. (20)

While the arrival of Paul D has brought back the reminiscences of the past spent at Sweet Home, the arrival of the embodiment of the murdered daughter serves as a catalyst, offering Sethe an opportunity to be forgiven and redeemed. Once Sethe has reached the conclusion that the daughter that she killed is now alive and grown, her thoughts flow freely, letting go of the hold she has on her soul and mind because she understands *Beloved*’s return as forgiveness and reconciliation; “And my girl come home. Now I can look at things again because she’s here to see them too. After the shed, I stopped. Now, in the morning, when I light the fire I mean to look out the window to see what the sun is doing to the day” (107). Seeing the world in a different light, Sethe can face her repressed thoughts and fears allowing herself to remember.

3.2 MEMORY THROUGH STORYTELLING

Maurice Halbwachs states that memory operates through stories and storytelling (38). In the novel, it is clear that *Beloved* is insatiable for the stories of the past, and Sethe feels unexpected pleasure in telling the stories to her which she has never told to Denver or Paul D.

Beloved is the element that triggers the process of remembering not only for Sethe but also for Paul D, where she activates the release of the locked emotions and

memories he thinks he has locked away in his heart, “She (*Beloved*) moved closer with a footfall he didn’t hear and he didn’t hear the whisper that the flakes of rust made either as they fell away from the seams of his tobacco tin” (*Beloved* 63). According to Fitzgerald, Paul D moves from “the position of object in the discourse of slavery to the position of subject in the discourse of masculinity”, wanting and requiring affirmation of his own manhood through his interactions with Sethe and *Beloved* (670). So, *Beloved* forces Sethe and Paul D to remember and to come to terms with the atrocities of the past. And as Bell Hooks argues that when the person confronts the past without shame, he/she is free of its hold on him/her (119). This idea asserts the importance of a well-functioning memory system that is essential to the individual’s psychic life (Janet 426).

As discussed above, *Beloved* is thirsty for stories of the past being told by Sethe as well as thirsty for her mother’s love which the latter gives unconditionally; yet as time passes, with Sethe explaining the reasons why she has committed the murder, *Beloved*’s behavior becomes progressively demonic and leads to the continuous deterioration of Sethe’s physical and mental health. *Beloved* is presented like an incubus who is consuming her mother out of both love and hate, where Sethe sits “in a chair licking her lips like a chastised child while *Beloved* ate up her life, took it, swelled up with it, grew taller on it” (*Beloved* 131). Instead of soothing her mother, *Beloved* tortures her for whatever she has done. Denver, who has been trapped by her mother’s repressed past of killing *Beloved*, swears to protect her resurrected sister from the mother she fears. Denver is transformed from a childish, lazy person into a mature and active one hunger for sisterhood. But after recognizing her mother’s gradual collapse under *Beloved*’s possession, she decides to protect her mother from danger, overcoming her fears to step outside the yard encouraged by her grandmother’s spirit, “Know it, and go on out the yard, go on” (*Beloved* 128).

IV. BLACK IDENTITY AND COMMUNITY RECONSTRUCTION

Going out to the community and asking it to save her mother’s life, Denver acknowledges the importance of communal unity to confront the past and reclaim the present. By doing this, Denver has crossed into adulthood, forming a new identity which is a blend of “self-interest, personal responsibility toward Sethe and a relationship with the black community” (Kubitschek 171-172).

Knowing what is happening to Sethe, one of the women, Ella, “didn’t like the idea of past errors taking possession of the present” (*Beloved* 135). Here, Denver serves as a

bridge, allowing her mother and all the community to confront the past, embodied by Beloved, and return to the present which is a part of their self-definition. Here the characters undergo a process of what Derrida labels “Difference” which is “delaying or in diverting the fulfillment of a need or desire” (562). That is taking their time to recognize the basic way to their self-affirmation; in this sense healing of memories is the first step needed to self-identification which enables a new life in the future. To accomplish this, thirty women have gathered in the yard singing:

The voices of women searched for the right combination, the key, the code, the sound that broke the back of words. Building voice upon voice until they found it, and when they did it was a wave of sound wide enough to sound deep water and knock the pods off chestnut trees. It broke over Sethe and she trembled like the baptized in its wash. (*Beloved* 138)

Here, Morrison shows that Sethe will not be able to form her identity without the help of her community. The word ‘baptized’ shows Sethe’s rebirth and her chance to redefine her identity, based on her cultural heritage and her re-entry into the community (Channingkhombee 10). But while Sethe is looking at the women and remembering the clearing, feels threatened by the presence of a white man and wants to protect her daughter from the traumatic experience of slavery. But instead of killing her daughter, she runs toward the source of danger to attack him.

This scene is the reenactment of the infanticide but reversed. According to Katrin Amian:

The destructive impulse that lay at the heart of Sethe’s infanticide is overcome in the act of reliving the traumatic experience. Rather than attempting to murder her own kin once again, Sethe directs her rage against the white oppressor and finds an alternative outlet through which the wounds of slavery and oppression can be healed. (114-115)

Thus, attacking the white rather than killing Beloved serves as a therapeutic reenactment which purifies Sethe’s haunted memory, released from the grip that the past has on her. Beloved vanishes after serving her function as a rememory; “the sound of fury is over, and spiteful, loud 124 is finally quiet” (Grewal 116), and “in the place where long grass opens, Beloved erupts into her separate parts” (*Beloved* 145). Beloved disappears leaving behind her a promise of an optimistic future where love is a real possibility between Sethe and Paul D who “wants to put his story next to hers” (*Beloved* 144), saying “Me and you,

we got more yesterday than anybody. We need some kind of tomorrow” (*Beloved* 144). Moreover, Denver’s intention to go to college opens a new path of hope to future Black generations.

V. CONCLUSION

As a conclusion, Morrison in *Beloved* has given to the 60 million and more an identity and to her characters voices to break the state of national amnesia and tell the African American’s story which has never been told. Through her narrative, the author reveals the atrocities and brutality of slavery and its aftermath on the psyche of the ex-slaves. The reader can trace out three stages in the novel. The first stage is the repressing of the traumatic memory by the characters, the second stage is learning how to reconcile with their memory and finally being cleared from all the painful experiences and having a rebirth or a new identity separate from the formal one. That is, “only when memories are remembered can they lose, gradually but never entirely, their traumatic effects” (Berger 415) and can plan for a better future.

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A Comparative Study between Nazrul's 'The Rebel' (Bidrohi) and Shelley's 'Ode to the West Wind': Voice against Corruption

Md. Aminul Haque, Tasnia Talukder

Department of English, Uttara University, Dhaka, Bangladesh

Abstract— Both Nazrul and Shelley raise their voice against corruption which lies almost in every society and impedes the development process by shaking the normal human relationships. Their words unmask the oppressors and exploiters who create an obvious gap between social classes, human relationships, and social institutions where people thrive for peace and harmony. This paper will analyze the poems 'The Rebel'(Bidrohi) by Bangladeshi national poet Kazi Nazrul Islam and 'Ode to the West Wind' by the English Romantic poet P.B. Shelley to show the deprivation and suffering of the subalterns, and the voice of the poets against the corruption and anomalies in their respective societies. This will be qualitative research where data will be collected by analyzing the texts and the renowned related critiques and articles from different sources. 'Theory of Subaltern' by Antonio Gramsci and Gayatri Chakravorty Spivak will be observed in the study to bolster the voices of the poets. The people in the society who are dominated and deprived by the ruling class for long cannot speak of their misery to us. Thus the poets shoulder their responsibilities to carry their voice against injustice and inequalities take place in the society through their immortal verses. This study will help us to observe the unseen misery and to understand the unheard suffering of the subordinate class of the society who has been being oppressed by the ruling class for many years.

Keywords— Corruption, Exploiters, Injustice and Inequalities, Ruling Class, Subalterns.

I. INTRODUCTION

Kazi Nazrul Islam, the national poet of Bangladesh, mostly renowned for his indomitable passion to revolt against all anomalies and to annihilate all the evil forces around him to bring about a renovated beginning. He writes against the injustice, inequalities, oppression, exploitation, and the violence faced by the subaltern, and always speaks for their rights to be preserved in the society. For his perennial voice of revolt, he has been considered a lifelong rebel who never stops struggling and fighting for the deprived in his writing and his real-life as well. He tries to eradicate the gap between Hindu and Muslim, the upper class and lower class, the ruler and subject, the lover and hater, and the man and woman to establish peace and harmony in every sphere of the society. For his revolutionary zeal, he is often compared with the 19th-century romantic poet P. B. Shelley who also carries the same revolting voice against all kinds of odds found in that English society. Shelley is a born rebel who also fights for the lower class people to establish their proper rights and to ensure equality and fraternity in the

society. Nazrul's 'The Rebel' and Shelley's 'Ode to the West Wind' carries almost the same message where they both try to destroy the old and want to create an infant world free from injustice, inequality, oppression, corruption, exploitation, superstition, racism, religious fanaticism, etc. Their fiery tone found in the poems makes them rebels in their respective societies where they want to bring drastic changes ensuring peace, potentiality, and prosperity.

II. NATURE'S TEACHING HALTS CORRUPTION

Nazrul is a byproduct of nature that teaches him the real lessons of life. The real observation and realization of life come to him directly from nature. Being coddled by Nature, he sings the song of the common people and feels the real pain of the subalterns. In the poem 'The Rebel'(Bidrohi), he learns the greatness from 'Himalayan', magnanimity from the 'sky', takes light for life from the 'sun', 'moon' and 'stars', and learns the motherly affection from the 'mother-

earth'. He takes the spirit of destruction from 'cyclone', 'hurricane', 'tornado', 'volcano', 'earthquake', 'flood' and 'poisonous asp' which make him a rebel. He says in the poem, 'I am the rebel, the rebel son of mother-earth'. 'The Rebel, 26). The Ocean teaches him to be 'tumultuous', fire teaches him to be 'sparky', 'breeze of the south' teaches him to be soothing and composed, the 'greenery' teaches him to hold shadow for the homeless, and 'the innocent flower' teaches him the tender love to show sympathy and affection to the sufferers. Thus Nazrul takes the essence of Nature to learn the real essence of life, and this essence makes him a maverick who tries to stop all kinds of injustice and corruption of the society.

In the same way, we see Shelley is a born rebel who also learns the revolutionary zeal from nature. Nature appears to him as a revolutionary force that drives him fighting for freedom, justice, and equality. Having lost all faith in the human race, he seeks to derive morality and humaneness from nature. He revolts against the existing bourgeois order, with its cold calculation and sordid money-grubbing. Nature helps him to take a disguise to conceal the harsh reality of this cruel world where injustice and inequality prevail. The temporary escape from the cruelty and injustice, and the solidarity for the sufferer he nurtures in his bosom, he gets it from Nature. In the poem 'Ode to the West Wind', he finds Nature (west wind) as a mentor and comrade to him who guides him to the right path, the path he wants to pave for the deprived and sufferers by destroying all the evil forces. He finds the 'dead leaves' as the dead ideas to be swept from the society and also finds west wind as a 'Wild Spirit' which will destroy the old and preserve the new. He says in the poem, 'Wild Spirit, which art moving everywhere;/ Destroyer and preserver; hear, oh hear!' (Ode to the West Wind, 13-14). Moreover, he finds the 'angels of rain and lightning', 'black rain', 'fire', 'hail', 'unextinguished hearth', 'ashes', and 'sparks' in Nature which inject an annihilating force within him, and this force drives him to the destruction of the evil prevailing in the society.

III. LOVE AS AN ANNIHILATOR OF INJUSTICE AND CORRUPTION

The love found among all the aspects of Nature keeps harmony in the system which ensures stability and sinew in Nature. In the first part of the poem 'Ode to the West Wind', we see a love between the west wind and all the other aspects of Nature i.e. 'the dead leaves', 'pestilence-stricken multitudes', 'dark wintry bed', 'the winged seed',

'plain and hills' etc. Here, the west wind plays a vital role in these natural aspects, and thus brings peace and harmony in the earth driving away from the entire negative forces from the surface of the earth. The poet wants to convey the message that this chaotic world needs love to annihilate its negative antagonists, and thus the relationship among all the classes of the society will be ensured. This love will play the role of a 'Destroyer' and 'Preserver' by destroying the negatives and preserving the positives. In the third part of the poem, the poet says that the 'palaces and towers', 'azure moss and flowers', 'the sea-blooms and the oozy woods', 'the sapless foliage' all these aspects of nature know the voice of the west wind which exposes the obvious love among them. Thus, Shelley tries to show that only love can equalize the hurdles of society and can establish an infant society free from all kinds of corruption.

Nazrul in his poem 'The Rebel' also conveys the same message by saying that the Valiant rises piercing the earth and heaven. So, there must have an obvious connection (love) between the valiant and the earth, heaven and the Almighty. He says –

Piercing the earth and the heavens,
Pushing through Almighty's sacred seat
Have I risen,
I, the perennial wonder of mother-earth!
The angry God shines on my forehead
Like some royal victory's gorgeous emblem. (The Rebel, 10-15)

The Valiant also considers himself as 'the sudden tempest of ultimate summer' and 'the rebel son of mother earth' that shows the tender love between a mother and a son, and this love is very much needed and obvious. Moreover, this love is fully unconditional which ensures peace and prosperity in the society. He says 'I embrace the enemy' (The Rebel, 38) which also shows love even with the enemy needed to establish a good relationship with the people around who do not love us. The Rebel also compares himself with 'fury of the wildfire', 'typhoon', 'ocean', and 'brook' to show love and sympathy for the homeless. He says, 'I am the pain and sorrow of all homeless sufferers' (The Rebel, 84). Thus, he shows love and affinity for the poor who are deprived and oppressed. He also shares his joy and victory with others and vice versa. He says, 'I am the glorious sign of man's victory' (The Rebel, 112).

IV. FRENCH REVOLUTION IN SHELLEY AND NAZRUL

French Revolution (1789-93), which carries the slogan of Liberty, Equality, and Fraternity, has a great impact on the romantic poet Shelley. The new ideas of the Revolutions were a source of inspiration for all the young and vibrant poets of society. They attracted the best of the intellectuals, artists, writers, philosophers, composers of the contemporary society where Shelley was one of the notable children of the French Revolution. The revolution implants in Shelley a hatred for the kings and the corrupted society where the natural goodness of man and the rights of natural impulse have been subdued. The working class has been suffering oppression for many years. He feels the urge to establish liberty, equality, and fraternity in society. Shelley in his early age gets expelled from Eton for propagating atheism, and then he embraces the French Revolution with passionate enthusiasm and aflame alacrity. In the Introduction to his long poem *The Revolt of Islam* he writes:

"The French Revolution may be considered as one of those manifestations of a general state of feeling among civilized mankind The sympathies connected with that event extended to every bosom. The most generous and amiable natures were those which participated the most extensively in these sympathies. But such a degree of unmingled good was expected as it was impossible to realize.

"If the Revolution had been in every respect prosperous, then misrule and superstition would lose half their claims to our abhorrence, as fetters which the captive can unlock with the slightest motion of his fingers, and which do not eat with poisonous rust into the soul. The revulsion occasioned by the atrocities of the demagogues, and the re-establishment of successive tyrannies in France, was terrible, and felt in the remotest corner of the civilised world. Could they listen to the plea of reason who had groaned under the calamities of a social state according to the provisions of which one man riots in luxury whilst another famishes for want of bread? Can he who the day before was a trampled slave suddenly become liberal-minded, forbearing and independent?" (Shelley, *Poetical Works*, p. 32.)

The majority of the then society also supports Shelley's spirit and ideology. Thus the people and the other writers of contemporary society also feel the pain and suffering of the oppressed, and they also support Shelley along with the

revolution which brings a drastic and immediate shift in social reformation to improvise the lives of the oppressed. The other romantics such as Wordsworth, Coleridge, and Byron also start to write works for and about the working man; pieces that the common man could relate to. Thus they break the previous trend of writing for the aristocrats and clergy, and rarely for and about the working man.

Albert Hancock mentions in his book *The French Revolution and the English Poets: a study in historical criticism* that

"The French Revolution came, bringing with it the promise of a brighter day, the promise of regenerated man and regenerated earth. It was hailed with joy and acclamation by the oppressed, by the ardent lovers of humanity, by the poets, whose task it is to voice the human spirit."

Nazrul, on the other hand, nurtures the same feelings for the oppressed as Shelley does. He is also a fierce child of the French Revolution who did not confine himself only to the written words but attempted to build bridges with the people who are poor, oppressed, insulted and humiliated. He says –

I am the pining soul of the lovesick,
I am the bitter tears in the widow's heart,
I am the piteous sighs of the unlucky!
I am the pain and sorrow of all homeless sufferers,
I am the anguish of the insulted heart,
I am the burning pain and the madness of the jilted lover! (The Rebel, 82-87)

V. ROMANCTICISM (REVOLUTIONARY ZEAL) IN NAZRUL

The theme of resurrection, love for nature and humanity, leaning towards social injustice, thriving for social equality get Nazrul closer to the romantic poets of England and America. His fiery words resemble the fiery spirit of the romantic poets who speak for the oppressed and humiliated. Battle of equity, justice, and brotherhood reflect in the poems of the romantics as well as in the poems of Nazrul. Moreover, the revolting spirit against all odds and an irrepressible desire to annihilate all evil things around him to bring a renovated genesis equate Nazrul to the romantic poets. The exalted lyrics and the spontaneous use of diction bring him close to the romantics whose words speak for the subalterns. In the poem 'The Rebel' (Bidrohi) Nazrul's words blaze as the words of Shelley where he says:

I am creation, I am destruction,
I am habitation, I am the grave-yard,
I am the end, the end of night! (The Rebel, 45-47)

These lines are very much similar to the following lines of Shelley in the poem 'Ode to the West Wind' where he says:

Wild Spirit, which art moving everywhere;
Destroyer and preserver; hear, oh hear! (Ode to the West Wind, 13-14)

In these two quotations mentioned above, both the poets carry almost the same message where they intend to destroy the odd and old things of the society and then want to create a new universe free from inequality, injustice, tyranny, and oppression. Both of them carry a strong destructive force in their words, and this force is badly needed to drive the corruption away from their respective societies. So we see, Nazrul carries the revolutionary spirit of the romantic poets, especially the zeal of Shelley, in his poem 'The Rebel'. His zeal of revolution also reflects the zeal of the romantics when he especially talks about the oppression and tyranny of the rulers. So he wants to destroy this chain of tyranny first, then he wants to create a new world based upon love, sympathy, and brotherhood.

VI. NAZRUL AND SHELLEY: TWO REBELLIONS AND OUTCASTS

If we see the entire life of Nazrul, then it becomes quite manifested that he is a born rebel who devoted his whole life for the beneficiary of the poor and the deprived and makes himself an outcast in his society. He is a rule-breaker and a trendsetter at the same time who tries to reshape all the odds and anomalies of contemporary society. Being an outcast, he rejects the power of the upper class and resists all the evil forces of the society. Going against all the prevailed norms and values of the society, Nazrul calls himself a 'cyclone', a 'hurricane', a 'tornado', a 'thunder', a 'volcano', 'Israfil's bugle', 'the tumultuous roar of ocean', 'pensive gale of the east', an 'insane', 'Orpheus's flute', 'mighty flood', a 'poisonous asp', and 'the great rebel and the rebel eternal'. All these identities make him a rebel and an apostate in his society and indicate that he is the ultimate destroyer of all evils and odds of the society. He says:

I the great rebel,
I am the rebel eternal,
I raise my head beyond this world,
High, ever erect and alone! (The Rebel, 147-150)

Nazrul becomes a rebel for the injustice and inequity around him. He finds religious communalism on the rise, British Raj on the rule subduing the rights of the natives, Hindu-Muslim riots during independence, class within the

communities, and so on. These things make him think to establish a society where everyone will enjoy the ultimate freedom and justice. Thus he becomes a rebel who tries to break the shackles found in every sphere of society.

In the same way, Shelley, being a member of a political family, observes the corruption of the high officials very closely. Shelley is severely bullied, both physically and mentally, at Eton College by his classmates, and consequently, he left Eton. Then he enters University College, Oxford, but does not get a favorable environment there. He is expelled by the college authority for his controversial pamphlet *The Necessity of Atheism*. These two incidents in his early life deeply impact him to be a rebel. He is deeply scared by the dictatorship of Napoleon. Then he gets the seeds of inspiration from Rousseau, Godwin and French Revolution. He has some inherent tendencies which make him a rebel and a reformer. From his very early life, he nurtures an antagonism between himself and the established norms of the society and revolts against all forms of tyranny and oppression. His love for liberty, equality, and fraternity, and hatred for tyranny and oppression turn him into a rebel against all the established institutions which subdue mankind in any corner of the world. And this rebellious tone is observed boldly in his poem 'Ode to the West Wind' where he says that with the help of the west wind he wants to destroy all the old things of the society. He wants to use the west wind as a weapon against all the adversities prevailing on society. He says:

O Wild West Wind, thou breath of Autumn's being,
Thou, from whose unseen leaves dead
Are driven, like ghosts from an enchanter fleeing,
(Ode to the West Wind, 1-3)

VII. NAZRUL AND SHELLEY: THE EQUALIZERS

Though Nazrul and Shelley are born in two different societies, they show the same attitude to their respective societies. Their voice and view-point carry the same spirit which tries to keep a balance in the society by equalizing all kinds of odds and adversities of the society. They try to establish an infant society free from all kinds of injustice and oppression where everyone can enjoy the same freedom. They raise their voices against religious conflict, class conflict, political conflict, gender conflict, etc. Then they talk about the equality to be established by abolishing all these conflicts, and they try to keep humanity above all kinds of inequalities through their immortal verses.

Nazrul fights against British colonialism, fundamentalism, communalism, social prejudice and injustice towards the poor, women and the outlawed people. The British government raids his books and newspapers and gives him imprisonment, but cannot stop his revolutionary spirit. He continues his revolution even in the jail through his fiery writing. He writes 'RajbondirJabanbandi' (A Political Prisoner's Disposition) which shows his indomitable revolutionary spirit. Some of the noteworthy lines from the poem AnandomoyeeAgomone (Coming on Anandomoyee) reflect the same revolutionary zeal:

How much longer will you
Stay hidden behind a clay statue?
Heaven today is subjugated by merciless tyrants.
God's children are getting whipped,
Heroic youth - hanged.
India today is butchery - when
Will you arrive, O Destroyer?
God's soldiers are serving terms of hard labour
Exiled to desolate islands.
Who will come to the battlefield
Unless you come with your sword in your hand?
(Coming on Anandomoyee, tr. Sajed Kamal, Kazi Nazrul Islam: Selected Works, Nazrul Institute, Dhaka, 1999, p-44)

He also cries with the poor and laments for the hungry people. In his life, he also goes for a hunger strike which shows his love and sympathy for these foodless people. He writes for the people who face poverty and misery in their life. He feels sad after seeing the issue of poverty in society. In his poem Poverty(Daridro), he says:

O poverty, thou hast made me great.
Thou hast made me honoured like Christ
With his crown of thorns. Thou hast given me
Courage to reveal all. To thee I owe
My insolent, naked eyes and sharp tongue.
Thy curse has turned my violin to a sword.
O proud Saint, thy terrible fire
Has rendered my heaven barren.
It has prematurely dried my beauty.
My feelings and my life.
Time and again I stretched my lean, cupped hands
To accept the gift of the beautiful.
But those hungry ones always came before me.
And did snatch it away ruthlessly.
Now my world of imagination is
Dry as a vast desert.

And my eyes rain down fire
on my own beautiful!(KabirChowdhury
(Translator) (8 July 2006). "Poverty". Archived
from [the original](#) on 10 June 2007. Retrieved 8 July
2006. Lines: 1-18)

In this poem, Nazrul plays the role of a social equalizer where he shows profound love for the poor and the needy people of his country. He tries to equalize the gap between the rich and the poor through these immortal words. Like this poem, Nazrul has written another magnificent poem Nari(women) where he upholds the right and respect of the women and equalizes the gap between men and women. He says:

I don't see any difference
Between a man and woman
Whatever great or benevolent achievements
That are in this world
Half of that was by woman,
The other half by man.(Translation by Sajed
Kamal. The Daily Star, 24 May 2003.

To equalize the barriers and enmity between Hindu and Muslim, Nazrul plays a very vital role in his writing and his personal life. He writes *Shyama-Sangeet* in praise of Kali and *Hamd* songs, in the praise of Allah. Thus he synthesized both the Islamic and Hindu values through his writings. He does not like fanaticism and always fights for Hindu-Muslim unity. His perspective of religious harmony nicely depicted in an editorial of *JoogBani* where he says:

Come brother Hindu! Come Musalman! Come
Buddhist!
Come Christian! Let us transcendent all barriers, let us
forsake
Forever all smallness, all lies, all selfishness and
let us fall
Brothers as brothers. We shall quarrel no more.

Nazrul is not only a poet but also a true humanitarian who ensures religious equality. He proves this religious equality by marrying Pramila Devi, and by choosing his sons' names with both Hindu and Muslim names such as – Krishna Muhammad, ArindamKhaled(Bulbul), Sabyasachi, and KaziAniruddha.

As an equalizer, Shelley fights for vegetarianism, political radicalism, individualism and idealism, and sexual freedom to bring equity and stability in the society, going against the traditional norms and values of the society. His personal belief for a utopian society, his views on relationship with several women, his unconventional political views which he

tries to distribute personally by writing political pamphlets make him an outcast in his society. In the poem 'Ode to the West Wind', he tries to use the west wind as a driving force to establish equity in the society. He finds the west wind very strong and powerful and says it as 'wild spirit', 'destroyer', 'preserver', and 'uncontrollable' to scatter his views and ideas among the mankind. He says:

.....Be thou, Spirit fierce,
My spirit! Be thou me, impetuous one!
Drive my dead thoughts over the universe
Like wither'd leaves to quicken a new birth!(Ode to the West Wind, 60-63)

VIII. REFLECTION OF MARXISM

Marxism is a social, economic and political theory originated by great German philosopher and socialist Karl Marx in the 19th century. The theory focuses on the struggle between the capitalist and the working class, and he believes that this struggle will not only create a class conflict but also will ultimately lead to a revolution in which the working class will get the win over the capitalist, and will have the control of the economy.

And this class struggle is very much obvious in poet Nazrul as he always supports and speaks for the working class in his writings. He considers himself one of the members of that working-class and keeps his voice always active against the ruling class. It is believed that he gets the knowledge of Marx from his friend comrade Muzaffar Ahmad during the *Langol* and *Ganobani* period when his creative expressions mostly reflect the core ideas of Marx – both social and economic. Marxist ideas nicely expressed in the poem 'Kuli-Mujur' (Coolies and Laborers) where Marx's economic theory of surplus value being expropriated by the capitalist.

BetonDiacho?—chuproujotomithyabadir dal!
Koto paidiyekulidertuikotocrorepelibal!
(Have you paid the wages?—shut up liars!
How many millions did you make for the few
coins you doled out to the porters!)

Again he says in the same poem:

Rajpothetobocholiche motor, shagorejahajchole,
Railpothechobashpo-shokot,
deshcheyegyalokole,
Bolo to e-shobkahaderdan! Tomarottalika
Karkhuneranga?—thulikhuledyakhho, protieete
ache likha.
(Motor cars run on the highways, ships on the seas

Steam-engines on the rail-tracks, factories fill up the land

Tell me who created these! Whose blood is your mansion stained with? Open your eyes, it's written on each brick.)

And in the poem 'The Rebel' (Bidrohi), he says:

Weary of struggles, I, the great rebel,
Shall rest in quiet only when I find
The sky and the air free of the piteous groans of the oppressed.
Only when the battle fields are cleared of jingling bloody sabres
Shall I, weary of struggles, rest in quiet, (The Rebel, 142-146)

So we see a nice depiction of Marxist ideology in the poem where he presents the ideas with utmost creative genius and uniqueness. Moreover, his social and political messages are keenly infused in the poem with deep emotional appeal.

On the other hand, though Shelley is not a contemporary or successor of Karl Marx, still we find the same message in his poems. He always thinks and talks about the suffering of the working class. When he was a boy, he was probably involved in an anti-slavery activity in his home town of Horsham in Sussex. Later he observes the majority of the people of England are 'ill-clothed, ill-fed, ill-educated'. He comments about the division of power between the two classes as 'The power which has increased is the power of the rich'. He talks about the corrupt governments and the priests, and their tyranny over the poor. Moreover, he tries to talk about equality and equal freedom for all in the society where truth, love, justice, and equity would rule the world. This positivism is expressed in the poem 'Ode to the West Wind'. He asks the west wind to be the trumpet of his prophecy in a very optimistic way:

The trumpet of prophecy! O Wind
If Winter comes, can Spring be far behind?(Ode to the West Wind, 69-70)

Once Marx makes a comment about Byron and Shelley where he compares Byron with the bourgeois, and Shelley with the working class. He says:

"The true difference between Byron and Shelley consists in this, that those who understand and love

them consider it fortunate that Byron died in his thirty-sixth year, for he would have become a reactionary bourgeois had he lived longer; conversely, they regret Shelley's death at the age of twenty-nine, because he was a revolutionary through and through and would consistently have stood along with the vanguard of socialism." (Marx and Engels, *On Literature and Art*, pp. 320-1.)

Shelley is always conscious of the suffering of the working people that surrounds him. Mary Shelley writes in a note to *The Revolt of Islam*:

"With all this wealth of Nature which, either in the form of gentlemen's parks or soil dedicated to agriculture, flourishes around, Marlow was inhabited (I hope it is altered now) by a very poor population. The women are lace-makers, and lose their health by sedentary labour, for which they were very ill paid. The Poor-laws ground to the dust not only the paupers, but those who had risen just above that state, and were obliged to pay poor-rates. The changes produced by peace following a long war, and a bad harvest, brought with them the most heart-rending evils to the poor. Shelley afforded what alleviation he could. In the winter, while bringing out his poem, he had a severe attack of ophthalmis, caught while visiting the poor cottages. I mention these things - for this minute and active sympathy with his fellow-creatures gives a thousandfold interest to his speculations, and stamps with reality his pleadings for the human race." (Shelley, *Poetical Works*, p. 157.)

Shelley is greatly admired by Marx for his sympathy and revolutionary voice for the working class until his death. He does not confine himself only to lamenting the oppression of the common people, rather he always strongly calls on them to rise against their oppressors and uses his poetry to do it all the time.

IX. CONCLUSION

Nazrul and Shelley are two personalities full of love, romance and humaneness who express their feelings in the most beautiful way against corruption, injustice, oppression, inequality, bigotry, extremism, fanaticism, narrow-mindedness, and exploitation. In their two poems mentioned above, they consciously or at best semi-consciously reflect the generally affected arenas of the respective societies to

reshape them and refill them with universal values, peace freedom, justice, equality, harmony, and cooperation. Thus, they have become very significant figures for us to find a solution to the anomaly and anarchy of the 21st century. Nazrul struggles for the liberation of every individual as well as for the liberation of the Indian subcontinent because he knows very well that 'mankind cannot prosper universally without allowing every individual his legitimate rights and liberty.' On the other hand, Shelley always dreams of a utopian England where everybody will enjoy freedom equally and fully going beyond his name, designation, class, and status. His poetry is impregnated with the spirit of revolutionary democracy. His poetic spirit rebels against the restraints of tradition and habit and seeks to reshape the world in a new image. And it becomes obvious when he writes:

"The tranquility of successful patriotism, and the universal toleration and benevolence of true philanthropy; the treachery and barbarity of hired soldiers; vice not the object of punishment and hatred, but kindness and pity; the faithlessness of tyranny; the confederacy of the Rulers of the World, and the restoration of the expelled Dynasty by foreign arms; the massacre and extermination of the Patriots, and the victory of established power; the consequences of legitimate despotism, - civil war, famine, plague, superstition, and an utter extinction of the domestic affections; the judicial murder of the advocates of Liberty; the temporary triumph of oppression, that secure earnest of its final and inevitable fall; the transient nature of ignorance and error, and the eternity of genius and virtue." (Shelley, op. cit., p. 32.)

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Incorporation with verb deletion in Toba Bataknese Language

Faido Simanjuntak¹, Mulyadi²

¹Permanent Lecturer of The Methodist University of Indonesia Medan, University of Sumatera Utara Linguistics Doctoral Student

²Permanent lecturer of Postgraduate Department of Linguistics, Faculty of Cultural Sciences, University of Sumatera Utara, Medan, Indonesia

Abstract— Incorporation in the Toba Bataknese language occurs due to changes of verb position which results in deletion of verb. The theory used to analyze this incorporation of verb deletion is one presented by Fillmore (1988) referring to Jehane's. Meanwhile, the method used in this study is based on Labov's. According to Labov, the data of linguistic research are obtained from text, elicitation, intuition, experiment, and observation. Von Humboldt states that the term incorporation is the unification of lexical morphemes and words. The result of this analysis indicates that the incorporation in Toba Bataknese occurs typologically rather than polysynthetically. The forms or types of incorporation in this language are apparently quite broad, varied and applied clearly without changing the meaning of each incorporation. One of the incorporation forms or types results in incorporation with verb deletion. The kinds of incorporation with verb deletion based on the cases are objective, instrumental, locative, translative, and state incorporations. The incorporation process of verb deletion happens because the incorporating case changes its function. The case is verbalized by verb affix, and then the incorporation process causes changes in syntactic valence and construction.

Keywords— Incorporation, typology, polysynthesis, syntactic construction, Toba Bataknese language.

I. INTRODUCTION

Toba Bataknese is rich in very interesting word forms to study, especially in the case of incorporation with its verb deletion. Some examples of the verb forms are: *marujung-head to*, *marbaju-wear shirt*, *marsalawar-wear pants*, *manderes-scrape*, *manggule-give*, and *markareta-ride a motorcycle*.

These verb forms, according to linguists, are the result of verbalization in which the verb-forming affixes: *mar*, *man*, and *mang* are added to the noun roots. It also results from the derivation of nouns into verbs or denominalisation with the formation processes of *mar* + root, *man* + root, and *mang* + root. Semantically the meanings of the affixes in these forms are explained as follows:

mar in *marujung* head to

mar in *marbaju* wear shirt

man in *manderes* scrape

mang in *menggule* give

mar in *markareta* ride/have motorcycle

Our question is, why does verbalization or denominalization occur in these forms? This paper analyzes the above verb types or forms to elaborate the proof that this kind of case is an incorporation process. What's wrong with incorporation? In fact, the forms above can still be returned to the original forms with similar

grammatical meanings, and both forms can be used interchangeably.

a) Na markareta na jeges i itoku. (The one with the good motorcycle is my younger brother)

b) Na mamake kareta na jeges i itoku (The one who is riding the motorcycle is my younger brother)

After experiencing verbalization to replace the verb position, the initial verb is consequently released. These kinds of forms are quite productive in Toba Bataknese, so they are worth studying more deeply and richly.

One problem that arises from the background above is what cases can be incorporated into verbs. The scope of this study is limited to incorporation with verb deletion in Toba Bataknese. It really needs to be emphasized because in Toba Bataknese there are still other forms of incorporation, such as agent incorporation, object incorporation, preposition incorporation, and so on. Therefore, the purpose of this study is not only to find cases of incorporation, but also to examine the process of incorporation with Toba Bataknese verb deletion. Research on incorporation have been widely done, among others, Deli Kusuma (2014) researching incorporation with Mandailing verb deletion and Mulyono (2013) studying the symptoms of incorporation in the language of print media. In this study the author discusses incorporation

with Toba Batakese verb deletion. The purposes of this study are to find and explain the formation and use of incorporation forms or types in Toba Batakese language.

1.1 The Problem of the Research

This research problem is formulated to find and explain the forms or types of incorporation with verb deletion in Toba Batakese simple sentences found in a collection of folk tales 'Torsatorsa Hombung'.

1.2 The Objective of the Research

This study aims to find and explain the forms or types of incorporation with verb deletion in Toba Batakese simple sentences found in a collection of folk tales 'Torsatorsa Hombung'.

II. THEORETICAL REVIEW

2.1 Definition of Incorporation

The term incorporation comes from the English incorporation. The use of the term incorporation in linguistics at first related to the division of language typology into isolative, agglutinative, flexi, and incorporative language (Keraf, 1990: 62) or isolating, agglutinating, (in)flexional, and polysynthetic (Spencer, 1993: 38). Keraf said that incorporative was then equalized to the term polysynthesis interchangeably: incorporative language or polysynthetic language. The concept of incorporation developed into a concept of sentence structure in which one of the arguments joins the verb so that it is called as noun incorporation, object incorporation, or just incorporation.

Baker (1987: 9) states that generally the process of changing grammatical functions is a transfer of a lexical category from a position in a sentence to a new position, and one of the lexicons will be inside the other one realized by a certain morpheme. The incorporation process changes the governmental relationship between the predicate and its argument.

Kridalaksana (1992: 153) uses the term argument linking to refer to the same meaning as noun incorporation. Argument linking is the fusing of an argument into a predicator so that a new predicator is formed. For example, (a) 'Kakak memiliki rambut panjang' and (b) 'Kakak berambut panjang'. In sentence (a), the argument of long hair is linked with the verb *has*. Next, affixation and incorporation of lexemes take place as well in Toba Batakese language. Parera (1993: 133) says incorporation is the integration of a case into a verbum or the presentation of a case morphologically without bringing about semantic differences. Or in other words, a verbum is derived from a case morphologically. An example is quoted from Hendrikus Jehane.

- a. Opat panangko na mamake tutup ulu pake sinjato piso.
- b. Opat panangko na mamake tutup ulu marsinjato piso.

The form of incorporation as in the example above is called 'verbum' (verb) incorporation by Parera. He does not explain why he uses a term like 'noun incorporation' as used by linguists in general. It is certainly not a mistake if we study that further. The term verb incorporation, if we translate it into English, becomes 'incorporated verb' not 'verb incorporation'. Thus, Parera places emphasis on the verb resulting from incorporation rather than on the noun that was incorporated. When we connect the two terms, we find the common thread, i.e. the noun essentially refers to the same thing although the emphasis is different.

The so-called 'incorporation with the verb ellipsis' is similar to the so-called verbum (verb incorporation) proposed by Parera. The incorporation with verb ellipsis intended in this study is a form of incorporation that occurs because one of the cases incorporates into a verb, then the case replaces the verb position after the verbalization resulting in ellipsis of the initial verb.

2.2 Types of Incorporation Processes

In term of cross languages there are 3 types of incorporation process, namely prepositional, nominal and verbal incorporations.

Example:

1. a. Kalau Tante Sri mengizinkan, aku akan segera ke rumahmu.

b. Kalau Tante Sri memberi izin, aku akan segera ke rumahmu.

Verb *mengizinkan* in sentence (a) means giving permission, the same as in sentence (b), and this process is verbal-nominal incorporation. When viewed from the realization, this merger shows that the meaning of the verb "memberi" is realized in the suffix [-kan] and the noun becomes the core of the derived verb.

Moreover, Jehane (1996: 66-67) explained that in Indonesian there are 6 types of verbal incorporation processes. Jehane's cases of incorporation with verb deletion were: objective, instrumental, locative, fictitious, translative, and state incorporation.

III. THE METHOD OF THE RESEARCH

The methods used in this study are in the forms of data collection and data analysis methods. Kridalaksana (1988: 33) quoted Labov's opinion saying that in current linguistic research investigators obtain language data from text, elicitation, intuition, experiment, and observation.

3.1 Data Source

The data source of this research is a written source in the form of fiction obtained from a collection of folk tales 'Torsatorsa Hombung' or abbreviated as TTH.

3.2 Data Analysis

As Toba Batakese speakers, observation, free listening-speaking and listening-speaking techniques are used to determine the acceptability of a structure, and to capture the data related to this research, namely the use of the Toba Batakese incorporation forms. In addition, the data are analyzed by using sorting or splitting techniques. The researcher as a Toba Batakese native speaker also uses intuitive data that come from the researcher's own knowledge. At the data assessment stage, matching and sharing methods are used. The matching method used is based on the language referent itself, especially in terms of determining the equation of the incorporated cases. Furthermore, how the incorporation takes place is analyzed. The following sentence is a form of incorporation with deletion of verb in Toba Batakese. (1) Boru-boruna marbajunarara i anggiku. (The woman in red is my sister.) (2) Boru-boru namamakke bajunarara i anggiku. (The woman wearing the red shirt is my sister.) The verb 'marbaju' in Toba Batakese or berbaju in Indonesian in sentence (1) means mamakke baju in Toba Batakese or memakai baju in Indonesian as in sentence (2), and this process is a verbal-nominal incorporation process.

IV. RESEARCH RESULTS

4.1 Incorporation with Verb Deletion in Toba Batakese

4.1.1 Objective Incorporation

In this type of incorporation, the incorporating case is verbalized, and it replaces the verb position. The initial verb is eliminated.

Example:

- (a) Najolo, di Rura Silindung maringanan do sada raja nampuna goar Punsahang Mataniari Punsahang Mataji bulan. (Long time ago, in Rura Silindung, there lived a king who had the name Punsahang Mataniari Punsahang Mataji bulan. (THH: 13)
- (b) Najolo, di Rura Silindung maringanan do sada raja namargoar Punsahang Mataniari Punsahang Mataji bulan. (Long time ago, in Rura Silindung, there lived a king named Punsahang Mataniari Punsahang Mataji bulan. (THH: 13)

The verb 'namargoar' in Toba Batakese or 'bernama' in Indonesian in sentence (b) implies 'nampuna goar' in Toba Batakese or 'memiliki nama' in Indonesian

as in sentence (a), and this process is an objective incorporation process.

4.1.2 Instrumental Incorporation

In this incorporation type, the instrumental case undergoes the verbalization to replace the verb position, while the initial verb is eliminated.

Example:

- (a) Di sada tingki mangulahon gondang ma raja i tu angka pidong na adong di inganan i. (One day, the king conducted drumming for the birds in his place.) (THH: 25)
- (b) Di sada tingki margondang ma raja i tu angka pidong na adong di inganan i. (One day, the king was drumming for the birds in his place.) (THH: 25)

The verb 'margondang' in Toba Batakese or 'bergondang' in Indonesian in sentence (b) implies 'mangulahon gondang' in Toba Batakese or 'melaksanakan gendang' in Indonesian as in sentence (a), and this process is an instrumental incorporation.

4.1.3 Locative incorporation

In this type of incorporation, the locative case which has undergone verbalization replaces the position of the verb, while the initial verb is eliminated.

Example:

- (a) Di sada tingki, laho ma ibana masuk tuhuta sian hutana i. (At one time, he left to enter a village from his place.) (THH: 32)
- (b) Di sada tingki, laho ma ibana marhuta sian hutana i. (At one time, he left for villaging from his place.) (THH: 32)

The verb 'marhuta' in Toba Batakese or 'berdesa' in Indonesian in sentence (b) implies 'masuk tu huta' in Toba Batakese or 'masuk ke desa' in Indonesian as in sentence (a), and this is locative incorporation process.

4.1.4 Translative Incorporation

The translative case is a case that marks the meaning of change in noun or the like. For example metmet (small) gabe marmetmet (to become smaller or diminished). Translative incorporation occurs when the translative case is incorporated into the verb while the initial verb is eliminated.

For example:

- (a) Gabe tubu ma roha laho manggurithon deba sian torsa-torsa i muse tubu ku na gabe metmet on. (So, there arises the desire to inscribe some of the torsas again into this small book.) (THH: x)
- (b) Gabe tubu ma roha laho manggurithon deba sian torsa-torsa i muse tubu ku na marmetmet on. (So, a desire arises to inscribe some of the torsas again to this diminished book.) (THH: x)

The verb 'marmetmet' in Toba Batakese or 'mengecil' in Indonesian in sentence (b) contains the meaning of 'gabe metmet' in Toba Batakese or 'menjadi kecil' in Indonesian as in sentence (a), and this is a translative incorporation process.

4.1.5 State Incorporation

By state case we mean a case that states the situation of the objective and experiencer cases. State incorporation occurs when the case incorporates with the verb and replaces the position of the verbalized verb when the initial verb is eliminated.

Example:

1. (a) Sae gabe teme ma ibana tu anak na i alana malena. (So, he became angry with his child because of his hunger.) (THH: 84)
- (b) Sae paneme-nemeon ma ibana tu anak na i Alana malena. (So he was angry with his child because of his hunger.) (THH: 84)

The verb 'paneme-nemeon' in Toba Batakese or 'marah-marahlah' in Indonesian in sentence (b) contains the meaning 'gabe teme' in Toba Batakese or 'jadi marahlah' in Indonesian as in sentence (a), and it belongs to state incorporation process.

V. CONCLUSION

From the whole discussion of the Toba Batakese cases above, typologically the Toba Batakese language is not polysynthetic or incorporative, but it has incorporation forms. The Toba Batakese incorporation forms are apparently quite broad and varied and are almost the same as the Indonesian ones. They can also be applied clearly without changing the meaning of each incorporation. One of the incorporation forms or types is incorporation with verb deletion which occurs because one of the cases incorporates into a verb after verbalization; as a result, the initial verb is eliminated. The types of incorporation with verb deletion based on the incorporating cases are: objective, instrumental, locative, factual, translative, and state incorporation. The process of incorporation with verb deletion occurs because the case incorporates with verb and experiences absorption because its function is replaced by the incorporating case. The case is verbalized with a verb affix, then the incorporation process results in changes in syntactic valence and in syntactic construction.

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The Long-Term Effects of Rehabilitation Program for Children in Conflict with the Law

Elizabeth S. Manuel

Nueva Ecija University of Science and Technology, Philippines

elizandromanuel@yahoo.com

<https://orcid.org/0000-0002-0433-3780>

Abstract— This study determined the effectiveness of rehabilitation programs provided for in Republic Act 9344 for children in conflict with the law. Twenty one rehabilitated youth admitted from June to October 2018 participated in the study. All of them are permanent residents of Cabanatuan City, Central Luzon, Philippines.

Results showed that diversion program, vocational training, livelihood skills training, fun games and sports development were perceived to be more effective than other methods while cleanliness drives are effective as it is understood as a punishment rather than restorative. The effective program provided formal and non-formal education, better ways in dealing with one's emotions; explore one's strengths and weaknesses and economic empowerment. According to program implementers, challenges faced in the program were casework and limited financial assistance. Rehabilitated youth reported to have adapted a better perspective in life and are coping with problems well. Follow-up programs must be conducted to ensure the success of children in their community as well in school.

Keywords— Rehabilitation, rehabilitation program, children in conflict with the law, justice system, diversion program, vocational training, livelihood skills training, sports development, descriptive design, Philippines.

I. INTRODUCTION

Garrio (2017) stated that the criminal justice system in the Philippines – characterized by very poor and inadequate facilities, inhumane conditions, inefficient handling and resolution of cases, among others – has often failed for adult offenders and more so for children who have come into conflict with the law (CICL). These children, who are likely to have experienced abuse, abandon and neglect in their own homes and in their immediate environments, are now forced into harsh and dehumanizing situations within the adult criminal justice system that expose them to further abuse and tarnish any hope for them to be reintegrated into their families and communities and become responsible and productive citizens. According to the Juvenile Justice Study.com (2013), although several studies have been done on children's justice, most of these had very little quantitative data. Statistics usually focused on children who are in prisons, while other studies used secondary data. Some studies attempted to present the national situation, but fall short of providing an analysis of the different local contexts. Moreover, the perspectives of the children were seldom highlighted. While the direction of the recommendations arising from the studies seems clear in

terms of national policies, concrete recommendations that can be carried out at the local context were not clearly articulated. Given these, we decided to embark on the three studies precisely to inform the work that our partners are doing at the local level, where the impact on the lives of the children is more evident.

Addressing issues of children in conflict with the law requires a holistic and integrated approach. More and more, Children with conflict of the Law (CICL) are viewed with suspicion and as a threat, and delinquent children and youth are seen primarily as offenders who should be punished and not as children and youth who present clear needs and concerns. We need to correct this perspective and approach the issue with a clear rights perspective. Said (2010) concluded that children are arrested and detained by police, tried by magistrates, and sent to institutions, including prisons, under systems of justice which in many cases are set up for adults. Although there are explicit international guidelines on the proper administration of juvenile justice and on community-based conflict resolution and rehabilitation of child offenders, children's rights and special needs are being ignored. These children are alleged to have come into conflict with the law of the land;

however, no allowances are made for the fact that it is often the law that is in conflict with their survival behavior and the reality of their lives. According to Resource Centre (n.d.), large numbers of children in conflict with the law are socio-economic victims, denied their rights to education, health, shelter, care and protection. Many of them have had little or no access to education; many are working children. Some children have left their homes and taken to the streets to escape from violence and abuse at the hands of their families. Some are forced to make a living on the streets, in order to survive. Others have been abandoned by their families and left to fend for themselves and sometimes for younger siblings. These children, who are abandoned and destitute, are also at high risk of sexual exploitation, trafficking and becoming involved in substance abuse and the drug trade through peer influence or the influence of adult criminals. For children in conflict with the law, the processes of arrest, trial and custody destroy their childhood as a result of being denied their right to, for example, family life, education, care, protection and play. Many of them have little chance of rehabilitation and reintegration into society: discrimination against children who have been in conflict with the law, together with deprivation and poverty, limit their opportunities for developing into active and contributing adult citizens (Parven 2011).

To ensure that children who have been marked as at risk of accessing the community's juvenile justice system and children in trouble with the law who have been removed or seek a diversion to custody from criminal justice officials provide the necessary legal assistance, community-based preventive and recovery programs, including appropriate social support services and life skill and education, to help them avoid criminal activities in the future. To ensure that juveniles in custody, receive adequate life skills, civil or justice education, legal therapy and pre-release and post-release social support programs so that they have the necessary skills to return effectively into the society and are protected from re-offending. Creating civic support for children at risk and children in connection with the law by creating resources for municipal authorities and educating parents, teenagers and other community members on the rights and laws of children, juvenile justice and prevention of crime. To provide access to free legal care and advocacy programs for minors in trouble with the law and to their service providers for free legal advice (Hong Kun and Sopath, n.d.)

In view of the references cited above, this study aimed to determine the effectiveness of rehabilitation programs and

their effects on rehabilitated Children in conflict with the Law. It sought to answer the following: 1. how may the respondents' profile be described in terms of 1.1. Age; 1.2. gender; and 1.3. Programs that have been undergone; 2. Are Rehabilitation programs effective in rehabilitating Children in Conflict with the Law?; 3. How may Diversion and Intervention programs affect the respondents in terms of 3.1. Emotional; and 3.2. Psycho-social.

II. METHODOLOGY

The researchers employed a descriptive survey method validated by a quantitative method in the form of a questionnaire. Descriptive research is conclusive in nature, as opposed to exploratory. This means that descriptive research gathers quantifiable information that can be used for statistical inference on your target audience through data analysis. As a consequence, this type of research takes the form of closed-ended, which limits its ability to provide unique insights (Penwardern, 2014). According to Kumar (2014), as cited by Subia, et.al. (2019) and Jocson, et.al.(2019), “descriptive research systematically describes a situation, problem, phenomenon, service or program, attitude toward an issue or simply, it provides information on a subject”. The research was conducted in different barangay in Cabanatuan City, Nueva Ecija, Philippines. The respondents of the study who were chosen purposively (Subia, 2018) were the rehabilitated children in conflict with the law and who finished and undergone the rehabilitation programs implemented on them such as; diversion and intervention.

III. RESULTS AND DISCUSSION

1. Profile of the Rehabilitated Respondents'

1.1 Age

Table 1.1 Age of Respondents

Age	Frequency	Percentage
9-12	1	4.76
13-15	8	38.1
16-18	12	57.14
Total	21	100

Table 1.1 shows the ages of the respondents. There is a total of 21 respondents, 1 of 21 respondents has the age of 9 to 12 that comprises 4.76 percent of the population, 8 respondents have age ranging from 13 to 15 that comprises 38.1 percent of the total population, 12 respondents have the age of 16 to 18 that comprises 57.14 percent of total population.

1.2. Gender of Respondents

Table 1.2 Gender of Respondents

Gender	Frequency	%
Male	18	85.71
Female	3	14.29
Total	21	100

Table 1.2 shows the gender of respondents. Eighteen (18) out of 21 are male which comprises 85.71% of the total population, while 3 out of 21 respondents are girls which comprise 14.29% of the total population.

1.3 Programs that have been undergone

Table 1.3 Programs

Program	Frequency	Percentage
Intervention	17	80.95
Diversion	4	19.05
Total	21	100

Table 1.3 shows the Programs that the respondents have undergone. 17 out of 21 respondents undergo Intervention Program which comprises 80.95% of the total population, while 4 respondents undergo Diversion Program which comprises 19.05% of the total population.

2. Effectiveness of Diversion programs

Table 2.1 Effectiveness of Diversion

Activities under the Diversion Program	Weighted Mean	Verbal Interpretation
Case Monitoring -a person or piece of equipment that warns, checks, control or keeps a continues record of something.	4.5	Very Effective
Follow up and continuous counseling - to help children to resolve the social or personal problem.	4.5	Very Effective
Peers Education - is the teaching or sharing of health information, values and behavior in educating others who may share similar social backgrounds or life experiences.	4.0	Effective

Values Formatting - A personal value is absolute or relative and ethical value, the assumption of which can be the basis for ethical action	4.5	Very Effective
Formal education assistance - the process of receiving or giving systematic instruction, especially at a school or university and the provision of money, resources, or information to help someone.	4.5	Very Effective
Cleanliness drives - the children that always clean in personal appearance.	4.0	Effective
Community service activities - voluntary work intended to help people in a particular area.	4.0	Effective
Sport development activities - This is to work with the community groups and individuals to increase particularly in sport and physical activity of all kinds.	4.75	Very effective
Fun and Games - amusing and enjoyable activities.	4.75	Very Effective
Vocational training - children that attend industry courses at the industry training center to develop complementary practical skills relating to the occupation at hand.	4.75	Very Effective
Livelihood skills development - refers to their means of securing the basic necessities food water shelter and clothing of life.	4.75	Very Effective
AVERAGE WEIGHTED MEAN	4.45	Very Effective

Table 2.1 shows the ratings of the effectiveness of the Diversion Program as perceived by the respondents. As presented in the table Sports development, Vocational Training, livelihood Skills Development, and Fun and Games got the highest mean among the items with 4.75 which is verbally interpreted as Very Effective. On the other hand, Peer Education, and Cleanliness Drives got the

lowest mean with 4.00 which is verbally interpreted as Effective.

As data shows, this implies that Sports Development, Vocational Training, Livelihood Training, and Fun and Games are the most effective activities under the Diversion Program. According to Jeremy Horner of UNICEF, Korea, Sports Development is a process of enlarging people's choices and increasing the opportunities available to all members of society. According to Tool Kit Sport for Development website (n.d), based on the principles of inclusion, equity and sustainability, the emphasis is on the importance of increasing opportunities for the current generation as well as generations to come. Tool Kit Sport for Development website (n.d), further stated that the basic human capabilities that are necessary for this are to "lead long and healthy lives, to be knowledgeable, to have access to the resources needed for a decent standard of living and to be able to participate in the life of the community". According to DSWD, this may be helpful, because it increases the participation of a child in the community; it may develop his or her patience, sportsmanship and discipline which is why it plays an important role in rehabilitating CICL. As defined by Celia V. Sanidad-Leones (2006), Vocational training is a process where children attend industry courses at the industry training center to develop complementary practical skills relating to the occupation at hand. While Livelihood skills development refers to their means of securing the basic necessities food water shelter and clothing of life. According to DSWD, these activities would be helpful to children; it can teach them how to provide their needs on their own good way, these activities also provide capital assistance to the child and their families to start an income-producing activity. And also according to them when a child and their family know how to earn money, there is a big possibility that their children will not return to committing another crime. As presented in the table the average weighted mean of Effectiveness of the Diversion Program is 4.45 which verbally interpreted as Very Effective.

2.2 Effects of the Diversion Program

Table 2.2 as to psycho-social aspect shows the different effects of Diversion program, as presented on the Table "Able to educate oneself by any means either non-formal or formal education provided on rehabilitation programs", got the highest mean with 4.75 which verbally interpreted as Always, on the other hand, Able to produce income on your

own good way" got the lowest mean 3.75 which verbally interpreted Very often. The Average Mean of Effects of Diversion Program is 4.36 which verbally interpreted as Always. According to DSWD, there are Education programs implemented and attached to rehabilitation programs. These programs aid CICL to educate themselves as they return to the community and continue their lives. We are all aware that most of CICL are out of school youth. The rationale of these Educational programs is to prevent these children from committing crimes, if they can finish their studies or they just finish at least High School Level they can find a more decent job.

Table 2.2 Psycho-Social Aspect

Effects	Weighted Mean	Verbal Interpretation
Able to produce income on your own good way.	3.75	Very Often
Able to enhance yourself in terms of cultural activities such as art and music etc.	4.00	Very Often
Attending church, biblestudies and other religious activities.	4.50	Always
Able to educate yourself by any means either non-formal or formal education provided on rehabilitation programs.	4.75	Always
Active participation in community services and other activities that can improve your well-being.	4.25	Always
Being friendly to other people and sensitive to other's feelings.	4.50	Always
Obeying and respecting your parents.	4.50	Always
Seeking guidance and advice when you have personal problems.	4.50	Always
Refraining from doing illegal acts.	4.50	Always
Average Weighted Mean	4.36	Always

Table 2.3 shows the effects of the Diversion Program in the Emotional Aspect of the respondents. Able to manage

yourself especially when facing traumatic experiences got the highest mean of 4.5 which verbally interpreted as Always. On the other hand Able to manage their emotions, not always hot-headed, short temper and moody, Able to identify personal interest and needs got the lowest mean of 4.25 which verbally interpreted as Always. The average weighted mean is 4.33 which verbally interpreted as Always.

Table 2.3 Emotional Aspect

Emotional Aspect	Weighted Mean	Verbal Interpretation
Able to manage your emotions, not always hot-headed and short temper and moody.	4.25	Always
Able to manage yourself especially when facing traumatic experiences.	4.50	Always
Able to identify personal interests and needs.	4.25	Always
Average Weighted Mean	4.33	Always

3. Effectiveness of the Intervention Program

Table 3.1 Intervention Activities

Intervention Activities	Weighted Mean	Verbal Interpretation
Casework/ group work services- treatment and rehabilitation of children who undergo traumatic experiences that can affect their growth and development.	4.70	Very Effective
Education/ Services- provide opportunities for the continuing education of children by formal and non-formal education.	2.76	Slightly Effective
Spiritual/ Religious Activities- attendance at church, bible studies and fellowships.	4.00	Effective
Provision of limited financial assistance- aim to meet needs for food, clothing, footwear, assistance, etc.	2.58	Not Effective
Recreational, Sports and	4.52	Effective

other socio-cultural activities- aims to encourage and participate on the basis of their interests and needs.		
Functional Literacy- provides alternative education and cultural activities.	3.41	Effective
Medical Services- a form of referral for medico-legal examination, hospitalization and medical treatment.	3.35	Slightly Effective
Livelihood Services- provisions of skills training and a grant of capital assistance to enable the child to engage in income-producing activities.	3.05	Slightly Effective
Average Weighted mean	3.55	Effective

Table 3.1 shows the effectiveness of different activities under the Intervention program. As presented in the table, Casework services got the highest mean with 4.70 which verbally interpreted as Very Effective, on the other hand, Provision of Limited Financial Assistance got the lowest mean with 2.58 which verbally interpreted as Not Effective. According to DSWD traumatic experiences have a great impact on the development of a child. Traumatic experiences can lead to Phobias, Fear, Anxiety or worse Aggression that can lead to the commission of crimes. Casework Services is an activity that undergone by the child who has traumatic experiences, this activity got the highest mean and can be considered as the most effective activity under the Intervention Program. This activity helps children to forget their traumatic experiences and can lead to better development of their personality and behavior. The Average Weighted mean of the Effectiveness of the Intervention Program is 3.55 which verbally interpreted as Effective.

Effects of Intervention Program

Table 3.2 shows the different effects of Intervention programs. As presented on the table Refraining from doing illegal acts got the highest mean with 4.35 which verbally interpreted as Always, on the other hand, "Able to produce income on your own good way" got the lowest mean with 3.23 which verbally interpreted as Often. The average weighted mean is 3.72 which is verbally interpreted as Very Often

Table 3.2 Psycho-Social Aspect

Effects	Weighted mean	Verbal Interpretation
Able to produce income on your own good way.	3.23	Often
Able to enhance yourself in terms of cultural activities such as art and music etc.	3.53	Very Often
Attending church, bible studies and other religious activities.	3.29	Often
Able to educate yourself by any means either non-formal or formal education provided on rehabilitation programs.	3.53	Very Often
Active participation in community services and other activities that can improve your well-being.	3.47	Very Often
Being friendly to other people and sensitive to other's feelings.	4.17	Very Often
Obedying and respecting your parents.	4.23	Always
Seeking guidance and advice when you have personal problems.	3.65	Very Often
Refraining from doing illegal acts.	4.35	Always
Average Weighted Mean	3.72	Very Often

Table 3.3 shows the effects of the Intervention Program in the Emotional Aspects of the respondents. Able to identify personal interests and needs got the highest mean of 4.11 which verbally interpreted as Always. On the other hand, Able to manage oneself especially when facing traumatic experiences got the lowest mean which verbally interpreted as Very Often. The average weighted mean is 3.78 which verbally interpreted as Very Often.

Table 3.3. Emotional Aspect

Emotional Aspect	Weighted Mean	Verbal Interpretation
Able to manage your emotions, not always hot-headed and short temper and moody.	3.70	Very Often
Able to manage yourself especially when facing	3.53	Very Often

traumatic experiences.		
Able to identify personal interests and needs.	4.11	Very Often
Average Weighted Mean	3.78	Very Often

IV. CONCLUSIONS AND RECOMMENDATIONS

Based on the findings, the following conclusions were drawn: There are total of 21 respondents, 1 of 21 respondents have age ranging from of 9-12 that comprises 4.76 percent of the population, 8 respondents have the age of 13 to 15 that comprises 38.1 percent of the total population, 12 respondents have the age of 16-18 that comprises 57.14 percent of total population. Most of the respondents are males which comprise 85.71 percent of the total population, while the females comprise 14.29 percent of the total population. Most of the respondents have undergone an Intervention Program which comprises 80.95 percent of the total population, while the rest of the respondents undergo Diversion Program which comprises 19.05 percent of the total population. The rehabilitation programs implemented to the respondents were described as effective, it is clearly stated based on the effects that more often or mostly more often observable to the children undergo a rehabilitation program. Rehabilitation programs have a positive effect on children's emotional aspects because based on the data they able to make the right decision despite the traumatic incidents happened to them, it is observable on how they enable find their personal interest, able to manage their emotions and not being short temper. Psycho-social well-being of rehabilitated children improved, it is observable when they participated in community activities, always obeying their parents and instead of seeking guidance to their peers, and they seek the advice of their parents. Therefore, the rehabilitation being implemented is effective. It is based on the result of the effects and the positive transformations experienced by the children.

In the light of the findings, conclusions and limitations of the study, the following are highly recommended: Future researchers may extend the scope of the study, aside from the Effects of Rehabilitation Program to Life of rehabilitated CICL after undergone Rehabilitation Programs and increase the number of respondents of the study for more accurate result and to make accurate decisions given available information (Subia, 2018). Conduct of Barangay visit and face to face interviews with the respondents is also

encouraged. Future studies may devise a qualitative study in the form of an Interview for a better understanding of the results.

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The complexity of cultural outcomes as Indonesian language teaching material for foreign speakers (BIPA)

Gustia Haryati, Andayani, Atikah Anindyarin

Universitas Sebelas Maret, Surakarta, Indonesia

Abstract— Culture plays an important role in language learning with the aim of promoting communication skills for foreign students. Language is also a set of spoken voices which are arbitrators and must be meaningful. The main function of language is as a tool and communication tool. As for language learning the role of the instructor is needed because professional instructors in language and culture support literacy, so students want to have literacy and cross-cultural skills. Thus, cross-cultural understanding is also needed to be a supporting component in the language learning process of a country, without knowing the culture in the local area, foreign students will have difficulty in socializing with the local community. In the process of communicating the use of individual languages is always associated with language, language users and language use. This research was written with the aim of describing the cultural results contained in Indonesian textbooks for foreign speakers. This research was written with the aim of describing the cultural results contained in the textbook. The level of the textbook analyzed was my best friend's level A1, A2, B1, and B2. The research method used in conducting research is a qualitative descriptive research method. Based on the results of the study, found several cultural results at each level or level. The results of this study are: livelihood (MH) 37.5%, life equipment and technology (PH) 6.25%, arts (K) 31.25%, knowledge systems (SP) 6.25%, religion (R) 6.25% and language (B) 12.5%.

Keywords— Teaching material, the complexity of cultural outcomes, BIPA, Indonesian Friends.

I. INTRODUCTION

Learning an important aspect of understanding languages. Language and culture are two interrelated aspects. The Indonesian nation is rich in culture where each region/region has a unique and diverse culture. With the times, the Indonesian language is not only taught by native speakers, but the BIPA program has begun to develop internationally. In communicating with the community, good language acquisition is a supporting factor [1]. The language also has a role to link one idea with another idea, one distance from another distance and one interest with the interests of others. It can be imagined/felt, Indonesian is used as a unifier between regions in Indonesia. The diversity of regional languages in each region requires a means of mediation so that it is accepted by other communities [2].

Studying culture is the same as exploring how cultural meanings are symbolic in language as a sign system. Indonesian as a medium for developing culture, knowledge, and technology [3]. Previous research findings explain that cultural content integration (CCI) is very important in learning languages such as Spanish because of high equity-based trust. And become one of the ways

to promote cultural pluralism, cultural pride and to attract students' interests. This is an opportunity for students to make conceptual connections and improve learning [4]. Thus, CCI plays a very important role in the success of student learning. As in previous studies explained that cultural factors can influence student behavior and attitudes. Therefore, culture is the main requirement for planning specific actions to improve student learning success [5].

In addition, understanding cultural elements in society is an important factor in learning the language of a country. For example, foreign students come to Indonesia to learn Indonesian [6]. Thus, foreign students before coming to Indonesia have a basic knowledge of cultural understanding found in Indonesia. Therefore the context of BIPA learning, cultural aspects must be systematically integrated with language learning, so that foreign students / foreign speakers easily learn and appreciate the behavior and values of the prevailing social culture in the local area [7].

Through BIPA learning, it functions as a media to inform Indonesian culture to foreign speakers, because it uses the Indonesian language which means to express the

cultural values of Indonesian people. Therefore, supporting factors for the success of BIPA learning will not be optimal if they do not include the socio-cultural aspects prevailing in society [8]. The supporting factors that influence the learning outcomes of foreign students, including initial knowledge, prospects, and learning behavior. Previous knowledge is one of the positive energies that build an impression on foreign students so that it encourages foreign students to have learning prospects. The findings from previous studies state that investigating the effects of intrinsic motivation and prior knowledge, students on Chinese learning achievement indicate that previous students' intrinsic knowledge and motivation influence student achievement in learning Chinese [9].

Foreign students studying in Indonesia have different cultural backgrounds and the purpose of learning Indonesian is also different. Therefore, the teaching of foreign students also has a difference with the teaching of native students / native speakers in the local area. Therefore BIPA instructors must look at the first language background (B1) of each student [10].

So that, in BIPA learning teachers should consider concepts, experiences and learning readiness that is oriented towards student learning. This is needed to regulate the environment, both social and psychological environments, diagnosis of learning needs, careful planning, clear learning goals, and careful planning [11]. As for this study, the levels used as research samples are books "Indonesia Sahabatku" level A1, A2, B1, and B2.

II. REVIEW OF LITERATURE

In creating effective programs to build participant language skills and intercultural abilities, program developers strive to implement five principles of intercultural language learning: active construction; making connections; interaction; reflection; And Responsibility [12]. Underlying these principles are sociocultural social constructivist learning theories that place importance on the background and experience of learners, social participation, use of mediation tools (tools and technology) and the position of students in the 'community of practice' [13].

The idea of facilitating participants to form a community of practice (COP) is important to the program. COP is defined as a group of people who learn through active participation in shared social practices around shared goals. For example in music games like Gamelan [14].

The main dimensions of the COP are: 1) mutual involvement-how members interact, contribute and

connect; 2) joint ventures - how they negotiate the goals of their union, mutually support and share responsibility; and 3) shared repertoire - how they develop communal resources and shared language, history, and identity or sense of belonging [15].

The social learning that takes place in COPS has five levels that make up the 'value creation' cycle: direct value (direct benefit member experience); potential value (knowledge capital built for potential future use); applied value (how learning is applied in practice in certain situations); realized values (members' perceptions of how successfully students can apply their knowledge capital to their practice); and reframe / transformative values (reframe strategies, goals, and values to meet the new definition of success) [16].

III. RESULTS AND DISCUSSION

The results of the study in the Indonesian Sahabatku book on the complexity of cultural outcomes are as follows: The results of the study are in table 1: The Complexity of Cultural Results in the BIPA textbook "Indonesia Sahabatku"

Table 1. Percentage of Complexity of Cultural Results in Textbooks "Indonesia Sahabatku"

No.	Kompleksitas Hasil Budaya	Jumlah	Presentasi
1.	Livelihood (MH)	12	37.5 %
2.	Life equipment and technology (PH)	2	6.25%
3.	Art (K)	10	31.25%
4.	Knowledge System (SP)	2	6.25%
5.	Religion (R)	2	6.25%
6	Language (B)	4	12.5%
Total		32	100%

The results of the above study indicate that there is a complexity of cultural outcomes in the BIPA textbook. The culture taught to foreign students is a culture that is found in Indonesia globally. The complexity of cultural products is divided into 6 parts namely: 1. Language (B); 2. Knowledge System (S.P); 3. Living Equipment & Technology (PH); 4. Livelihoods (MP); 5. Religion (R) and 6. Art (K). From the six sub-forms of culture the complexity of cultural products, it can be explained about the data related to the complexity of cultural results in the BIPA textbook "My Friends of Indonesia" contained in the description below:

1. The Complexity of Cultural Products in the form of Language

The complexity of cultural outcomes in the form of language shows some of the findings of the data in the textbook "*Indonesian Sahabatku*". The data findings are in the form of language culture results presented in spoken language. There is some data that is authentic evidence in the textbook "*Indonesian Sahabatku*". The data found is not dominant and not much related to cultural outcomes in the form of language. The findings are in the form of data. The first data is the existence of the name "*Say hello (Tegur Sapa)*" in Indonesian society. Reprimand greetings become Indonesian culture that respects fellow human beings. Consider the data quote that represents a number of data contained in the book "*Indonesian Sahabatku*":

"Say hello (Tegur Sapa)

Indonesia is rich in regional culture. One community that is thick in culture is the Sundanese people, especially those in the village".

The quote above shows that the habits of Indonesian people when meeting with friends, friends, work relatives, and new people, always greet that person. This shows, that Indonesians are smiling and friendly to everyone. For example, when meeting on the streets, markets and tourist attractions, greet each other when they see people they know and when they meet people they don't know, only their lips smile. As for the other data as follows:

"In Javanese culture, the term Priyayi or blue blood is a social class that refers to the aristocratic class".

From the quote above, showing the name "Priyayi" is a Javanese term for social class in the aristocratic class. For example, the highest class in society as owned by the royal family. Next, the third data as follows:

"Merantau Culture

The culture of wandering is one of the habits of Indonesian people, especially in the Batak people"

The quote above shows that in Indonesia the term wandering is that Indonesian people go to a place that is not their native land. Where migrants become Indonesian culture that serves to earn a living, knowledge and so forth for the sake of living life or seeking experience.

2. The Complexity of Cultural Results in the Form of Knowledge Systems

Cultural products in the form of a knowledge system cannot be separated from objects that become tangible manifestations and authentic evidence of the life

and development of a knowledge system in society. The creation of an object that is real and can be seen and even enjoyed and utilized by humans requires something called a knowledge system.

The textbook "*Indonesian Sahabatku*" in which data shows how the knowledge system is owned and controlled by the community or reflected in the material. The cultural products contained in the textbook "*Indonesian Sahabatku*" are representations of cultural products. These cultural products are the result of the knowledge system that is owned and the technique of how the objects are created. The form or result of the culture in the form of the complexity of the knowledge system in the textbook "*Indonesian Sahabatku*" which is in the form of a knowledge system in creating diverse forms of food.

The knowledge system in creating food is described in the textbook "*My Friends of Indonesia*" through traditional medicine when catching a cold with "scraping". The quotations contained in the textbook "*My Friends of Indonesia*" as follows:

"Scraping (Kerokan) is the act of bending your back so that the condition of pain or discomfort is reduced"

The quote above shows that in the textbook "*Indonesian Sahabatku*" introduces how to deal with cold symptoms. The kerokan culture has been famous since the Kingdom of Zama first. This therapy is very popular and popular among the people of Indonesia. The results are effective and the costs incurred are very cheap to cure colds. By using a coin and a coin that serves to attract evil spirits that make sick sufferers out. The redder and darker that means the more severe colds. The other quotations contained in the textbook "*Indonesian Sahabatku*" are as follows:

"Weaving is the proud cultural heritage of Indonesians"

The above quotation shows that in the textbook "*Indonesian Sahabatku*" introduces the way of Indonesian culture, namely weaving. Where weaving has been famous since ancient times and is still developing today. Weaving is the result of human crafts made from yarn, wood fiber, cotton, silk and so forth. This weaving is also related to culture, beliefs, environment, and knowledge in Indonesia. Good quality weaving depends on the basic ingredients used.

3. The Complexity of Cultural Products in the Form of Living Equipment and Technology Systems

The complexity of cultural products in the form of living equipment and technology systems is also reflected in the textbook "*My Friends of Indonesia*". Specifically in this study found 2 data that represent the concept. Cultural

products or objects of human work related to equipment and technology in the book "My Friends of Indonesia" are described through the following description:

The first data finding is the complexity of cultural outcomes in the form of transportation tools. Indonesian people, especially in Java, use tricycles as a mode of transportation. Pedicab is three-wheeled transportation. This object is one form of a product of the work of the community that shows mastery of living equipment systems and technology. The following excerpts found in the textbook "My Friends of Indonesia" as a means of transportation for the people of Indonesia:

"In several cities in Indonesia, means of transportation the tricycle is called a rickshaw. Becak is pedaled by a driver"

The above quotation shows that in the textbook "My Friends of Indonesia" introduces a classic and non-polluting means of transportation in Indonesia, "Becak". The pedicab has two versions, the first time in Indonesia there is a wooden pedicab using a bicycle with human or manual propulsion. Whereas the second is a motorized becak or engine rickshaw that uses a motorcycle as a mover. When you go to the cities of Yogyakarta and Surakarta, you can find both types of pedicabs. The other quotations are as follows:

"Introducing cooking and eating plates such as plates, forks, spoons, knives, gas stoves, electric stoves, refrigerators, irons, vacuum cleaners, air conditioners, brooms, buckets, mops, pans, pans, pots"

The above quotation shows that in the textbook "My Friends of Indonesia" introduces household appliances as a cultural product in the form of living equipment and technology systems also appear on so-called objects. Cookware and food that is used in cooking food and at mealtimes. As well as equipment in cleaning the house, there are vacuum cleaners, air conditioners, brooms, buckets, mops. While cooking equipment such as pans, pans, knives and gas stoves. Next, the last cutlery such as plates, forks, and spoons.

4. The complexity of Cultural Products in the Form of Livelihoods

The complexity of cultural outcomes in the form of a livelihood system is also evident in the textbook "My Friends of Indonesia". Analysis of the existence of the complexity of cultural outcomes in the form of livelihood systems of life focused on objects used in certain fields of work.

The first data shows the complexity of cultural outcomes in the form of food-related to livelihoods in the

form of trade. The tool used in trading is a cart. The quote is as follows.

*"Typical Food of West Java Cimol
This is Kania's favorite food. This food is called Cimol. Cimol from West Java. Typical West Java Food Cimol This is Kania's favorite food. This food is called Cimol. Cimol from West Java"*

The quote above shows that in the textbook "Friends of Indonesia" introduces the traditional meal of West Java, Cimol. Where Cimol is a snack for teenagers who are round and the basic ingredients are starch. Cimol is usually sold on the roadside at an affordable price. The tools used in selling Cimol are with a cart and a pan and so forth. The next quote is as follows:

*"Indonesian Batik Craftsmen
Indonesia is a country that produces a lot of crafts. Someone who works to make crafts is called a craftsman"*

The quotation above shows that in the textbook "Indonesian Sahabatku" introduces the livelihood system through the work of traders. In the textbook, the batik craftsman profession has long been developing in Indonesia. Indonesia is a country rich in Batiks such as in Yogyakarta, Bekalongan, and Solo. With the existence of batik craftsmen, one opened up jobs in ancient times. The process of making batik selects dyes originating from native plants in Indonesia that are made by yourself such as from the noni tree and soda from soda ash, while the salt is made from mud.

5. The Complexity of Cultural Results in the Form of Religion

The complexity of cultural outcomes in the form of religious systems is also found in the textbook "My Friends of Indonesia". Analysis of cultural outcomes in the form of religious systems will be focused on the existence of objects or facilities in the religious field.

Data obtained in the textbook "My Friends of Indonesia" in the form of objects and facilities in the religious field. The first data is in the form of Balinese offerings that are used to find blessings from the ancestors who have been trusted. The quote is as follows:

*"Offering of Bali
In Indonesia, it is very closely related to traditional elements that still smell mystical.
Offerings are still often used in coastal areas that are considered sacred "*

The quote above explains that the Balinese are still thick with their culture. Like offerings or offerings is a form of gratitude and offerings to seek blessings from ancestors who used to believe in religious thought. The offerings have a very sacred value to the views of the

local community. As for the place where the ritual is performed, for example, a sacred place and has a high magical value. The following excerpts are as follows:

“On the coast of Pelabuhan Ratu, Sukabumi traditional ceremonies are carried out by giving offerings to the middle of the sea in the form of fish seeds, shrimp seeds, and turtle children”

The quote above explains that the Sukabumi area on the coast of the queen port still makes offerings to the sea. The tradition is carried out by fishermen who have gone downhill since ancient times and until now. These offerings are often known as traditional food anchor ceremonies to pay homage to a princess named Nyi Putri Mayangsagara for her concern for the welfare of fishermen. Formerly the offerings used were buffalo head/goat but now replaced by sprinkling fish seeds, shrimp seedlings (shrimp seedlings) and hatchlings (turtle children) into the middle of the Port ofatu Bay.

6. The Complexity of Cultural Results in the Form of Art

The complexity of cultural products in the form of art is also found in the textbook "My Friends of Indonesia". Data on the findings of the complexity of cultural products in the form of art in the form of tools and forms of art and some dance names. Cultural products in the form of the art form are stilt houses, where stilt houses are traditional houses in Indonesia. The results of culture in the form of dances such as candle dances, Jaipong dance and so on. While the results of other forms of cultural art that is folklore such as Sangguniang. The quote is as follows:

“Rumah Panggung

Let me introduce myself, I'm Kiki Adiyati. I live with my family in Dago, Bandung, Indonesia. My house is a stilt house. This is a traditional Indonesian house”

The quotation above shows that in the past, houses on stilts were houses in Indonesia. But now, homes in Indonesia have many forms of modern homes. Stilt houses are basically made of wood. In the past, each room on stilts had different functions, for example, the Jambi stilt house, the first room named *Jogan*, which served as a resting place for family members and as a place to store water. The second room is the front porch that serves to receive male guests. The third room is the inner porch that functions as a boy's bed. The fourth room is a transverse *amben* that functions as a bridal chamber. The fifth room is the back porch as a sleeping room for unmarried girls. The sixth room is used to receive female guests. The seventh room is the fierce space that is used as well as the

place to store water. eighth in the kitchen used for cooking. Jambi stilt houses are one of Indonesia's cultures. Then another quote is as follows:

“Saman dance

Saman dance is a traditional dance from Aceh”

In the above quote in the textbook "My Friends of Indonesia" introduces art or culture found in Indonesia, namely the Saman dance originating from Aceh. Saman dance is one of the media for the achievement of messages/da'wah that reflects education, religion, manners, heroism, cohesiveness, and togetherness. Before the saman dance began as a preamble or opening, a clever old man or traditional leader appeared to represent the local community (*keketar*) or useful advice to the players and the audience. The song and poetry of its disclosure together and continuously, the cast consists of men who are still young by wearing traditional clothing. The dance presentation can also be staged, competed between guest groups and group groups (two groups). Assessment is focused on the ability of each group to follow the movements, dance and song (poetry) presented by the opposing party. Next quote about art in Indonesia as follows:

“Jaipong is a typical Sundanese dance whose movements are very dynamic, spontaneous, full of improvisation, and easily accepted by people from all walks of life. These dance movements are based on the music of Ketuk Tilu and the Pencak Silat (Sundanese martial arts) movement”

The quote is contained in the textbook "Indonesian Sahabatku" which introduces cultural results in Indonesia one of which is a Jaipong dance originating from West Java. The Jaipong dance is an amalgamation of several traditional arts such as *Wayang Golek*, *Pencak Silat* and *Tap Tilu*. The accompanying music for the Jaipong dance performance uses musical instruments such as *Degung*, *Gendang*, *Gong*, and other musical instruments. *Jaipong* dance is very popular in Bandung, West Java. Even though in Indonesia a lot of modern entertainment is present, traditional art, namely the Jaipong dance, is still in demand and is an interesting entertainment for the people. Therefore, the Jaipong dance became one of the icons to promote regional wealth, especially Bandung. In Bandung, the Jaipong dance is increasingly becoming a fan or spectator of the dance performance. Next quote about art in Indonesia as follows:

“Lilin Dance is a traditional dance from West Sumatra. In this dance, dancers use candles placed on a small plate in his hand”

In the quote above the cultural results contained in the textbook, "*Indonesian Sahabatku*" explains that the Lilin dance is a traditional dance originating from West Sumatra. The dance of the candle is played by the dancers by using a small plate with a candle burning on it as an attribute of dancing. The candle dance is played by a group of dancers with attractive movements and in rhythm with the music that accompanies it. Candle Dance is one of the famous dances in Indonesia and has become one of the icons of traditional dances in West Sumatra, especially the Minangkabau community. In addition, Lilin dance has a function that was original as a custom event, namely as a ceremony of gratitude to God for the results and achievements obtained by the community. But nowadays, the Lilin dance is not only displayed for traditional events, but rather as art and entertainment.

"Panjat Pinang

Rock climbing is a type of competitive game which is usually held at the Indonesian Independence Day celebrations"

In the quote above there are cultural results in the form of traditional games contained in the textbook "*Indonesian Sahabatku*". Panjat Pinang is one of the popular traditional competitions on Indonesia's Independence Day celebrations. The method of the game is a tall areca palm tree and the trunk is covered with lubricant, and prepared by the competition committee. In the tree section, various attractive prizes are prepared. The participants competed to get the prizes by climbing the areca palm tree trunks.

IV. CONCLUSION

Based on the results of research on the complexity of cultural results in the textbook "*Indonesian friends*". consists of the complexity of cultural outcomes such as livelihood (MH) 37.5%, equipment and life technology (PH) 6.25%, arts (K) 31.25%, knowledge systems (SP) 6.25%, religion (R) 6.25% and language (B) 12.5%. Thus, the most prominent results in the textbook "*My Friends of Indonesia* are livelihoods and arts. So, from these results that the role of culture in BIPA learning is very important. One reason foreign students learn Indonesian is because of the diversity of cultures found in Indonesia.

Through the complexity of cultural outcomes as teaching, the material is already supporting and in accordance with student needs. The complexity of this study also illustrates that physical culture is a form of human work. These cultural products include universal culture as stated above. The results of these cultures

indicate the existence of various kinds of physical objects or that appears to be man-made.

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Strategies of Onion Farmers in dealing with the Effects of Army worms in their Crops

Denisse Kim Donato Arahan, Rollyn Joy Sebastian Bayudan·Rinah Mae Elaveña Dela Peña, Maria Camille de Lara Lopez, Felipe Balaria

Abstract— This study aimed to describe the strategies of farmers in dealing with the effects of the infestation of armyworms in their onions. It is visibly shown that when the time armyworm has started infesting the crop there's a drastic decreased in production and causing the declined of onion bags harvested. Farmers harvested only 15 bags of red onion bulbs, after planting a can of seeds that should have produced at least 50 "buriki" bags. The years 2014 and 2015 were not affected by armyworm however; there are typhoons that hit some areas in Nueva Ecija which also cause to decline the onion production. The farmers experienced a great amount of loss during armyworm infestation and cost them to lose trillions of pesos it also doubled the cost of the farmer's inputs. According to the farmers interviewed, during the normal condition, they only spend money ranging from 80,000 to 100,000 worth of inputs per hectare. Spraying of pesticides during the armyworm infestation is the most commonly used method with 305 out of 310 respondents using this method. Field monitoring and some form of scouting were also used to check the types and densities of pests present. The use of pesticides is the major solution when it comes to armyworm infestation this is basically because most of the farmers use the type of pest management method that is easy to use such as pesticides. The importance of pest control management during the attack of armyworm is necessary. However, the use of pesticide and other chemical use needs to be very carefully considered since armyworm caterpillars hide deep in the crop foliage and it is difficult to control, also such pesticides can harm natural enemies and farmers' health. This study hopes that the farmer may be able to reduce the occurrence of pests and diseases by using a more applicable Pest Management control method and thus raise production levels, lessen production cost and maximize profits.

Keywords— armyworm infestation, farmers, onion, pesticide, pest management control.

I. INTRODUCTION

An onion can make people cry but there's never been a vegetable that can make people laugh. "Onion, also known as the bulb onion or common onion, is a vegetable that is the most widely cultivated species of the genus *Allium* and its close relatives include the garlic, leek, chive, and Chinese onion" [1]. This study was undertaken to evaluate the effect of armyworm to the Nueva Ecija Farmers, so as to suggest solutions that will be helpful for the farmers. Traditionally, farmers in the Philippines can only harvest onions once a year. Those who planted sometime in the month of November last year will be harvesting the crop by the month of April since the hybrid onions mature earlier compare to the traditional varieties. "During the year 2010, a massive infestation of armyworm was reported attacking different crops: ampalaya, eggplant, okra, patola, sitao, radish, squash, tomato, upo, peanut, taro, watermelon, sweet potato, sugarcane, cassava, papaya, lanzones, calamansi, banana and lemongrass. Recorded infestations were from Regions 1

(Pangasinan), 3 (Bataan), 4A (Cavite and Batangas), 5 (Albay and Masbate) and 9 (Zamboanga del Norte)" [2]. The outbreak is suspected to have resulted from mass long-distance migration from countries northeast of the Philippines which could have been triggered after a long drought period, El Niño. Nueva Ecija was not included and onion was not listed in the affected crops in that reported 2010 infestation. However during the first quarter of 2016, onion farmers in Nueva Ecija experienced massive loss in production due to an unprecedented armyworm outbreak, report of infestation of onion reached Bureau of Plant Industry (BPI) last March 11, 2016 in Sto. Domingo, Nueva Ecija affecting five barangays. "Onion production in Nueva Ecija province, which supplies 54 percent of the country's annual output, has been reduced by almost half due to armyworm infestations that may force the government to import to stabilize supply and prices. According to Gregorio Quiñones" [3], coordinator of Nueva Ecija agriculture office, the rate of devastation by armyworms on onion farms is from

40 to 45 percent, because destruction can happen almost overnight, the first stages of a caterpillar's life require very little food, and the later stages require about 50 times more high-value crops (Inquirer.Net) The economic impact to onion farmers was huge that it gained media and political attention and immediate action was done through the Department of Agriculture through the Regional Crop Protection Center III organized a forum in Nueva Ecija on armyworm management with entomologists from the National Crop Protection Center - University of the Philippines Los Baños as lead lecturers [4]. This forum was well-attended by local government units, agriculture officers/technicians, farmers and private companies involved in the onion industry and the highlight of the forum was a consensus from various stakeholders of the need to have an updated reference material to be used in region-wide farmer education campaign on armyworm integrated pest management (IPM) [5]. Actual field validation was undertaken. The extent of infestation of armyworm on onion, notes on its biology and possible cause of its outbreak in 2016 in Nueva Ecija were determined through site visits, interviews and dialogue with farmers, and review of pertinent literature. The species of armyworm that went into the outbreak was identified as *Spodoptera exigua*. A total of 14 municipalities covering 5330 ha and involved 4089 farmers were affected. An estimated total loss of PhP 1, 360, 606,492 incurred from February to April 2016. The onion capital of the Philippines, Bongabon, suffered the most loss at 2,938 hectares (OPA,2016). In line with this, the researchers conducted this study which is entitled "Evaluation On The Effects Of Army Worms To The Nueva Ecija Onion Farmers And Their Strategies To Cope With The Situation" was conducted to help us understand the effects of armyworm in the onion industry and to the farmers as well.

II. METHODOLOGY

The researcher used convenience sampling [6] because it is the easiest method of sampling since participants are selected based on availability and willingness to take part. Useful results can be obtained since not all farmers are available all the time. This type of sampling can be done by simply creating a questionnaire and distributing it to the targeted group. The researcher used the multiple-choice type of questionnaire. It was used to easily compile and analyze results. The researchers collected the information from the farmers from the selected municipalities in Nueva Ecija affected by armyworms.

III. RESULTS AND DISCUSSION

The common variety of onion produce in Nueva Ecija is the red creole. Red Creole is a medium maturing, open-pollinated short day red onion. Red Creole is well adapted and very widely planted. The outer scale is dark red; the rings are tight and red right through to the center of the bulb [7]. The type of pest infesting the onions in Nueva Ecija is armyworm which is the most common pest during onion production. The effect of armyworm on the onion production in Nueva Ecija is very alarming. Yearly it outlays billions of loss to the onion farmers. During the evaluation on the effect of armyworms to the farmers, it is recorded that there are other factors incurring a great loss when it comes to the production of onion, such as the cost of spending too much from the use of pesticides, farmers also tends to harvest the onions planted ahead of time even it is not yet the best time to harvest the onion just to save from armyworm attack which leads from being sold at a low price. The researchers were also able to learn that most of the farmers have limited knowledge on how to control pest infestation and only use the pest control management method suggested by their co farmers. There is other pest control management that is available and presented by the Agricultural Department of the Philippines which is less expensive yet more helpful and safer rather than using pesticides that have health and environmental consequences.

Table 1 shows the onion industry in Nueva Ecija from 2014-2018 and their respective production output per metric ton (MT). It can be seen that there's a vast decrease in onion production as the years goes by from 2014 to 2018. Bongabon has the largest area producing onion in Nueva Ecija was also the municipality with the most destruction caused by armyworm in 2016. According to the Agricultural Department of Nueva Ecija, the sudden decrease in onion production during those years is caused by the armyworm infestation. In 2017, there's an expansion in onion production, this was traced to the increases in some harvested areas as a result of the seed distribution program of the government. However, the production of onion was down by 14.47 percent in 2018 because there was shifting of some areas from onion to palay to stop the recurrence of armyworm. Likewise, smaller tubers were harvested due to early harvesting to control the damage of armyworms.

Table 1. Onion Production in Nueva Ecija (2014-2018)

Municipalities	2014	2015	2016	2017	2018
	Production (MT)	Production (MT)	Production (MT)	Production (MT)	Production (MT)
Aliaga	940.16	2,548.00	20.16	1,307.10	1,390.69
Bongabon	69,642.60	27,024.50	7,770.55	30,051.83	11,158.93
Cabanatuan	24.96				25.64
Carranglan	183.95	229.25	357.32	893.11	1,492.18
Cuyapo	2,179.00	1,338.15	498.90	897.04	692.70
Gabaldon	14,911.97	7,157.25	5,079.59	7,840.34	8,984.84
Gapan				73.36	34.52
Gen. Natividad	1,265.50	1,090.77	18.48	1,512.43	3,541.91
Gen. Tinio	61.61	46.20	22.07	25.20	139.50
Guimba	4,639.95	3,034.65	1,398.91	3,640.87	1,011.04
Laur	9,148.02	4,983.86	1,677.09	7,471.91	3,298.98
Licab	61.75	23.20	44.00	6.60	12.75
Llanera	1,640.16	1,851.40	746.00	2,036.70	927.57
Lupao	6,010.00	4,950.00	5,140.00	9,093.58	3,997.64
Nampicuan	797.19	452.92	198.99	98.52	
Palayan City	2,217.38	3,579.52	233.86	2,897.02	1,419.95
Pantabangan	3,792.57	5,529.22	1,777.30	1,551.32	2,617.92
Quezon	733.05	1,767.78	449.82	1,135.38	847.30
Rizal	15,541.00	10,168.10	326.10	14,072.52	5,006.48
San Isidro	110.35	87.10	101.25	102.67	
San Jose City	12,870.52	9,337.94	4,457.72	14,960.84	2,602.45
San Leonardo	47.25	45.82		8.31	
Science City of Muñoz	1,157.59	1,011.88	352.70	1,470.50	1,198.80
Sta Rosa					
Sto. Domingo	5,692.62	6,293.90	358.30	4,028.43	5,167.24
Talavera	4,960.05	5,393.58	1,651.20	5,426.17	5,174.70
Zaragosa				2.43	
TOTAL	158,629.20	97,944.97	32,680.31	110,604.17	60,743.74

*Source: Provincial Agriculture Office of Nueva Ecija, 2018

Table 2 shows the number of onion bags produced in Nueva Ecija from the year 2014-2018, it is visibly shown that when the time armyworm has started infesting the crop there's a drastic decreased in production. As early as February 2016, armyworms started to attack and causing the declined of onion bags harvested. But in the year 2017, it is shown that there's a great increase of production and the Philippines

may no longer have to import onion as the Government's latest assessment indicated that there would be a surplus in output this year according to BPI. This is the result of a seed distribution program of the government according to PSA[8]. The years 2014 and 2015 were not affected by armyworm however; there are typhoons that hit some areas in Nueva Ecija which also cause to decline the onion production.

Table 2. Total Number of onion bags produced in Nueva Ecija (2014-2018)

Municipalities	2014	2015	2016	2017	2018
	Number of bags	Number of bags	Number of bags	Number of bags	Number of bags
Aliaga	37,606.40	101,920.00	806.40	52,284.00	5,576.00
Bongabon	2,785,704.00	1,080,979.80	310,822.00	1,202,073.20	64,075.20
Cabanatuan	998.20				204.00
Carranglan	7,358.00	9,170.00	14,292.80	35,724.40	4,768.00
Cuyapo	87,160.00	53,526.00	19,956.00	35,881.49	4,540.80
Gabalton	596,478.90	286,289.80	203,183.64	313,613.60	47,198.56
Gapan				2,934.20	164.00
Gen. Natividad	50,620.00	43,630.80	739.20	60,497.28	10,532.00
Gen. Tinio	2,464.56	1,848.00	882.80	1,008.00	400.00
Guimba	185,598.00	121,386.00	55,956.40	145,634.80	7,542.00
Laur	365,920.80	199,354.20	67,083.60	298,876.40	17,484.00
Licab	2,470.00	928.00	1,760.00	929,280.00	100.00
Llanera	65,606.40	74,056.00	29,840.00	81,468.00	4,386.00
Lupao	240,400.00	198,000.00	205,600.00	363,743.20	11,580.00
Nampicuan	31,887.56	18,116.80	7,959.60	3,940.80	
Palayan City	88,695.20	143,180.80	9,354.40	115,880.80	8,645.60
Pantabangan	151,702.89	221,168.88	71,092.00	62,052.80	13,534.00
Quezon	29,322.00	70,711.20	17,992.80	45,415.20	3,344.00
Rizal	621,640.00	406,724.00	13,044.00	562,900.80	38,070.00
San Isidro	4,414.00	3,484.00	4,050.00	4,106.80	
San Jose City	514,820.77	373,517.40	178,308.80	598,433.46	35,471.60
San Leonardo	1,890.00	1,832.60		332.40	
Science City of Muñoz	46,303.60	40,475.20	14,108.00	58,820.00	4,432.00
Sta Rosa					
Sto. Domingo	227,704.80	251,756.00	14,332.00	161,137.20	15,589.60
Talavera	198,402.00	215,743.20	66,048.00	217,046.96	17,043.20
Zaragosa					
TOTAL	6,345,168.08	3,917,798.68	1,307,212.44	5,353,085.78	314,680.56

*Source: Provincial Agriculture Office of Nueva Ecija, 2018

Table 3. Total losses of Municipalities affected by Armyworm (2016-2018)

MUNICIPALITIES	2014		2015		2016		2017		2018	
	Area affected (ha)	Total Losses (P)	Total Losses (P)	Total Losses (P)	Area affected (ha)	Total Losses (P)	Area affected (ha)	Total Losses (P)	Area affected (ha)	Total Losses (P)
1	Aliaga	-	-	-	6.8	₱1,550,400.00	60.95	₱1,810,215.00	13.5	₱1,023,435.00
2	Bongabon	-	-	-	2899.98	₱1,002,432,096.00	36	₱2,137,500.00	409.82	₱87,360,984.00
3	Carranglan	-	-	-	-	-	-	-	0.4	₱20,520.00
4	Cuyapo	-	-	-	29.69	₱9,431,220.00	-	-	2.62	₱471,600.00
5	Gapan	-	-	-	1	₱228,000.00	-	-	2.5	₱486,000.00
6	Gen. Natividad	-	-	-	89.5	₱16,324,800.00	67	₱1,989,900.00	-	-
7	Guimba	-	-	-	-	-	1.55	₱46,035.00	38.77	₱5,824,602.00
8	Laur	-	-	-	96.25	₱26,334,000.00	5.7	₱16,990.00	16.05	₱2,470,095.00

10	Llanera	-	-	-	-	32.4	₱8,745,000.00	-	-	35	₱8,977,500.00
11	Lupao	-	-	-	-	-	-	-	-	32.45	₱2,663,496.00
12	Munoz	-	-	-	-	12	₱1,668,960.00	-	-	-	-
13	Palayan City	-	-	-	-	163.3	₱22,339,440.00	97.7	₱6,278,580.00	25.2	₱1,939,140.00
14	Pantabangan	-	-	-	-	-	-	-	-	3.5	₱269,325.00
15	Quezon	-	-	-	-	46.5	₱10,602,000.00	16.5	₱735,705.00	75	₱1,923,750.00
16	Rizal	-	-	-	-	687.65	₱31,356,400.00	4.25	₱336,600.00	13.5	₱4,847,850.00
17	San Jose City	-	-	-	-	78.17	₱14,258,208.00	-	-	854.35	₱153,398,542.50
18	San Leonardo	-	-	-	-	1	₱456,000.00	-	-	-	-
19	Santo Domingo	-	-	-	-	427.05	₱194,734,800.00	199	₱21,223,620.00	23.87	₱1,029,681.00
20	Science City of Muñoz	-	-	-	-	12.2	₱1,668,960.00	25.1	₱2,243,610.00	29	₱2,975,400.00
21	Talavera	-	-	-	-	178.19	₱18,476,208.00	180.55	₱15,694,608.00	6.6	₱677,160.00
	TOTAL					4761.68	₱1,360,606,492.00	694.3	₱52,513,363.00	1582.13	₱276,359,080.50

*Source: Provincial Agriculture Office of Nueva Ecija, 2018

The record of total losses of the affected area from 2016-2018 was gathered and provided by the Nueva Ecija Provincial Agricultural Office. The PAO states that the outbreaks started in 2016 which was triggered by El Niño. The table shows the pest infestation during the last three years (2016-2018), the area planted (ha) and the total losses (P) per municipality. It can be seen that there is a great loss during the time of armyworm outbreak by the year 2016 around the month of February which was the first time that the said pests attack the onion field in Nueva Ecija,

especially in the municipality of Sto. Domingo and Bongabon, which incur billion of losses. The pest infestation has doubled the cost of the farmer’s inputs. According to the farmers interviewed, during the normal condition, they spend money ranging from 80,000 to 100,000 worth of inputs per hectare. According to Ariel Alejo[8], crop protection officer of the Nueva Ecija agriculture office, farmers harvested only 15 bags of red onion bulbs, after planting a can of seeds that should have produced at least 50 bags, and fail to generate 50 ‘buriki’ (bags) per can and cause the farmers to lose profits.

Table 4. Cost in Producing Onion (Red Creole) during Armyworm attack

Cost per hectare (Php)	Municipalities			
	Bongabon (180 respondents)	Rizal (110 respondents)	Natividad (14 respondents)	Quezon (6 respondents)
Below 100,000	0	0	0	0
101,000-120,000	5	8	0	0
121,000-130,000	21	13	3	2
131,000-140,000	25	29	4	1
141,000-Above	129	51	7	3

The normal condition farmers spend money on producing onion is ranging from 80,000 to 100,000 worth of inputs per hectare [10]. The table shows that 190 of the respondents spend 141,000 and above when it comes to the production of onion per hectare. It is common to have an average cost of

120,000 and above when pest is infesting the planted onions. They have accumulated greater cost during armyworm attack because according to the farmers interviewed the increase in the cost of producing onion during the armyworm infestation

is due to the usage of expensive pesticides that farmers believe to be effective against armyworm.

Table 5. Solutions applied by the farmers/Pest Control Methods Used for the Onion System in Bongabon, Rizal, Natividad and Quezon

Pest Control Method	Municipalities			
	Bongabon (180 respondents)	Rizal (110 respondents)	Natividad (14 respondents)	Quezon (6 respondents)
Use of Pesticide	175	110	14	6
Field Monitoring/ Plucking (pangunguto)	4	0	0	0
Cutting of Area Affected/ pasusunog	1	0	0	0
Water Treatment/	0	0	0	0
TOTAL	180	110	14	6

Table 5 shows that Spraying of pesticides during the armyworm infestation is the most commonly used method with 305 out of 310 respondents using this method. Field monitoring and some form of scouting were also used to check the types and densities of pests present. The table shows the proportion of farmers in each of the sites that practiced each of the pest control methods. In which the use of pesticides is the major solution when it comes to armyworm infestation. This is because most of the farmers use the type of pest management method that is easy to use such as pesticides. According to Serafin Santos, Provincial agriculturist he already discouraged farmers from using too much chemical and pesticides to save their crops from worms. "pangunguto" (picking/plucking), removing armyworms by hand was one of the steps recommended by government agriculturists that are proven to be safe, less expensive and effective.

Table 6 shows that the 198 respondents from Bongabon, Rizal, Quezon and Natividad use Exalt as a pesticide. In their interview, most farmers from Bongabon stated that exalt has been the most effective pesticide among other brands as suggested by the other farmers. It was first available in Baguio and now it can also be bought in Bongabon. Although exalt is effective and does kill armyworm from the moment it is sprayed, the resurgence of the armyworm the other day still happens which causes them to spray almost on a daily basis. Exalt is also said to be an expensive brand that costs Php 2000 per bottle and adds up to the cost incurred when producing onion during an armyworm attack. The researcher includes the brand of pesticides often used by the farmers since it affects the amount of cost being incurred during armyworm infestation.

Table 6. Common Types of pesticides used by the Farmers to combat the pest

Pesticide Used	Municipalities			
	Bongabon (180 respondents)	Rizal (110 respondents)	Natividad (14 respondents)	Quezon (6 respondents)
Brodan	29	23	2	0
Atabron	18	10	1	0
Exalt	125	61	9	3
Lanette	2	3	1	0
Others	6	13	1	3
TOTAL	180	110	14	6

IV. CONCLUSIONS AND RECOMMENDATIONS

The effect of armyworms to the onion farmers generates great loss when it comes to the onion production and doubles

up the cost in producing one due to the use of expensive pesticides. Farmers failed to generate 50 "buriki" bags of onion because of the infestation, they harvested only 15 bags

of red onion bulbs. The Years 2014 and 2015 were not affected by armyworm, however, there are typhoons that hit some areas in Nueva Ecija which also cause to decline the onion production. Most of the farmer's knowledge of how armyworm should be treated is only limited and they opt to use pesticides that they think could treat the infestation. They focus on what they usually use rather than trying to learn other methods that are less expensive and environmentally friendly. As part of the recommendations, the researchers suggest that farmers should learn to adapt to other methods that the Department of Agriculture is introducing. Preventing the spread of armyworms through the use of natural and less expensive method must be the priority of each farmer. This is to help them lessen their cost as well as the damaged caused by the armyworms attack. The use of pesticides only adds up to the cost of production when armyworms are infesting. Farmers should also attend training and seminars provided by the Department of Agriculture in order for them to increase their analytical skills in situational settings [11] and to understand and gain more knowledge on when to start doing preventive measures during armyworms attack. Echoing of seminars on research on armyworms that is direct and simple [12] should also be considered and the DA should implement a more efficient system of communicating its research policies and programs down to the farmers' level [13] to enlighten the farmers about other methods of combating armyworms.

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Prophetic dimension in API Tauhid Novel by Habiburrahman El Shirazy

Fatmawati, Andayani, Raheni Suhita

Department of Indonesian Education, Sebelas Maret University, Surakarta, Indonesia

Abstract— This study aims to describe the prophetic dimension contained in Habiburrahman El Shirazy's *Api Tauhid* novel. This research is classified as a descriptive qualitative research. Describing the prophetic dimension in this novel uses Kuntowijaya's perspective of prophetic literature. This study concludes that the prophetic dimension in the *Api Tauhid* novel there are three aspects, namely humanization, liberation, and transcendence. The humanization dimension is an attitude to help and respect each other. Dimensions of liberation include knowledge systems, social systems, and political systems. The liberation of the knowledge system in the form of the establishment of schools and universities, the liberation of the social system in the form of preventing Governor Van from drinking wine, while liberating the political system in the form of liberating the political system of absolute government towards a free and independent government. The dimensions of transcendence, including aspects of patience, fear of God (*khauf*), very hopeful (*raja'*), surrender (*tawakkal*), gratitude, and sincere.

Keywords— *prophetic dimension, humanization, liberation, transcendence.*

I. INTRODUCTION

There is a fact written by Herbet Mercuse that modern humans adore technology so much that they forget the human nature and nobleness of their minds. As such, they only understand themselves from the perspective of mere material dimensions. They are trapped in a technocratic rational framework. This perspective makes humans one-dimensional humans (one-dimensional man).

Modern humans are people who are awakened from the influence of technology through industrial machinery, then the use of technology through industrial machinery, then the use of technology is widespread in societies outside industry, such as the diverse use of the words "engineering" and "machinery" in various fields, such as economic machinery, bureaucratic machinery, political machinery, and party machinery [1] There are writing techniques, painting techniques, and so on. There are human techniques through education, upgrading, and courses, courses. That makes the behavior of human machines (*I homme machine*) is no longer based on common sense, values, and norms. Seeing the development of human behavior that makes a philosopher-poet, Muhammad Iqbal called back about the majesty, strength, and excitement of human life. For that matter, he called for the importance of rebuilding religious thought in Islam [2]. In the field of Philosophy, Roger Garaudy through his famous book, the Promises of Islam [3] questioned analytic philosophy and rationalism or historian which was

stuck. This is due to the epistemology of dubious analytic philosophy. His excesses alienate people from God and even themselves.

The problems of social life like this initiated Kuntowijaya to call for prophetic social science. He wants religious values to be the basis of social life [4]. He also argues that prophetic social science will change social life based on certain ethical and prophetic ideals. That is, change is not limited to mere change. Prophetic social sciences contain the values and ideals of change that society aspires to. For Muslims, the intended change is one based on the prophetic ideals of *amar ma'ruf, nahi mungkar* and *tu'minuna billah*, as stated in the Qur'an, sura Ali Imran verse 110.

As an empirical fact, thoughts about professionalism can be recognized through discourse, ideas, behavior, and manners represented in various cultural dialectics. One of them is through literary works, both in the form of poetry and prose which include novels and romance. Literary works are written by writers, in which writers live in the middle of their social reality. Therefore between writers as individual beings and as social people influence each other. Thus the writers are inseparable from the life around them and their communities, both as a custom, culture and as a religious community. Therefore, what and how writers write their literary works is part of human response to natural and cultural realities for humans. From there, literature is written as a form of communication that intends and seeks so that the

reader understands the urgency of doing amar ma'ruf, nahi munkar and tu'minuna billah. the term prophetic literature was born because of the meeting of missionary mission and prophetic role. Prophetic literature contains prophetic values [5].

Seeing the cultural development of this society, researchers are of the view that religious literature, also called prophetic literature, has an ideological function that is considered capable of giving direction to cultural reality. In this context, the Api Tauhid novel by Habiburrahman El Shirazy becomes very important to be studied and researched because of this novel views and positions the vision of Islam's professionalism as a paradigm in responding to reality. For experts and keen observers when it comes to discussing the relevance and religious depth, emphasizing the prophetic aspect as a very important aspect in literary works [6]. This aspect needs to be studied and explored because in the creation of a literary work the prophetic dimension becomes a meeting point between the social and transcendental dimensions. What is meant by social dimension is the dimension that refers to the profane human life, while the transcendental dimension is the dimension that refers to the higher purpose of life, culminating in the Unseen. It is this transcendental dimension that gives depth to a work, supports it with spiritual values, makes a work of art vertical or high. The prophetic dimension refers to the realm of ethics and social behavior [7]. Thus, research on this prophetic dimension is very important to do. The purpose of this study is to describe the prophetic dimension contained in the Api Tauhid novel by Habiburrahman El Shirazy is described in three aspects namely humanization, liberation, and transcendence. To identify and express the prophetic dimension in this Api Tauhid novel, the prophetic perspective of Kuntowijoyo's prophetic literature is used.

II. METHOD

This research method is a descriptive qualitative method. Qualitative research is a research procedure that produces description data in the form of written or oral words from people or actors that can be observed [8]. This method uses a literature review strategy by studying a text. The data source of this study is the ApiTauhid novel by Habiburrahman El Shirazy (XVII Prints October 2018), published by the Publisher Republic. While the data is the prophetic dimension contained in the novel. To reveal and describe the prophetic dimension, Kuntowijaya's perspective of Prophetic Literature is used.

Data collection in this research uses a documentation study or literature review. A document study technique is a data collection technique that produces important notes, which relate to the problem under study [9]. In this case, the researcher chooses, determines, reads, prescribes, records, and collects data from various sources, which relate to the reference to the prophetic dimension to strengthen the understanding, explanation, and interpretation of the data. The validity (validity) of the data is tested through triangulation. Triangulation is defined as checking data from various sources in various ways, and at various times[10]. Thus there is a triangulation of sources, triangulation of data collection techniques, and time. Data analysis techniques in this study refer to the opinion of Miles and Hubermen. Data analysis techniques include three activities that occur simultaneously, namely data reduction, data presentation, and conclusions or verification [11].

III. RESULT AND DISCUSSION

The prophetic mission contains three main elements namely humanization, liberation, and transcendence. The prophetic dimensions contained in the Api Tauhid novel by Habiburrahman El Shirazy are as follows:

Humanization

Humanization is the derivation of Ali Imran verse 110, amar ma'ruf. Its original meaning is to uphold goodness, the purpose of which is to elevate human dimensions and positive potential to emancipate towards the light of God's guidance in the course of attaining his fitrah. Humans are noble beings by their nature [4]. The word humanization comes from the Latin meaning "human beings" or "the condition of being human". Thus, humanization means humanizing humans. Humanization is an understanding that directs individuals to do good things. This refers to efforts to foster a sense of humanity [12]. In the Indonesian context, literature is seriously involved in voicing humanization based on religion, morality, and ethics. Literature is part of the subcultural wave of history besides economics, politics, and law, as the basis of humanization. The humanization dimension contained in Habiburrahman El Shirazy's Api Tauhid novel can be seen in the following quotations:

"... Maka ia persilakan masuk. Dan mau tidak mau, pintu pun ia tutup untuk menghalangi udara dingin masuk." (Shirazy, 2019: 103).

"... Then let him enter. And like it or not, he closes the door to prevent cold air from entering." (Shirazy, 2019: 103).

In the quote, Aysel knocked on the door of the villa and was opened by Fahmi. Aysel asked for permission to enter and explained that the temperature outside was very cold. Fahmi also felt sorry if she had to endure the cold outside. So he was allowed to enter, even though Fahmi did not know who the woman was. Aysel also did not explain who he was and what his business to the villa. This illustrates the reflection of a humanitarian Fahmi, that there is no need to see someone who is a person who is known or not if someone needs help, then it must be helped.

“... *Badiuzzaman membagi remukan rotinya kepada semut-semut yang ada di situ.*” (Shirazy, 2019: 210).

“... Badiuzzaman divides the crumbs of the bread to the ants there” (Shirazy, 2019: 210).

The text illustrates that sharing is not only with fellow human beings but also with animals that are God's creatures. Badiuzzaman shares the food he eats with ants. This quote illustrates that animals are also treated with respect like humans who need food and drink.

“*Allah ma'aki insya Allah, laa takhaafi wa laa tahzanii hadzihi aghla syai'in indi khudzi, tafadhali!*” (*Allah bersamamu, jangan takut dan sedih, ini barang paling berharga yang ada padaku, ambillah, silakan!*) (Shirazy, 2019: 297).

“*Allah ma'aki insya Allah, laa takhaafi wa laa tahzanii hadzihi aghla syai'in indi khudzi, tafadhali!*” (God is with you, do not be afraid and sad, this is the most valuable item obtained, take it, please!) (Shirazy, 2019: 297).

Fahmi is shocked by a woman who claims to be a Syrian refugee and asks for her help. Fahmi without thinking, immediately let go of his watch to help the mother. Fahmi gives her an expensive watch because that's the only valuable item she has. This quote contains the value of humanization, which is to help other people who get into trouble.

“*Fahmi tidak tega. Ia hendak membangunkan Hamza tapi dilarang Aysel. Aysel tidak mau mengganggu yang sedang tidur. Aysel kembali masuk kamar mandi sambil memegang perutnya. Fahmi menuju dapur, ia menggodok (merebus) air panas dan membuat teh.*” (Shirazy, 2019: 408).

“Fahmi does not have the heart. He was about to wake Hamza but was banned by Aysel. Aysel did not want to disturb the sleeping one. Aysel returned to the bathroom while holding her stomach. Fahmi headed for the kitchen, he boiled (boiled) hot water and made tea.” (Shirazy, 2019: 408).

Fahmi who knows that Aysel has a stomachache initiative to make warm tea for Aysel. That he did so that Aysel could recover. Fahmi wants to help Aysel. On the other hand, the humanization dimension is also illustrated by Aysel's attitude of not wanting to disturb Hamza's rest. Aysel looks at Hamza who is resting. Aysel's attitude shows tolerance for Hamza's resting rights.

Based on the above quotations, the humanization dimension in the ApiTauhid novel covers aspects, please help to fellow humans and animals around, and respect for others.

Liberation

Liberation is a derivation of the term *nahimungkar* (preventing *mungkar*). *Nahimungkar* means to prohibit or prevent any crime. For example, preventing friends from taking drugs, banning brawls, prohibiting gambling and stealing, combating corruption and so on. *Nahimungkar* also means liberation from ignorance, poverty, or oppression. Thus, knowledge systems, social systems, economic systems, and political systems that bind humans are targets of liberation. If the four systems fetter humans, then humans cannot actualize themselves as free and noble beings [13].

The liberation of knowledge systems is an effort to liberate from materialistic knowledge systems and structural donations. Liberation from the shackles of the social system is liberation from the industrial social system. The liberation of the economic system is to free people from economic disparities that occur in society. Political liberation means freeing the system of authoritarianism, dictatorship, and neofeudalism.

The dimension of liberation in the ApiTauhid novel can be seen from the following quote:

“*Said Nursi merasa cara menyelamatkan negara yang sakit itu adalah dengan cara menghilangkan praktik-praktik tata cara pemerintahan absolut dan sesuka-suka itu. Diganti dengan suasana bernegara yang merdeka, bebas dan berkonstitusi.*” (Shirazy, 2019: 241).

Said Nursi felt that the way to save the ailing country was by eliminating the practices of absolute and arbitrary governance procedures. Replaced by an independent, free and constitutional state atmosphere (Shirazy, 2019: 241).

The quote indicates a form of liberation in the political system. What is meant by Said Nursi is the political system of the Ottoman Caliphate. Said Nursi did not want any arbitrary governmental system and practice without considering the people's aspirations. So he seeks to free the shackles of the political system towards government and a free, independent and constitutional state.

“Wahaisekalianumat Islam.Sesungguhnya meminum arak itu hukumnya haram.” Ia lantas membacakan ayat Al-Qur’an dan hadis berkenaan larangan meminum arak. Kemudian mendekati gubernur Omer Pasya, “Bagaimana anda mau mengatur propvinsi ini, sementara akal dan pikiran anda dikuasai arak? (Shirazy, 2019: 257).

"O Muslims! Actually, drinking wine is forbidden. "He then recited verses of the Qur'an and the hadith regarding the prohibition of drinking wine. Then approached governor Omer Pasya, "How do you want to regulate this province, while your mind and mind are controlled by wine? (Shirazy, 2019: 257).

This quote describes an action to prevent a crime or crime from happening. Said Nursi seeks to free the fetter of alcohol in Governor Omer Pasya. He advised Omer Pasya so that he was aware that drinking his wine was unlawful, and the influence of wine was very bad for survival. This quote contains the liberation of the social system.

“Karena itulah saya ingin membawanya ke Van. Dengan kehadirannya di sana, semoga lahir banyak ulama di sana. Semoga akan lahir pula beberapa orang ulama di sana.” (Shirazy, 2019: 261).

"That's why I want to take him to Van. With his presence there, hopefully, many scholars will be born there. Hopefully, some scholars will be born there. "(Shirazy, 2019: 261).

Van Governor HasanPasya wanted to free his province from ignorance by bringing Said Nursi there and teaching there. With the presence of Said Nursi in Van province, the Van generation will be able to learn from Said Nursi. There will be educational institutions opening up there. Thus, the Van Generation will be free from ignorance and ignorance. This is an example of the liberation of the knowledge system.

“Kalauada yang bisasayabantu, dengansenanghati, baiksebagai pribadi dan sebagai gubernur, saya akan bantu. Ustadzjangansegununtukmenyampaikannya.”

“Kebetulansekali. Di Van ini banyak anak-anak muda yang haus ilmu pengetahuan. Saya berencana ingin mendirikan madrasah di sini...” (Shirazy, 2019: 290).

"If there is anything I can help, I will be happy, both as a person and as a governor, I will help. Ustadz, don't be afraid to say it. "

"It is such a coincidence. In this Van, many young people are hungry for knowledge. I plan to establish a madrasa here ... "(Shirazy, 2019: 290).

In the quote Governor Van, namely, ThahirPasya offered to help Ustadz Said Nursi, then Said Nursi expressed his desire

to establish a school or madrasa so that the Van generation could go to school and study. This effort is a structural effort in freeing the Van generation from ignorance and ignorance. The liberation of this knowledge system is not only done by Said Nursi but also done by ThahirPasya.

Setelah madrasah-madrasah itubermunculan, Badiuzzaman Said Nursimemikirkan kelanjutan para pelajar ke tingkat lebih tinggi. Maka tercetuslah gagasan untuk mendirikan sebuah universitas yang ia namai Madrasatul Zahra, yang ia harapkan akan menjadi saudara kembar Universitas Al Azhar Mesir. Badiuzzaman Said Nursi menyampaikan gagasan itu padagubernurThahirPasya (Shirazy, 2019: 294).

After the madrasa appeared, Badiuzzaman Said Nursi thought about the continuation of students to a higher level. Then the idea arose to establish a university which he named Madrasatul Zahra, which he hoped would become a twin brother of Al Azhar University in Egypt. Badiuzzaman Said Nursi conveyed the idea to governorThahirPasya (Shirazy, 2019: 294).

Said Nursi's efforts to develop the next generation did not stop at establishing madrasas and teaching there. He thinks that the continuation of the transformation of science must be continued, namely by encouraging the establishment of a university so that children who have graduated from school can continue to a higher level. This quote is also included in the liberation of knowledge systems.

“Di Barla itu pula Said Nursi paling banyak menulis kalimat-kalimat bercahaya yang merupakan pantulan ruh Al-Qur’an yang kemudian dikenal dengan nama Risalah Nur” (Shirazy, 2019: 479).

"InBarla, Said Nursi also wrote the most illuminating sentences which were reflections of the spirit of the Qur'an which became known as RisalahNur" (Shirazy, 2019: 479).

In addition to establishing schools and universities, Said Nursi strives to educate the people through his writings. When he was in prison, he could no longer teach his students freely. So the liberation of the knowledge system he does is by writing and spreading it. His writing will enlighten the reader.

Transcendence

Transcendence is a derivation of the term tu'minunabillah which means to believe in Allah. Transcendence is what gives understanding in the form of human awareness of God [14]. With this understanding, it is expected that humans can always build a close relationship with God, also His creatures. This will have an impact on divine values to become

something inseparable from human life. The dimension of transcendence becomes the peak of human consciousness, this peak will harmonize human consciousness with its behavior. There are three elements of transcendence as revealed by Roger Garaudy, namely: (1) the recognition of human dependence on their Lord; (2) there is an absolute difference between God and humans; and (3) acknowledgment of the existence of absolute norms from God [3]. Transcendence is the relationship between humans and God [15]. Transcendence is also an axiological, a standard of behavior and a code of ethics that is universal [16]. The ideals of transcendence will create a longing for eternal life (life in the hereafter). The logical consequence of this ideal is the emergence of an awareness of transcendence, where someone will long to be closer to God, as in the following quote:

"Siang malam ia mematri diri, larudalammunajatdantaqarrubkepada Ilahi. Ia itikaf di bagian selatan masjid, agak jauh dari Raudhah tapi masih termasuk shaf bagian depan." (Shirazy, 2018: 1).

"Day and night he brazed himself, dissolved in Munajat and taqarrub to the Divine. He i'tikaf in the southern part of the mosque, some distance from Raudhah but still including the front of the shaf." (Shirazy, 2018: 1).

This quote illustrates that Fahmi is praising Allah. He dissolves in i'tikaf. He was solemn in his worship chanting verses of the Holy Qur'an. What was done by Fahmi above is part of an effort to get closer to God.

A servant who has an awareness of transcendence will believe that all life in this world has been arranged by God, for example about death. In the Qur'an, it is stated that everyone who lives will surely feel death, but the mystery of death is only God who knows when and how death will come. This is illustrated in the following quote:

"Nyawaku ada dalam genggamannya Allah, aku akan mati jika sampai ajalnya." (Shirazy, 2018: 227).

"My life is in the grasp of God, I will die if I die." (Shirazy, 2018: 227).

A person who has a good aqeedah and monotheism, will not be afraid if threatened with death by another human being. Because the problem of death is only God who knows. This will lead people to the belief that humans should not be afraid of humans. A pious servant is only afraid of Allah.

The awareness of transcendence in the servant will direct man to hope in his Lord. He depends on it, as stated in the following quote:

"Ya Allah dengan cinta kami kepada Baginda Nabi, dan dengan cinta kami kepada para syuhada Uhud, berilah

kesembuhan untuk saudara kami tercinta, Fahmi. Sadarkan dia, sembuhkan dia. Jangan Engkau uji dia dengan sakit yang ia tiada kuat menanggungnya. Beri dia afiyah di dunia dan akhirat, amin." (Shirazy, 2018: 13-14).

"O Allah, with our love for His Majesty the Prophet, and with our love for the martyrs of Uhud, give healing to our beloved brother, Fahmi. Awake him, heal him. Don't test him with pain that he cannot bear. Give him afiyah in the world and the hereafter, amen." (Shirazy, 2018: 13-14).

As a friend of Fahmi, Ali is always in times of joy and sorrow. In the quote, sincerely Ali prayed for his roommate after the Fajr prayer. This quote shows the attitude of Ali who was very hopeful (*raja*). And he only hopes to rest on Allah Almighty, who is curing illness.

This quote illustrates that a servant who prays to God for the healing of his friend. That is, humans do not have power and power, but only Allah. This indicates that humans acknowledge that there is an absolute difference between humans and slaves and acknowledge their dependence on God. Humans can only try, while the decision is God. Generally, human dependence on God is narrated in prayer. Because prayer is a process of touching transcendent spaces.

"Laluakuputuskanbahwaakuhanyaakanmengadukankedesihankuitukepada Allah" (Shirazy, 2018: 68).

"Then I decided that I would only report my sadness to God" (Shirazy, 2018: 68).

Fahmi, who was saddened by her father-in-law, Kiyai Arselan, asked her to divorce the wife he loved and loved, to establish herself for the fame of the Nabawi Mosque. He feels only to God that all matters are returned. He resigned and resigned to all the events that took over. This is the attitude of the obedient servant, that everything will be returned to Him, the owner of the universe and the almighty over everything. Fahmi realizes that Allah knows all the events in the world, that the events he is experiencing. Allah is the one who knows his feelings better, so he only complains about his sadness to God. He was patient in facing the trials that swept over him. The ordeal did not frustrate him, instead brought him closer to God. He put his trust in Allah.

Tiba-tiba ia merasa sangat bersyukur kepada Allah, karena memberi kesempatan untuk sampai di kota Istanbul, kota yang dulu bernama Konstantinopel, ibu kota imperium Byzantium (Shirazy, 2018: 90).

Suddenly he felt very grateful to God, for allowing him to arrive at the city of Istanbul, the city that was once called

Constantinople, the capital of the Byzantine empire (Shirazy, 2018: 90).

The quote explicitly illustrates that Fahmi was very grateful for Allah's blessings, that he could visit Istanbul, the city that was once conquered by Muhammad Al-Fatih in 1453. As a servant, thanking for God's favor is a suggestion, even in the Qur'an, Allah asserts that whoever is thanking His favors will add His favors.

Fahmi terus berdzikir. Kepada Allah, berdoa dalam hati sampai menangis, "Ya Allah, aku menghafal kitab suci-Mu semata-mata demi meraih ridha-Mu. Jangan Kau izinkan daging, dan darah yang digunakan untuk menghafal kitab suci-Mu ini dimakan anjing, ya Allah." (Shirazy, 2018: 537).

Fahmi continues to dhikr. To God, pray silently until you cry, "O God, I have memorized Your holy book solely to win Your pleasure. Do not you allow the flesh, and blood used to memorize your holy book to be eaten by dogs, O God." (Shirazy, 2018: 537).

This quote shows the sincerity of Fahmi, he memorizes the Qur'an solely to get divine pleasure. This is the concept of sincerity in Islam, doing something only because of Allah, not because of anything else.

Transcendence awareness in the Api Tauhid novel can also be seen from the narrative of *bismillah* pronunciation. In Islam, an activity begins with reading *basmalah*. This is a description of the transcendence aspect, where human behavior is always connected with God. Furthermore, there is a representation of the dimension of transcendence in the novel in the form of the pronunciation of God when feeling something of awe. Say *insya Allah* when promised, realize that all events in this world at the will of Allah Almighty. *Insya Allah*, is an absolute recognition that human life depends on God's provisions. Next, say *alhamdulillah* as a form of human gratitude for the favors that God has given. The favors given by Allah cannot be counted. Saying *hamdalah* is a form of gratitude that is recommended in Islam. Saying *istirja* to recognize that the human soul is in the grasp of God, and Allah is the almighty power of killing His creatures.

The dimensions of transcendence in the ApiTauhid novel by Habiburrahman El Shirazy include patience, fear of Allah (*khauf*), very hopeful (*raja'*), surrender (*tawakkal*), gratitude, and sincerity.

IV. CONCLUSION

The Api Tauhid novel by Habiburrahman El Shirazy contains a prophetic dimension namely humanization, liberation and transcendence. The prophetic dimension is a term put forward by Kuntowijaya based on his interpretation of Surah Ali Imran verse 110, namely amar ma'ruf, nahi mungkar, and tu'minuna billah. humanization in the novel includes aspects of please help and an attitude of respect for others. Please help in terms of humanization not only for humans but also for animals. Dimensions of liberation that arise in the form of liberation of knowledge systems, social systems, and political systems. While the transcendence dimension includes aspects of patience, fear of Allah (*khauf*), very hopeful (*raja'*), surrender (*tawakkal*), gratitude, and sincerity.

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Research Difficulties encountered by Business Administration students of College of Management and Business Technology

Ma. Germina Esquivel – Santos

Ph.D., College of Management and Business Technology, Nueva Ecija University of Science and Technology, Cabanatuan City, Nueva Ecija, Philippines

Abstract— This study determined the Research Difficulties encountered by selected Business Administration students while doing their Research study. The study is Descriptive in nature. Survey questionnaire and Convenience sampling were utilized in data gathering. For the Data treatment and analysis, frequency count, percentages and weighted mean were utilized. The result of the study revealed that majority of the respondents encountered difficulty on Linguistic aspect.

Keywords— *linguistic; research difficulty; research study.*

I. INTRODUCTION

Research study is a scholarly work aiming at determining and analyzing a certain situation and practices. It is often done to be used as a basis for discovery, enhancement, anticipation, intervention and recommendations. Every Industry is into research study to keep abreast of the Industry needs and demands regardless of the nature of the organization.

Research Writing is included in the Tertiary Curriculum to enhance students' research capabilities and to prepare them for the Industry needs in the future. The task is a significant and tedious one. Researchers should be cautious and diligent in order to come up with the right conclusion and output. This is not easy for there are a lot of difficulties often encountered by researchers that somehow hindered the completion of the task. As mentioned by Alsharif, Nordin and Ismail (2013) students experience challenges during the research process. Hence, a Research study was conducted in order to determine the Research Difficulties encountered by Business Administration students. As stated by Bocar (2013) since Research Writing is one of the academic requirements students and professors have no choice but to deal with it. The likelihood of Research study being completed will be greater if Research Professors will be of help to the students in dealing with the Research difficulties encountered.

II. OBJECTIVES OF THE STUDY

1. To determine the difficulties encountered by Business Administration students in terms of:
 - 1.1 cooperation of respondents;
 - 1.2 time management;
 - 1.3 linguistic aspect;
 - 1.4 financial concerns; and
 - 1.5 stress matter.

III. METHODOLOGY

The study is Descriptive in nature since its focus was determining the Research Difficulties encountered by selected Business Administration students. The instruments utilized were questionnaire and convenience sampling. A total of 100 4th year Business Administration students were the respondents. For the Data treatment and analysis, frequency count, percentages and weighted mean were utilized.

IV. RESULTS AND DISCUSSION

1. Research Difficulties

1.1 Cooperation of Respondents

Table 1 As to Cooperation of the Respondents

	Weighted Mean	Verbal Interpretation
Researchers had difficulty in terms of...		
1. availability and schedule of respondents.	2.55	often
2. accuracy of responses/data gathered.	2.51	often
3. approachability of respondents.	2.53	often
4. knowledgeability of respondents on the topic.	2.37	sometimes
5. openness and cooperation of respondents.	2.50	sometimes
6. comprehensibility of respondents on the prepared questionnaire.	2.64	often
General Weighted Mean	2.52	often

Majority of the respondents encountered Research Difficulty on the cooperation of respondents in terms of “comprehensibility of respondents on the prepared questionnaire.” This implies that most of the time respondents simply comply with answering the questionnaire

without giving much thought on their responses. As mentioned by Ales, 2007 Research data collection that involves human subjects is dependent upon either voluntary or involuntary participation of persons.

1.2 Time Management

Table 2 As to Time Management

	Weighted Mean	Verbal Interpretation
Researchers had difficulty in terms of...		
1. managing distractions while conducting the research study.	2.81	often
2. prioritizing tasks	2.57	often
3. sufficiency of time allotted for conducting the research.	2.87	often
4. flexibility in multi-tasking of school requirements.	2.86	often
5. adherence on the method of conducting a research study.	2.67	often
General Weighted Mean	2.76	often

On Time Management majority of the respondents encountered Research Difficulty in terms of “sufficiency of time allotted for conducting the research“. This implies that respondents viewed time given to do research as limited.

Students are often overwhelmed by various activities which made it difficult for them to manage time and be committed. Dombeck and Wells-Moran (2006) claim that time management skills boil down to awareness, organization and commitment.

1.3 Linguistic Aspect

Table 3 As to Linguistic Aspect

	Weighted Mean	Verbal Interpretation
Researchers had difficulty in terms of...		
1. correctness in grammar of research manuscript.	3.28	always
2. sufficiency of vocabulary for ease in conducting the research study.	2.91	often
3. punctuation on the research manuscript for better understanding.	2.90	often
4. spelling in preparing the pertinent documents for the conduct of research study.	3.12	often
5. mastery in writing and conducting research study.	3.06	often
General Weighted Mean	3.05	often

As to Linguistic Aspect, majority of the respondents encountered difficulty in terms of “correctness in grammar of research manuscript”. This implies that most of the respondents lacked self confidence regarding their writing

capabilities which made it difficult for them to finish their research manuscript. Development of skills in research begins in basic education. (Maldia, 2014)

1.4 Financial Concern

Table 4 As to Financial Concern

	Weighted Mean	Verbal Interpretation
Researchers had difficulty in terms of...		
1. availability of personal funds for conducting research.	2.91	often
2. concernment on personal savings being used for research expenses.	2.97	often
3. costliness of conducting a research study.	3.19	often
4. allotment of budget on the duration of the conduct of research study.	3.18	often
5. production cost of research manuscript and output.	2.22	sometimes
6. extensibility cost incurred during data gathering.	3.15	often
General Weighted Mean	2.94	often

“Costliness of conducting a research study” as Financial Concern was encountered as Research Difficulty of majority of the respondents. This shows that, most of the respondents had research funding concerns for it is not one

time task as the name implies “re-search”, it is diligent research. As stated by Mendez, (2010) Research takes repetition and repetition to find the answers.

1.5 Stress Matter

Table 5 As to Stress Matter

	Weighted Mean	Verbal Interpretation
Researchers had difficulty in terms of...		
1. collaboration among members.	2.73	often
2. appropriateness of data gathering instruments and methodologies.	2.87	often
3. confidence of researcher in conducting and completing the research study.	2.82	often
4. revision and finalization of research manuscript and output.	2.87	often
5. anxiousness of researcher to meet research and other academic requirement deadlines.	3.02	often
6. identification of researchable topics and construction of research title.	2.95	often
7. contribution and participation of researchers on the analysis and interpretation of data.	2.90	often
General Weighted Mean	2.88	often

As to Stress matter,” anxiousness of researcher to meet research and other academic requirement deadlines” was encountered as Research Difficulty of majority of the respondents. This implies that respondents were not used to handling several activities at a time that might be resulting to difficulty and stress experiences. The University of

Cincinnati (2001) as cited by Bocar (2014) observes that undiagnosed and untreated major emotional issues such as loss, depression, and anxiety may cause students to feel inadequate or result in serious academic difficulties and failure.

Summary Table

Table 6 Research Difficulties

	General Weighted Mean	Verbal Interpretation
Researchers had difficulty in terms of...		
1. cooperation of respondents	2.52	often
2. time management	2.76	often
3. linguistic aspect	3.05	often
4. financial concern	2.94	often
5. stress matter	2.88	often
Grand Weighted Mean	2.83	often

In totality among the Factors contributing to Research Difficulties, linguistic aspect is viewed by the respondents as the most common research difficulty encountered. The Development and progress of research writing depends greatly on the writing skills of the researchers. Students do research in their level of understanding, investigation, experimentation, discovery with explanation using simple theory in the form of telling research. (Maldia, 2014)

V. CONCLUSION

As viewed on the above mentioned results of the study, the researcher concludes that, majority of the respondents encountered research difficulties regarding cooperation of their respondents in seriously answering their questionnaire, the limited time allotted to them to conduct the research study, capabilities in writing the research manuscript, cost incurred in the duration of conducting the research study, anxiety in meeting research and other academic deadlines. In totality the major research difficulty encountered is in terms of Linguistic aspect which is writing the research manuscript.

VI. RECOMMENDATIONS

1. Researchers aside from inclusion of a cover letter to their questionnaire should also orient respondents about the nature and objectives of the research study and should give them ample time to answer the questionnaire.
2. The research subject should be offered in two semesters to give the students ample time to conduct their research study and be able to come up with quality output. Research 1 should cover the theories of a Research study, writing of chapters 1 to 3 and questionnaire. Research 2 should be for data gathering, research manuscript preparation and oral defense.

3. Inclusion of Technical Writing to English subjects since at present it is not part of the Business Administration curriculum. The knowledge and skills obtained will aid students in conducting a research study.
4. Prioritize relevant and on campus Research Topics, it will not only benefit the University but it will also help students to minimize the cost of conducting the research study.
5. Regular consultation among subject Professors in order to track students development and activities so there will never be over lapping of academic deadlines.

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Language Power in Attorney's Leading Questions to Discredit Witness's Testimonies during Court Trial: A Forensic Linguistic Study

Reski Ramadhani, Lia Maulia Indrayani, Sutiono Mahdi

Department of Linguistics, Faculty of Cultural Sciences, Universitas Padjadjaran, Indonesia

Abstract— The present research is intended to identify how leading questions adopted by attorney who challenges the testimonies provided by the witness during a court trial in a courtroom, namely cross-examination. Furthermore, through these questions, the kinds of linguistic features to build the language power of attorney during examination are also investigated. This issue is essential to be raised since courtroom examination is the most accomplished way to elicit all the significant and required information to provide a clear portrait of a case. It provides the judge a deep knowledge in deciding the final judgment. This research issues one of the phenomenal cases in Michigan regarding the crash between truck driver and police who was died at the moment in 2015. A qualitative descriptive is employed to analyze the data. The result revealed that most of the questions provided by the attorney during a court trial are leading questions through declarative question form. This indicates that the attorney attempts to provide the state of facts with the aim to confirm the information based on his point of view instead of eliciting wider information from the witness's side. Moreover, the most types of linguistic features that build the attorney's language power containing in the questions are 'so' summary, reformulation, vocabulary landscaping, and evaluative third turn which indicate that he attempts to control the topic of discussion and control witness's perception toward the issue which leads to the inconsistency ideas. This result can provide a damaging position of the witness since his testimonies can be considered as vulnerable information.

Keywords— language power, leading questions, attorney, witness, court trial.

I. INTRODUCTION

Courtroom serves a wealthy and interesting field of linguistic investigation. It explores an exclusive space of social engagement and a unique domain of language use. The decision created during the process is occasionally influenced by the interaction between the parties, for instance, between judge and witness, attorney or lawyer and witness, etc. (Oluwatobi, 2016). Furthermore, courtroom interaction consists of a more complex system through the means of asking a question and responding it because the asymmetrical relations among the parties affect the process in eliciting the pieces of evidence (Catoto, 2017). In this case, according to Gibbons & Turell (2008), witnesses are powerless participants because they are only allowed to respond to questions provided by either jury or attorneys.

The use of language in the courtroom may determine the power that shows the asymmetry relationship between the companions. This is based on that, linguistically, language can be used to control other individuals' perceptions toward something (Supardi, 2016). Furthermore, it is also considered as the media that can be used to create and perpetuate the inequality distribution of

power (Fairclough, 2003). The power which is owned by the jury or other investigators during the court process is expected to regularly avoid an unfair decision for the society who involved in particular cases. However, the result of the court decided by the jury occasionally may contradict to what is expected. It was happening in one of the cases in Michigan, United State where a suspect who was driving a car and killed and struck a Michigan State Police trooper in 2015 was found not guilty. The victim was getting death after his body found near the trailer parked. After investigating, the suspect's lawyer claimed that it was an accident that had not been intentionally caused and then the jury agreed (Bartkowiak, 2017). This case shows that an accused person was decided to be innocent, besides the regulation is implemented, it may be influenced by the interaction, such as examination between attorney or lawyer and witness, conducted during a court trial.

The present study has an objective to examine how the questions, mainly leading questions, are constructed by the attorney in testifying the witness's responses or testimonies during cross-examination and to investigate the linguistic features containing in the questions which build

the power of the attorney. Temporarily, the investigation of language used in legal discourse has become one of the main concerns in the courtroom. However, the researches regarding language used during cross-examination are still rarely conducted. Cross-examination, the process where the attorney obtains an opportunity to examine the witness, is considered as the essential stage that must be conducted to elicit the required information which influences the result of the case. In fact, through this process, the attorney as the opponent attempts to seek and identify the inconsistency statements provided by the witness in order to get an opportunity to discredit or attack him/her testimony which may influence or create the doubtful observation in the mind of the judge (Ng, 2010). Moreover, they even possess a strategy to provide discursive questions that function to coerce or to provide pressure to the witnesses in asserting what they do not actually aim to say and the result of the evidence may be twisted and altered for social injustice (Gibbons & Turell, 2008).

Conducting an investigation on how questions are constructed during a court trial is crucially important. Questions can be rightly used to elicit significant information, on the other hand, it can be also utilized as a weapon to attack someone's credibility by providing such coercive ways. A leading question can be categorized as coercive questions because the intention of this question is to confirm the state of affair of the event based on the speaker's point of view instead of obtaining the essential and required information based on the addressee's versions (Griffiths & Milne, 2006). This question should be avoided by attorneys, especially during the cross-examination process, in order to maintain the credibility and confidence of the witness so that the witness will not be positioned as a compromised side. In addition, Catoto (2017) mentions that attorneys are not allowed to provide questions that explicitly contain a coercive form in order to avoid the vagueness of the information which occurs in the case. This shows that the attorneys are demanded to provide the questions which lead to probe deeper information so that the clearness of the information can be obtained.

In relation to the present study, scholars who have devoted their concern to the language of the legal setting are highlighted. In term of how language is used in courtroom mainly cross-examination process, some recent studies conducted by several scholars have investigated various issue such as Balcha (2015) who examined the questioning patterns in legal discourse and the study revealed that the use of the declarative question, tag question, and projection question forms are the lawyer's discursive strategies to control and dominate the language

of the witnesses. Moreover, some other researchers are Supardi (2016) who found that language power in the courtroom can be reflected in some persuasive features that influence the mind of the jury and Cerović (2016) also found that rhetorical questions are treated as a challenge on the testimonies of the suspect by the detectives. However, the present study highlights several dissimilar points from the previous study. First, the present study is conducted to find how the specific questions, mainly leading questions, are used to examine the witness testimonies. Then, this study particularly concerns with one of essential stage in courtroom which is cross-examination. Third, this study investigates different instrument of linguistic power containing in the leading questions to show how the attorney controls the information of the case. Last, this study selects different case that only focuses on the utterances of the attorney. Therefore, this study is expected to provide new insight on how questions provided by attorney involving the language power can control the perspective of the witness which influences the clearness of the information or the facts of the case.

II. THEORETICAL FRAMEWORK

2.1 Overview of Courtroom Practice

The process of courtroom depends on the interaction which is language is used to present the competing claim through a set of question and answer exchanges between judge, lawyer, and witness in which evidence or facts of a case are created. Luchjenbroers (1997) claims that the exchanges of questions and answers during court trials are intended to serve a case narrative construction in order to seek which decisions are appropriate to determine the guilty of the case. Furthermore, question and answer during the court trial are expected to elicit or obtain more information toward the case to create the justice decision in the final investigation. Furthermore, during communication, judges or counsels frequently impulse the witness to speak up so that they can carefully listen to their testimony. However, a witness is a powerless side since he is only allowed to answer the question (Gibbons & Turell, 2008).

In courtroom practice, the stages or processes or known as a genre are differently constructed. Heffer (2005) and Gibbons (2003) differentiate courtroom genres into three types; those are procedural, adversarial, and adjudicative genres. Procedural genres refer to a ritualistic discourse orientation highlighting the essentials of formalized tradition. Then, adversarial genres are considered as a strategic discourse orientation as their ability to affect the outcome of a trial. On the other hand, adjudicative genres

are a deliberative discourse orientation as they focus on the legal framing of the closing stages (Gibbons, 2003; Heffer, 2005).

Cross-examination is a legal process that appears in the court trial. It is the part of the adversarial legal system which consists of an oral presentation of evidence. Ng (2010) states that the purpose of cross-examination is to examine the witness which is done by the counsel or attorney in order to elicit or confirm the fact of the case. However, in this step, an attorney has another purpose in order to discredit the testimony provided by a witness in order to identify the inconsistencies which leads to a reasonable doubt in the perception of the jury or the judge. Moreover, according to O’Barr (2014), during cross-examination, the witness is tied into some rules where a witness is only allowed to respond to the question provided by the counsel and witness is generally prohibited to observe the question asked or to comment the process. These rules create the power of attorney in controlling the process where the intimidating process may not be avoided. The broader image of the courtroom genres can be seen in the following figures below:

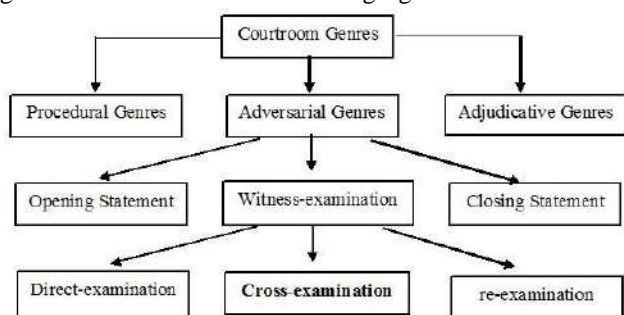


Fig.1: Courtroom Genres

2.2 Leading Questions

Leading question is the mode used to provide or suggest the hearer an answer or a response toward the question which is asked. This indicates that the hearer is led by the interviewer in which information should be given during interaction. Oxburgh, Myklebust, & Grant (2010) argues that the aim of this type of question has a function to produce a response desired by an interviewer. In the courtroom context, leading questions or suggestive interrogations were considered to be a poor way of questioning especially during the cross-examination of opposing lawyers (Catoto, 2017). This is due to the objective of the examination to obtain clearer and broader information from the witness and this type of question can narrow or limit the certain information required. Furthermore, the rule of the court does not allow anyone to employ this type of question to those who are testifying in the courtroom whether they are the victim/complainant,

suspect/accused, and witness. Moreover, this type of question can be actualized through declarative question and tag questions where the speaker asserts something which contains a suggestion to lead the hearer’s opinion. According to Gibbons & Turell (2008), declarative question and tag question form are one unusual way of asking a ‘question’ in court in such a way that it contains the lawyer’s version, and puts pressure on the witness to agree, is to put the question as a blunt statement rather than in interrogative form and await the witness’s agreement.

2.3 Language Power

As stated earlier, language contains a power that can be used based on particular purposes such as persuasive function, communicative function, and etc. In forensic linguistics, in investigating power, it can be separated into two kinds of power which are the power of language and the power of law. According to Cheng (2016, p. 5), “the power of law is much more visible and overt, seen and experienced every day by many and all of us, on the other hand, the power of language or linguistic power is much more subtle and invisible, and most people are unaware of it even though most use that power every day and exert its power to achieve one’s ends in different circumstances and contexts for better or worse”. However, the present study focuses on the power of language or linguistic power used by an attorney or lawyer in the courtroom.

Language or linguistic power frequently occurs in an implied and invisible way since language is so natural and genuine to all of us and also it generally spreads its power and affects us without realizing it. Gibbons (2003) states that language has the power to inform and enlighten as well as misinform and mislead. In addition, Habermas (2014) also argues that the primary function of language is not only to provide the understanding and clearness but also it shows the potential instrument of power and inequality in the public circle, especially in institutional contexts. Gibbons (2003), Tkačuková (2011), and Thornborrow (2014) provide some instruments in order to investigate the linguistic power used by individuals such as counsels or lawyers in an interaction, especially in the courtroom discourse, which are explored below.

2.3.1 “So” Summary

‘So’ summary is as one of the linguistic features which are used by an individual to control the intention of topic discussion during an interaction that they are always prefaced by the particle ‘so’. According to Gibbons (2003), the use of ‘so’ summary is intended to play an evaluative role and in a way that expects and assumes agreement from the addressee. This means that individual tries to summarize the points which have previously mentioned in order to clearer the arguments or to confirm

what has been agreed by the interlocutors. In addition, in courtroom interaction, ‘so’ summary is used by the counsel or attorney as the linguistic power which prefaces the questions with the particle ‘so’ to create the proposition in the question sound like the only logical one in the state of affairs (Gibbons, 2003). Moreover, Johnson (2002) argues that ‘so’ summary can be utilized to recapitulate a witness’s statements in which the witness is assumed to concur with the examiner’s point of view.

2.3.2 Reformulation

Reformulation is the linguistic feature that contains power for the individual by the way of reformulates previous proposition into different forms but it still has a similar purpose. Gibbons (2003) states that reformulation is one strategy to examine the witness’ previous statements as incomplete or inaccurate and purpose to obtain more discrediting responses. It can be also assumed that reformulation form is the way to state a similar purpose but to use different structures or words (synonym). Reformulation is also intended to manage the topic during examination in order to compliance the witness to keep on the topic asked by the lawyer.

2.3.3 Vocabulary Landscaping

A word or vocabulary choice is considered a powerful tool employed by an individual to control the interaction. This reason is clearly agreed because the perception either positive or negative received by the public toward something is based on how words are chosen. In addition, words that are used can support the state of affairs or even threaten someone’s ideas. Thornborrow (2014) and Danet (1980) argue that vocabulary choice can be a powerful tool used by counsel during examination where the words which contain certain connotations are taken corresponding to the reality of an examiner expects to represent. For instance, the words ‘baby’ and ‘foetus’, ‘freedom fighter’ and ‘guerrilla’ or ‘terrorist’ tend to have a similar reference, however, their implementation may mean to deliver either positive or negative evaluation of the particular things (Danet, 1980).

2.3.4 Evaluative Third Turn

The third turn is the effective tool which can be used by an individual to challenge answer, especially during an examination. The aim of the third turn is to give feedback to someone whether his or her responses were correct or not. Furthermore, in the courtroom context, the use of the third turn is also intended to refuse the veracity of the testimony provided by the witness. As Gibbons (2003) argues that the third turn is the structure placed at the end of elicitation-reply order which can be implemented to provide an evaluation of the witness’s testimony either in an encouraging way such as *correct, good, that’s right* or

in a challenging way such as *no, that’s not what I asked you*, or *no, no, no*. In addition, Luchjenbroers (1997) adds that the lawyer uses evaluative third turn as linguistic power to positively or negatively comment on the testimony provided by the witness to a question. This is inherent with the goal of the lawyer during cross-examination which mainly to discredit the witness’s version toward the state of affairs.

III. METHODS

The current study employs a qualitative descriptive approach. Qualitative research is a great way to explore a research problem in case that the variables are unknown (Creswell, 2012). In addition, the qualitative method observes the actions and structures of the preferred variable (Tracy, 2019). In this case, linguistically, according to Litosseliti (2017), the qualitative method focuses on the patterns and structures of the linguistic variable. In this present study, qualitative research is used to explore how leading questions are implemented by the attorney during court trial and how the language power is distributed containing in the questions to discredit the testimonies provided by the witness. Therefore, there some steps conducted in this study that begins with observing the interaction between attorney and witness, conceptualizing the types of leading questions used by the attorney, analyzing the language power adopted by the attorney, and drawing a conclusion that defends the premises.

The data are taken from the transcription of the cross-examination video through Neil Rockind’s official website in 2015. There are two lay-witnesses who are examined in this case by lawyers (Rockind, 2018). Furthermore, the data does not need to get permission from the institution because it can be publicly consumed and the court trial process is also lived on the television. Neil Rockind is one of Michigan’s most recognized criminal defense trial lawyers and known as the “go-to” attorney for difficult, high profile criminal cases (www.top100criminaldefenseattorneys.com). This case is between defended Charles Warren and Police Trooper Chad Wolf who is dead after a motor vehicle accident in 2015. Warren was charged with reckless driving causing death and leaving the scene of an accident causing death. Warren was acquitted by a jury after a lengthy trial. Several eyewitnesses testified during the trial and the video is a cross-examination between Neil Rockind as the lawyer and the witnesses. This case is interesting because, in the last of the jury’s decision, Charles Warren is decided to be innocent for the case.

IV. RESULTS AND DISCUSSION

In this part, the result of the classified data is presented. After reducing data, it is showed that there are 96 data which refers to leading questions which is divided into declarative question and tag question forms. For further explanation and discussion, the samples of the data are provided below and the data are also presented by using the code in order to make the data analysis easier.

4.1 Excerpt 1

- 1 Q : You got onto I-75 at Dixie Hanuman, right?
 2 A : Yes.
 3 Q : And that feeds into the left-wing?
 4 A : Yes.
 5 Q : It's fastening?
 6 A : The fast lane, yes.
 7 Q : So, it's a different type of entrance than we call normal, right?
 8 A : Yes, you have to navigate that in the French' map.

From excerpt 1 above, it reveals that there are four questions that are referred to leading questions which are numbers 1, 3, 5, and 7. In the data number 1, the attorney proposes a question regarding the specific place that the witness passed at the moment of the accident by mentioning "I-75 at Dixie Hanuman". This question refers to a leading question because the attorney provides a picture or suggestion to the witness in terms of how his perception toward the situation portrayed. Furthermore, the pictures of the situation are based on the attorney's point of view. Moreover, the leading question is realized with declarative question form since it does not involve either the information question (5W+1H) or changing the position of verb to the preceding of the sentence, however, it is structurally formed as a question by adding the question mark (?) in the last of the sentence (Gibbons & Turell, 2008). In other words, syntactically, the form of the question follows the declarative form starting with a subject, verb, and complement and (?) as the question mark. In addition, the intention of this question is to confirm or to clarify the information provided by the attorney instead of eliciting the broader information from the witness's point of view. In other words, the attorney attempts to propose his version and the witness can only agree or disagree with it. Similarly, leading questions through declarative forms also occur in the data number 3 where the attorney interrogate regarding the situation and the speed of the witness's vehicle while he was driving it. In these questions, the attorney provides a picture and leads the witness to the conclusion of the situation. Similar to the previous question, in the data 7, he also adopts a

declarative form question to ask about the entrance of the rest area and he suggests his version toward the situation which was happening in that time in order to lead the witness assumption in accordance with what is intended.

In terms of the language power containing in attorney's questions above, firstly, 'so' summary occurs in that questions, mainly in question number 7. Regarding the theory mentioned above, 'so' summary is used as the intention to control the topic discussed during the interview which is prefaced by the article 'so' in order to evaluate the statement and to get the agreement toward the point of view provided. In this case, the attorney wants to conclude that the entrance that the witness takes is different from what people should normally take and the witness agrees with it which makes the proposition provided by the attorney stronger and clearer. Then, the attorney also selects the word "normal" which can be assumed that the witness was doing something outside of what it should be usually done by others and it may lead or result in a harmful impact. Moreover, besides 'so' summary and how the vocabulary is selected, the attorney also uses the evaluative third turn mark in his questions. In this case, he uses the evaluative third turn mark 'right' which is intended to challenge the witness's testimonies, to emphasize his point of view, and to evaluate the information which is considered to be true. This language power occurs in questions number 1 and 7 where the attorney wants to emphasize whether the witness takes I-75 at Dixie Hanuman and the unnormal entrance. Basically, this type of information has been provided in the previous investigation and the attorneys have known the answer. If the witness answered 'no' toward the questions, it might impact his testimonies.

4.2 Excerpt 2

- 1 Q : When you saw Mr. Warren and trailer pull into the rest area you had a thought to yourself in that point, correct?
 2 A : Yes.
 3 Q : You had choices that you could made in that point, right?
 4 A : Yes.
 5 Q : For example, you could have decided that he wanted to redial 9-1-1 if you thought there was a need to do so, correct?
 6 A : Correct.
 7 Q : Like, hey this guy, I'm sorry you drive out of the limit, it was not one of your minds, right?
 8 A : Right, that never went through mind.
 9 Q : That never went through your mind, right?
 10 A : Yes.

There are five questions provided by the attorney in this excerpt, which is questions number 1, 3, 5, 7, and 9. In question number 1, the attorney attempts to clarify regarding what comes to his thought when seeing Mr. Warren and the trailer got into the rest area. This question refers to a leading question because the attorney provides a portrayal of the situation to the witness on how his point of view toward the state of affairs happened. Structurally, this leading question is categorized into declarative question form since it is formed with a statement that ends with question (?) mark. Similar to questions number 3, 5, 7, and 9, those are also categorized as a leading question through declarative question form because those are structurally similar to question number 1. Question number 3 has a relation with the questions number 1, 5, 7, and 9. The attorney attempts to provide a description or a picture regarding the situation happening at the moment and how the decision that should be carried out is also provided in order to lead the witness's perception and he can only agree or disagree with it instead of providing more information or his version toward the state of affair. Furthermore, this is the way of the attorney to make the witness provide the particular information or answer based on what he desires and he can also control the topic discussion which avoids witness to provide unnecessary information.

In some of the questions above, those also contain some language powers. First, the reformulation of questions is used. It has been stated earlier that reformulation is the linguistic feature that contains power for the individual by the way of reformulates previous proposition into different forms but it still has a similar purpose. This occurs in question number 1 and 3 where the attorney provides an equal proposition in the questions regarding what things that appeared in witness's thought about the points mentioned previously. However, he reformulates the question into a different form of a question as if it has a different topic in order to emphasize the information and answer provided by the witness. Furthermore, the repetition also occurs in question number 9 where the attorney uses the answer of the witness into the question in order to also emphasize that the witness never thinks about that points mentioned by the attorney before. Then, some of the evaluative third turn marks are also occurred at the end of the questions, mainly the words '*correct*' and '*right*'. These marks are used to challenge the witness whether what the attorney proposes is truth or not. If the witness agrees with the proposition, it will become the truth, and vice versa.

4.3 Excerpt 3

1 Q : Okay, so normally when you turn onto or go on

to the highway and I'll pull up a map here in a second. Let me go onto the highway here, you're merging into the slow thing of the right lane, yes?

2 A : Yes.

3 Q : So, you listen to your glass, yes?

4 A : Yes.

The excerpt 3 above shows that there are two questions provided which are categorized as leading questions. In these questions, the attorney attempts to provide a series of pictures toward the state of affairs which followed by the questions, mainly declarative questions form. For question number 1, the attorney firstly explains the direction or the way that witness should take when he was driving at the moment of the accident. He attempts to lead the witness's perception by providing the answer or suggested information based on his point of view. Furthermore, it is a declarative question form since it is structurally begun with subject, verb, complement, and question mark (?) at the end of the sentence. In this case, the witness can't provide wider information based on his version because, regarding the question provided by the attorney, he can only provide an answer with 'yes' or 'no' answer or he can only agree or disagree with it. Furthermore, similar to the previous question, question number 3 also refers to the leading question through the declarative question. Structurally, it follows the patterns of the declarative question, which is subject, verb, complement, and question mark (?) at the end of the sentence.

Regarding the language power containing in the questions, firstly, 'so' summary occurs. This language power occurs in question number 3 which is marked by the article 'so' at the beginning of the sentence. This indicates that the attorney attempts to evaluate and to conclude the facts provided in the preceding statement in order to strengthen the proposition or information toward the state of affairs. If the witness agrees with the ideas, it will indicate that it becomes a truth. Then, another language power occurring is evaluative third turn mark which is indicated by "yes". By using this mark, the attorney attempts to emphasize that the witness is really joining into the slow lane and he is really listening to his glass. In addition, he also attempts to challenge the witness's perception by creating logical construction toward the state of affairs. In this position, the witness can only agree or disagree with it.

4.4 Excerpt 4

1 Q : And I know that you thought that it was about four miles or so to get the rest area, is that right?

2 A : Yes, three to four miles.

3 Q : You are understanding that Tommy invited

you, if you know this is not that the rest area, it is actually exit 96, isn't it?

4 A : I'm not sure exactly which one I had stopped, there are numerous times.

5 Q : But it's exits 96 and 93 between three miles, isn't it?

6 A : Yes, between three miles, it's that correct.

The data above indicates that there are three different questions provided by the attorney, which is questions number 1, 3, and 5. Those questions are categorized as leading questions since the attorney leads or provides suggestions in the questions where the witness is only necessary to answer 'yes' or 'no' which indicates whether he agrees or disagrees with the proposition constructed. In question number 1, it is a leading question realized through the declarative form. Attorney gives suggestions for the answer where he assumes that the witness had thought that the distance between his position into the rest area is about three or four miles. He attempts to lead the witness into the specific information instead of asking based on the witness's opinion. Structurally, the first question contains assertion which formed as a question. On the other hand, question number 3 and 5 are categorized as leading question realized through tag question form. This is indicated by the tag mark at the end of the question '*isn't it*'. In these questions, the attorney attempts to provide his point of view which leads the witness assumption regarding what the exit that witness took at the moment of the accident. In this case, the attorney mentions '*exit 96*'. Similar to question number 5, the attorney also clarifies the same information by emphasizing the specific number of the exit which makes the witness agrees with it. This is one of the attorney's strategy during cross-examination in order to control topic discussion so that the information provided by the witness should be based on what is required to positively strengthen his client's position.

In terms of the language power containing in the attorney's question, reformulation of question is used. It is realized through question number 3 and 5. As mentioned above, the reformulation form is the way to state a similar purpose but to use different structures or words (synonym) (Gibbons, 2003). In question number 3, the attorney asks regarding the number of exits that the witness took. However, the witness is uncertainly sure about the specific numbers. Then, in question number 5, the witness attempts to reformulate the question in different ways but it has the same intention and presupposition. This strategy is used in order to control the topic discussion and to get the obvious answer from the witness which has not been satisfactorily obtained. Moreover, the witness also implements the

evaluative third turn through the words "*is that right*" in order to emphasize his point of view.

V. CONCLUSION

Based on the analysis of the data, it is found that most of the question provided by the attorney during a court trial in the courtroom is the leading question realized through declarative question and tag question forms. The declarative form contains a high proportion of the data. This indicates that, during the court trial, the attorney attempt to lead the witness perception and assumption toward the information of the case by providing some specific information based on his point of view or version instead of obtaining wider information from the witness. This also shows that the witness attempts to maintain topic discussion which can discredit the witness's testimonies in front of the jury since the witness cannot provide another specific information that he has already had. In addition, regarding the language power containing in the attorney's questions, it revealed that all of the features of language power, which are 'so' summary, reformulation of the question, vocabulary landscaping, and evaluative third turn, appear. By using these features, the attorney can implicitly control the information during the interview which can strengthen his position and his arguments provided during the court trial. Therefore, linguistically, this type of question should be avoided by the attorney during a court trial in order to get the obvious information, neglect the vagueness, and create justice in the courtroom which can provide a positive impact for society. The present study is expected to provide insight regarding how questions and language are constructed by the attorney during a court trial in a courtroom in order to realize the society to avoid the harmful effect after becoming either a lay-witness or expert witness in the courtroom process. Furthermore, it can also alert the attorney to be aware of his linguistic in order to avoid the harmful effect for the society, especially for whom that was involved in the courtroom process.

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Bond to Bondage: Stolen Generation Musings in Sally Morgan's *My Place*

Dr. S. J. Kala and R. Sri Vidhya

Abstract— Australian Aboriginal literature is a new arena in Australia's literary scenario. Aboriginal women's writing has gained special credit in the recent years for its varied themes and concerns related to the indigenous studies. One such writer is Sally Morgan, a mixed-blood Australian whose works have gained immense credit in Australia's literary world. Her maiden creation, *My Place* is both an autobiography and a testimonial writing on the Stolen Generation of Australia. The objective of this article is to identify the aborigines, and to trace the veiled history of the Australian Stolen Generation. It will also explore the bleak past of the afflicted inmates at the foster homes with reference to Daisy, Arthur and Gladys featuring in *My Place*. In the due course of the study the buried past of the Stolen Generation will not just be unearthed but the murky lives of the contemporary Australian aborigines will also be shed light on.

Keywords— Australian, Aboriginal, Stolen Generation, mixed-race.

Aboriginal writing in Australia began as a revolutionary attempt in rewriting the history of the land and its people against the fictionalised white-washed history that came from the whites. There are also many mixed-blood Aboriginal women writers in the literary scenario whose personal writings as mixed-race, gain much more attention from readers who wish to learn the history and lives of the Stolen Generation in Aboriginal Australia. Lucie Wanderburgova says, "what is also quite interesting is the fact that most of the narrators of the Stolen Generation issue have been women and that the best known testimonies regarding removals has been autobiographical works" (Wanderburgova 11). Some of the notable Aboriginal women writings are Margaret Tucker's *If Everyone Cared* (1977), Monica Clare's *Karobran: The Story of An Aboriginal Girl* (1978), Ella Simon's *Through My Eyes* (1978) and Ida West's *Pride Against Prejudice* (1987).

The role of mixed-race descendant writers in transcribing the lives of their ancestors – the affected members of the Stolen Generation, through biographies, testimonies and life-writings is exemplary. Such mixed-race descendants, though not belonging to the Stolen Generation are equally affected as the Stolen Generation members for they are deprived of their ancestral roots due to survival strategies that resulted in identity crisis.

One such writer is Sally Morgan, who though not a Stolen Generation member, for the fact that she is a mixed-race descendant, feels that it is her duty to give voice for the concerns of both the full-blood and the mixed-blood aborigines through her writings. Her auto/biographical work, *My Place* is considered to be perhaps the best known work by an aboriginal writer.

Lucie Wanderburgova in her thesis quoting Newman says that the work "will long be regarded as a landmark text in Australian writing" (Wanderburgova 20). Chronicling Jack Healy's view Carolyn Bliss affirms that *My Place* as "the finest example... to date" of "the reconnecting of the broken tissue of Aboriginal identity..." (Bliss 65). The book received many awards including "the 1987 Human Rights and Equal Opportunities Commission Award for Literature, the 1988 Braille Book of the Year award and the 1989 Western Australian Citizen of the Braille Book of the Year award and the 1989 Western Australian Citizen of the year Award for arts, literature and culture" (Sonoda 158).

Lucie Wanderburgova underscores the educative power of the work: "*My Place* became part of an Aboriginal Studies programme and belongs to the compulsory literature for Australian students in public schools" (Wanderburgova 16). She uses the quotation of Schaffer and Smith and says that *My Place* was "the first to be actively celebrated, heavily marketed, and critically promoted" (Wanderburgova 61).

Sally Morgan's *My Place* is a representative work in various aspects. It is both an autobiography and a testimonial writing. The writer through her autobiography represents her community of mixed-race descendants who do not belong to the Stolen Generation, while at the same time represent the affected members of the Stolen Generation, through her testimonies. We not only "learn to sympathize and identify with the young girl" as Morgan, but also with each person's testimony (Hills 106). It cannot also be denied that her writing is both auto/biography, for she "incorporates the collaborative lifewriting projects of Arthur, Gladys and Daisy" (Smith 532) and it shows

“Morgan’s anxiety to make as many Aboriginal voices audible as possible” (Rani 93). The work incorporates various literary genres like autobiography, testimony, and the Stolen Generation narrative. On the whole the work stands to be a representation of the lives of the mixed-race descendants irrespective of whether or not they belong to the Stolen Generation.

What is more important in dealing with the issue of the Stolen Generation is that the facts should be given without fiction. Authenticity is vital in dealing with such a burning political and social issue. Sally Morgan’s auto/biography carries real life characters sharing real life experiences and therefore represents the whole community of neglected Aborigines and the mixed-race people. Highlighting Lucie Wanderburgova’s opinions, “...true life-stories are always highly effective’ and ‘... the fact that the protagonists are/were real people makes the reading even more exciting and poignant” and to add to it, it is even more authentic (Wanderburgova 67,68).

Sally Morgan is currently a professor of Indigenous Studies and the director of the Centre for Indigenous History and the Arts at the School of Indigenous Studies, the University of Western Australia. According to Suneeta Rani writers like Sally Morgan, “were urbanised, educated, self-reliant and actively involved in the Aboriginal movement, with a background of removal from the Aboriginal societies,...” (Rani 52).

The novel *My Place* carries the life-writings of three generations of mixed-blood aborigines in Sally Morgan’s family that includes Sally Morgan’s life as a mixed-blood free Australian, her mother Gladys, a Stolen Generation member and Sally Morgan’s grandmother Daisy and her brother Arthur who were again members of the Stolen Generation. The testimonies of Gladys, Daisy and Arthur show the true picture of the lives of Stolen Generation members in foster homes and their consciousness as aborigines.

The objective of this article is to identify the aborigines, and to trace the veiled history of the Australian Stolen Generation. It will also explore the bleak past of the afflicted inmates at the foster homes with reference to Daisy, Arthur and Gladys featuring in *My Place*. In the due course of the study the buried past of the Stolen Generation will not just be unearthed but on the murky lives of the contemporary Australian aborigines will also be shed light on.

The term Aboriginal (Latin: ‘Ab’ – ‘from’ and ‘Origin’ – ‘beginning’) is used to define the indigenous people of Australia as early as 1789. Aborigines are the primitive inhabitants of Australia who came to the land at least 30,000 years ago. The historical evidence of

Aboriginal people shows that they are one of the oldest continual civilizations in the world.

The British colonial invasion in the aboriginal land of Australia happened in the year 1788. They called themselves as ‘protectors’ of the native community and the civilizing masters of the ignorant mob. The white colonizers used various strategies to wipe out the native race and they almost succeeded in their attempts when the aborigine population began to decline and its ratio touched an all time low.

However, the entire native race could not be wiped out as there began mushrooming of mixed-blood children with aboriginality in their blood. This new race of mixed-blood population posed a threat to the colonial masters as they could not be led to live with their aboriginal community which would result in the increase of the aboriginal population; nor could they be allowed to live in the whites community as those mixed-race children had a little of black blood in them. Hence they were removed from their aboriginal communities who came to be branded as the ‘Stolen Generation’ of Australia. According to Lucie Wanderburgova the term ‘Stolen Generation’ was first used by Peter Read as title for a magazine article which was then followed by a book *The Stolen Generations* (1981) (Wanderburgova 31).

Children and babies were removed from their families either by force or trickery to be placed in ‘girls’ and ‘boys’ homes, foster families or missions. They were totally cut off from any kind of contact with their Aboriginal families and were severely punished if they did try to run off to their community from white control. Instead of education, they were trained to be domestic workers. At the age of 18 they were ‘released’ into the white society, often scared for survival in white society due to the hostile experiences in such foster homes and missions. Such forced removal of mixed-blood children from their aboriginal families fills the dark pages of the history of Australia.

In the novel *My Place*, the testimonies of Gladys, Daisy and Arthur clearly show that only children of mixed descent were removed by the authorities from the Aboriginal clan, on account of the ‘white blood’ in them. Blacks were not “considered fit to raise a child with white blood” to put it in Nan’s words (Morgan 415). She also expresses her vehemence saying, “they didn’t like people like us rearin’ kids with white blood in them. Seems like no one took account of the black blood” (Morgan 428). For the same reason, full-blood Aboriginal children were not removed. The worst condition of being an Aboriginal was therefore more prominent in the mixed-blood children, as members of the Stolen Generation.

Such mixed-blood children were either removed by force or through strategic means. In *My Place*, we learn that Daisy, Arthur and Gladys were all removed by strategic means - under the pretext of giving education. Arthur shares how he was removed from his family, “they told my mother and the others we’d be back soon. We wouldn’t be gone for long, they said” (Morgan 231). The Aboriginal people ignorantly hoped that their children would be back some day. The ignorance and the helplessness of the Aboriginal people were also cleverly misused for removal.

The same helplessness was felt when the children were removed by force – “the most heart-rending image is the one conveyed of small black children crying and begging to be allowed to stay with their mothers, but being harshly pulled away as they clung to their mothers” (Pruthi 68). One person in the “Bringing Them Home” report says, “the biggest hurt, I think, was having my mum chase the welfare car – I’ll always remember it – we were looking out the window and mum was running behind us and singing out for us” (Bringing 40). The same helpless situation occurs in Doris Pilkington’s *Follow the Rabbit-Proof Fence* also when the three young girls were forcefully removed from their home.

The threat to and uncertainty of life was also experienced by the Aboriginal community, when children were suddenly abducted illegally without proper intimation. It is indeed right that they were termed the ‘Stolen Generation’, for in many cases children were literally stolen from the community without notice. Bringing Them Home report carries instances of many such shocking and sudden removals that traumatised both the mothers and the children.

There are also cases of parents who themselves willingly accepted the removal of their children for various reasons. Their incapability to feed and raise the children due to poverty, and their desire for the children to grow up in better living condition, free from diseases and malnutrition, let them willingly accept the removal, as evidenced from the report. “We have spoken with people who, even today, honestly believe that it was right to transfer indigenous children into white families because this would give them the material benefits they would not otherwise have” (Bringing 230).

The mixed race children were removed and segregated further. The racist consciousness was so powerful in the whites that they separated children according to the proportion of colour in them – “Aborigines were categorized by how much Aboriginal blood they had (full-blood, half-caste, quadroon), or how visibly Aboriginal they looked” (Kennedy 13). Arthur tells

his experience of how an English authority visited the mission and separated the ‘darker kids’ from the ‘lighter kids’, for “he didn’t like (them) being together” (Morgan 233). Such constant separations deprived children of having any intimacy or companionship among themselves.

Under the disguise of ‘protectors’ for the Aborigines the white authorities exercised a stranglehold of power in their lives that resulted in the distrust. Lucie Wanderburgova, in her thesis, says, “The officials were labeled as ‘protectors’ and their task was to control the lives and the geographical location of Aboriginal people of mixed parentage” (Wanderburgova 32). The historical figure, A O Neville, the Chief Protector of Natives, Western Australia, 1915-1940, himself failed to ‘protect’ the Aborigines and turned against them by activating legal policies like ‘miscegenation’ and the removal of ‘half-caste’ Aboriginal children from their mothers. Arthur too says that Neville “was still the Protector of Aborigines. Any blackfella that had dealings with Neville got no good word to say about him. He wasn’t protectin’ the Aborigines, he was destroyin’ them” (Morgan 265). The fear for authority and removal are constant throughout their lives.

Due to removal from aboriginal mothers and due to the fact that the white masters did not want to own their half-caste offsprings, these mixed-blood Stolen Generation children grew up without the knowledge of who parented them. The difficulty of Gladys in knowing her white father, the mere ‘blank’ against the name of the father in her birth certificate, makes the view evident. Also Sally says, “Hardly any Aboriginal people had birth certificates those days” (Morgan 193). Daisy faces the same split identity – “As Daisy Brockman, she is the daughter of the station owner; as Daisy Corunna, she is the ‘daughter of the station’, that is, the daughter of no-one in particular” and “her white father’s denial places her in the position of an illegitimate half-caste child” (Kennedy 4,5).

Identity crisis faced by the mixed-blood children does not end here. They face split-identity in their foster homes where they had their Aboriginal names changed, their basic source of Aboriginal identity and then were deprived of using Aboriginal language, by the replacement of the colonizer’s language, English. They were also forced to change their Aboriginal religion to Christianity. Thus the change of name, language and religion resulted in the loss of one’s basic identity. Arthur informs, “the first thing they did was christen us” (Morgan 232). In fact the very opening lines of Daisy’s testimony reflect a sense of loss of identity, “My name is Daisy Corunna, I’m Arthur’s sister. My Aboriginal name is Talahue” (Morgan 402). She also adds that in those days, “All the natives had

whitefella and tribal names” (Morgan 402). In many cases, they were not even given names, but numbers, as if they were prisoners – “for 18 years the state of Victoria referred to me as State Ward No 54321” (Bringing 58). The children were thus made the wards of the state and inherited as government properties.

Once when name which is the basic identity of a person is removed, the next step was the removal of one’s mother tongue. The children in foster homes were not allowed to use their Aboriginal language and restricted from speaking it. Arthur in *My Place* undergoes a similar experience, while he was deprived of using his language and forced to talk English. He recalls saying, “I wasn’t allowed to talk blackfella after that” and adds, “I liked my language, but I got a good hiding if I spoke it. I had to talk English” (Morgan 227). Children were also taught that it was a shame to use Aboriginal language. Veronica Brady in her article observes: “There was a deliberate attempt to make them feel ashamed of their own culture and to destroy their language” (Brady 3). Daisy feels ashamed to use her language in front of people and secretly uses it while communicating with Arthur. Aboriginal people today mostly speak English, with a few Aboriginal phrases and words that contribute to Australian Aboriginal English making the original Aboriginal language extinct.

The tribal religion was also replaced by Christianity and the children were made to follow the new religion forced on them. “Then the religion began. We had church three times a day, before breakfast, lunchtime and after school”, Millicent, a Stolen Generation member reports (Bringing 100). Gradually the children were distanced from their Aboriginal spiritual traditions and they assimilated and started to believe in the new religion through constant practice as it is with the case of Gladys - “I became what others refer to as a believer” (Morgan 126). In fact, the presence of two distinct spiritual traditions – Christianity and Aboriginal spirituality is found in all the characters in *My Place*.

These changes were done with the aim that “Culture, language, land and identity were to be stripped from the children, so that “the traditional law and culture would die by losing their claim on them and sustenance of them” (Bringing 175). Resultantly, children grew up without any cultural and traditional knowledge and were totally devoid of their heritage and hence ended up with the loss of identity and Aboriginal consciousness.

The loss of a mother’s love, care, warmth and comfort affected the children much more than the other factors. Separated so young, they grew up with longing for the comfort of their mother and more acute were the yearnings of the children who were removed as infants as

they had no experience of such motherly care. Gladys recalls how she was deprived of having her mother’s comfort when she was ill, “even when I was sick, I belonged to the Native Welfare department. I wasn’t even allowed to have the comfort of my own mother” (Morgan 315). For the little children, the sufferings were even harder and indescribable. Gladys expresses her sympathy for the little children saying, “I felt sorry for them, they all wanted mothers, too” (Morgan 337).

Togetherness of the little ones in the foster homes, was the only comforting factor that they had. Veronica Brady sums up the kind of good times, that the segregated mixed-blood kids had in the homes: “we also hear about good times, of fun the children had together, swimming in the river or hunting and looking for food in the bush, visiting the old people down at the camp, and so on” (Brady 3). Gladys’ testimony that takes us back to her days in Parkerville reflects similar rare cheerful moments. However, it cannot be denied that there always prevailed a sad reality behind every cheerful laugh. Veronica Brady herself admits that these children are always “objects of pity, not the strong, courageous, adaptable and life loving people that they are” (Brady 3).

Whites also portray blacks as ‘bad influence’ and that blacks were “dirty, untrustworthy, (and) bad” to both Aboriginal and non-Aboriginal children (Read 12). Sue Thomas quotes from Frantz Fanon’s *The Wretched of the Earth*, saying “Racist discourses present Aboriginality as the absence of negation of white ethnocentric values – ‘intelligence, rationality, productivity, discipline and cleanliness’” (Thomas 1,2). Gladys expresses the same: “The Home taught us never to talk openly about being Aboriginal. It was something we were made to feel ashamed of” (Morgan 330).

This kind of attitude is instilled in the minds of young children of both races and to the mixed-blood children who were not stolen also. Sally and her siblings face constant abasement in schools where they were thought ‘a contaminating influence’ on the white children. Sally admits saying, “there was a great deal of social stigma attached to being Aboriginal at our school” (Morgan 121). Sally and her sister undergo similar humiliating experiences in their schools when they were considered as ‘bad influence’ on white children.

The Stolen Generation members were hardly given any education. If at all they received any education it was the education for the girls of how to be domestics in a white household, and for boys how to be station workers. In Arthur’s words, “Now, if I had been born a white man, my life would have been different. I’d have had an education the proper way, without the whipping” (Morgan

267). This was what happened in foster institutions in the past. In the novel, Nan emotionally puts it saying, “I can’t help it if can’t read or write”, when Arthur makes fun of her lack of education (Morgan 207).

The amount of hard labour that the children endured in the foster homes and institutions and the mental trauma that resulted from it, can be expressed from the lines of James Miller in his poem, “Six o’Clock...Outa bed”, as quoted in “Bringing Them Home”:

Six o’clock, out of bed, wash, dress,
work, breakfast, work, inferior schooling, home,
change clothes, work, wash, tea, bed, nightmares,
worry, little sleep, cry. (Bringing 48)

Children in foster care underwent poor living conditions, where they were denied basic needs like food, clothing and shelter. Children were poorly fed and that led to malnutrition and starving. “children living crowded into dormitories, locked in at night with only a bucket for sanitation, permanently hungry, separated from their parents, badly taught by poorly trained teachers, educated sufficiently only to work as domestic servants and farm hands, forbidden to speak their own language” (Brady 3), sums up Veronica Brady in her article “Reading Aboriginal Writing”.

Children were also succumbed to physical torture, inhuman punishments and sexual abuse, because of the racial difference. In his testimony, Arthur recollects various instances of the physical torments that he underwent in the mission he was put in. Gladys and Daisy were of no exceptions and they were often subject to harsh and cruel punishments, including physical, verbal and sexual abuse. Sexual abuse was another crucial experience that both boys and girls underwent in the days of foster care which proves that there was no ‘protection’ of any sort given to them.

The children were not even allowed to ventilate their emotions in any manner. ‘crying’ over anything was strictly prohibited and if the children disclosed their cry, brutal punishments were given and they were silenced. Gladys recalls her days in Parkerville where the inmates would “turn their faces into the pillow and cry, because they knew if Miss Moore heard them, she’d give them a smack” (Morgan 335) and she reasons out saying, “You didn’t cry in front of anyone at the Home, it wasn’t done” (Morgan 313). As they were restricted from exhibiting their mental agony, the children chose to give vent to their emotions when they were in the bush, amidst nature. Gladys had a ‘crying tree in the bush’ as her soul companion to cry with.

However their silence had “two dimensions, that is the conditioned silence and the powerful silence” (Rani

76) and Arthur followed the latter silence as a form of protest against humiliation. While sharing his experience in the mission when he was physically punished by a white man, he boasts saying “I was the only one that didn’t cry out.... He beat me harder and harder, ... , but I wasn’t going to give him the satisfaction of making me cry” (Morgan 241).

Such physical tortures and mental trauma that the children underwent gave them the fear of being in prison or a concentration camp, instead of the feeling of being at ‘home’. Arthur says, “the mission wasn’t anyone’s family. They called us inmates then, all us kids, we were all inmates, just like a prison” (Morgan 232). Unnatural deaths in the foster homes and institutions were also quite normal, an unquestionable reality to the children. Gladys wondered at the sudden disappearance of her friend only to be informed later that she was dead. There were also many cases of mysterious deaths occurring when children were being adopted and Gladys witnesses one such death, where one girl was being adopted only for two years by a rich white family and later the news arrived that she died out of “arsenic poisoning”. She also expresses the psychological fear of the children saying, “None of us wanted to be adopted after that” (Morgan 318).

The worst social deprivation of being mixed-blood children is that they were “accepted neither by Aboriginals nor by white people, thus becoming double-outcasts” (Rani 17). As a result they were made to feel sandwiched between two distinct cultures. A Stolen Generation reports, “You hear whitefellas tell you you’re a blackfella. But blackfellas tell you you’re a whitefella. So you’re caught in a half-caste world” (Bringing 176). Daisy also similarly expresses saying, “There I was, stuck in the middle. Too black for the whites and too white for the blacks” (Morgan 415). Even when they try to reunite with their aboriginal families, “the other rejection came, of course, from their Aboriginal people in the community. They called us ‘whitewashed’, ‘coconuts’ and things like that; also ‘Johnny-come-latelys’ (Bringing 209).

All the above factors resulted in the deep psychological, emotional injury that the children were unable to escape from. The experiences left them psychologically and emotionally crippled for life as it is observed by a stolen person, “It’s like a hole in your heart that can never heal” (Bringing 154). Peter Read observes, “The children were emotionally, spiritually, intellectually and psychologically deprived, and scars might never heal” (Read 14). In the words of Nene Gare and Patricia Crawford, the mixed-blood children, “separated from their spirit land, witnesses to the most fearful and humiliating

practices, nothing left to them but the breath in their bodies. Dead and alive still” (Gare 1).

It is said that on 13 February 2008, the then Prime Minister Kevin Rudd finally issued the long awaited apology from the part of the Australian government to the affected members of the Stolen Generation. But many statistical studies prove that several children of Aboriginal descent still remain under foster care even into 2011.

It is an undeniable reality that the members of the Stolen Generation, leading free lives today, still feel detached from their family, language, cultural and spiritual roots. Their basic Aboriginal identity is questioned. The separation is so much that they are not able to identify themselves with their own Aboriginal kith and kin, even after reunion. The life in missions and foster homes has left a deep impact on their lives causing more mental trauma and spiritual ache that can never be healed.

It is laudable that the Aboriginal writers, many of whom also belong to the Stolen Generation, do not stop with providing representative voices for their community, but also have turned activists in their lives by extending their services to the indigenous community through various means, beyond writing. Sally Morgan herself did not stop with voicing the Aboriginal concerns by simply writing her own family history, but is still making as many Aboriginal voices be heard in many other ways. She has been working with the indigenous people for the past eight years, doing editorial work for oral history projects that get published as community resources. She also encourages lot of people to share their stories and helps in documenting them. Famous Aboriginal writer (also a member of Stolen Generation), Doris Pilkington whose *Follow the Rabbit-Proof Fence* that later emerged as a prize-winning film ‘Rabbit-Proof Fence’ by Philip Noyce, is also an Aboriginal activist in real life who does her phenomenal role of reporting the social and cultural history of her people, especially from an Aboriginal woman’s perspective.

Many active organizations have sprung up in Australia in the recent years that help mixed-race descendants to trace their Aboriginal roots and family members and to reunite them. Peter Read in his report talks about ‘Link-Up’ a service organization which began in 1981 and gives a sample story of a woman who was introduced to her nephew, which appeared to be her first contact with her family for 57 years. Other organizations like National Sorry Day Committee (NSDC), Stolen Generations Alliance (SGA), Family Link have been formed to help the Stolen Generation members in the process of reunion and healing. To compensate for the stolen wages and to reimburse payment, organizations like

Stolen Wages Working Groups (SWWGs) and The Wampan Wages have also been set in major cities in Australia. The Australian government is also willing to offer the olive branch to the Aboriginal community, by venturing into necessary compensating measures towards achieving the goal of reconciliation.

The role of the “Bringing Them Home” report throws light on the neglected community of mixed-race descendants as Stolen Generation. The report carries personal narratives of more than five hundred Aboriginal people who have been affected by the child removal policies and who belong to the Stolen Generation because of their mixed-race problem. The report also performed diverse functions in promoting healing services among indigenous communities ranging from undoing the various damages done to the affected community to helping the affected members trace their families and thereby providing a sense of belonging and sense of identity. Oral testimonies and written submissions of many Stolen Generation members found in this report stress the validity of the issue and some of them are therefore reflected in this research paper to throw a better light on the burning issue of mixed-race Aborigines and Stolen Generation members.

Both whites and the native Aborigines, only when they shed their taunting memories of the past and move forward to embrace the other race without prejudice, can they extend and relate with each other. The contemporary white Australians cannot be blamed for the cruelty of their ancestors and nor be claimed guilty. Present Australia is also free from the colonial era and therefore there is much space for each to extend a friendly hand to the other and live in harmony as citizens of Australia. Only if both the races wipe out the rigidly framed ideological attitudes, leave behind their traditional stereotypes and mythical ideas about each other and come forward to reach out to the other, will equality be possible. A slight change in attitude, a small step towards reaching out to each other, can do wonders in the life of this victimized race.

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The Jews and the Muslims: A Study in the Similarity between “The Merchant of Venice” and an Islamic Story entitled “The Merchant and the Jew”

Dheyaa Khaleel Nayel

Dept. of English, Kerbala University, Iraq

Abstract— Cross cultural studies have attracted the attention of researchers for a long period of time. Literary works often reflect the culture, ideas and thoughts of their societies. The story of the “the Merchant and the Jew” appeared in a number of books; one of which is “AL-Bahlul Stories”. It has a great resemblance to the play “The Merchant of Venice” written by Shakespeare. The two stories have thematic similarity as they both deal with the relation between a non- Jewish merchant and a Jewish merchant. In this paper, we are trying to trace the similarities, and the differences between the two works. “ The Merchant and the Jew” is the same as the story we find in the play, which is mainly concerned with the relationship between Antonio, the Christian merchant and Shylock, the Jewish one. The similarity is also indicated in terms of the idea of usury which is clearly available in the two works, and in Shakespeare’s play, it has a striking similarity to one of Islamic hadiths in which usury is highly condemned. As for the differences, the character of the Christian merchant in the play is not available in the story of “The Merchant and the Jew”, but we have a Muslim merchant instead. Another difference is the place of the action which is Venice in the play but Baghdad in the story.

Keywords— culture, Jew, merchant, Muslim, usury.

The point of similarity between the play, “The Merchant of Venice” and one of the Islamic stories entitled “The Merchant and the Jew” is they both deal with the same theme of the relationship between the Jews and other merchants in the areas where they used to live. One of the stories in the play touches on the conflict between Shylock and Antonio, and the same theme also permeates the Islamic story. If we consider the two main characters in the two literary works, we notice a great deal of similarity between them. For instance, the Muslim merchant in the story is similar to Antonio of “The Merchant of Venice”. They both have the same characteristics as they are often described as being kind-hearted and honest. As a sign of their honesty and kindness, they used to help people by bringing the goods they needed, and simply selling them for low prices. Their similarity stems from the fact that they both are not on good terms with the Jew. (1)

As for the Jew, he was described as a merciless person; one who paid no attention to people and what they

needed. He only paid attention to his money and getting high profits for the money he lent to other merchants. In fact, this is not far from the social and economic problems people encountered in Baghdad and England in the past.(2)Historically speaking and due to economic factors, the Jews presented themselves as money lenders and this is quite clear in the play as Shylock is not merely a money lender but the usurer of the play.

In Islam and Christianity, usury is not legitimate, but some social and economic reasons explain why the Jewish character was interested in usury. Back in the years, economic problems gave the Jewish merchants the chance to make use of this situation by presenting themselves as money-lenders. This is true in the two literary works we are tackling in this paper. (3) The Jew would lend money to other merchants provided that the merchants accepted the conditions the Jew imposed. Without going further deep into the nature of those conditions, some books which were at Shakespeare’s fingertips mentioned such conditions like

cutting a pound of flesh. The reason why this same condition is used in the two works is not far from the fact that the writers were not in fact willing to show any sympathy towards the Jewish characters.(4)and no one can really forget the historical fact which was concerned with the conflict between Jewish and Christians on one hand, and Jewish and Muslims on the other

Speaking of the relation between Islam and Shakespeare, Tim Wallace Murphy argued in his book “What Islam did for us”, that Islam played a vital role in the making of the European culture. He in fact described that role as being “immense and immeasurable debt”. Such a debt is absolutely felt in some literary works and "The Merchant of Venice" is one of them. In line with what has been mentioned earlier, one of the acclaimed scholars argued that “without Islam there would be no Shakespeare”. In fact, such an idea might seem astonishing if not shocking for some who think that Shakespeare is an English icon, and far from any foreign influence.(5)

The influence of Islam can be attributed to the great ties between the Islamic culture and Europe. References to Islamic culture can often be noticed in a lot of things we find in the plays like goods, and other material of Islamic origin. The English houses were full of those things like silk, and Shakespeare knew about these and some of which are adopted in his plays. (6)

The story of “The Merchant and the Jew”, which was written many centuries before Shakespeare’s play, is largely centred around the relation between the Jew and the Muslim. Similarly, Shakespeare’s play is centred around the same idea, but instead of the Muslim character we have a Christian one. This is done by Shakespeare to match the historical events at that time, and the fact that the conflict between the Jews and the Christian was quite evident then. Having a Muslim character in the story and a Christian one in the play is mainly because these works were written for two different groups of audience. In spite of this, they maintained the same point of view concerning the hatred and resentment people used to have for the Jew.(7)

The Islamic world has its own definite role in the world of Shakespeare as some of the Shakespearean plays are similar to some stories found in the Arabic heritage like the stories of "the Arabian Nights". Some elements in "the Arabian Nights" seep into the plays. The use of the devil and magic which is apparent in "The Tempest" has its roots in the Arabian Nights. This similarity can be taken as an indication that Shakespeare was very close to the Arabic culture and

even knew about some countries like Iraq and Syria. Those countries were mentioned in "Antony and Cleopatra"(8)

The closeness between Shakespeare and Islam can be attributed to some historical facts. For instance, when Shakespeare started writing plays and poetry, the Islamic culture was quite popular in Europe, and this was because of the role of Andalusia in enriching England and other countries with outstanding examples of Islamic culture. Andalusia, or what is today known as Spain, had the Islamic aspects for not less than eight centuries. (9)Another factor for this nearness is the war of the Ottomans against some of the European countries which in addition to destruction resulted in the meeting of two cultures in the sense that such war resulted in some commercial activities and merchants from European countries would visit the North African countries. Those merchants were influenced by the Islamic culture and civilization, and they transferred those aspects to their European countries. For this reason, war and trade were very important factors in the process of bridging the gap between Islam and Shakespeare. (10)

The narrative approach used in the play is not similar to that used in the story because the structure of the play is not similar to that of the story. Generally, in the play we have more than one plotline. For instance, in “The Merchant of Venice”, a number of plots are threaded together to provide the reader with an idea about the final message which is mainly concerned with the conflict between the two main characters Shylock and Antonio. (11)As for the story, we don’t have several plotlines because everything is mainly centred on the principal idea of the conflict between the Muslim merchant and the Jewish one. The story we are dealing with is of religious nature, and the story teller made use of a person named Albahlul in order to solve the problem encountered by the Muslim merchant. In this way, Albahlul we have in the story is quite similar to Portia in the play. Just like Portia, Albahlul is often seen as an intelligent character, and this is attributed to the religious dimension the story tries to cover. Historically speaking, Albahlul is a religious person who lived in the Abbasid era, and was known for his ability to get rid of the complicated situations. (12)

The story teller is in line with the Muslim merchant’s point of view. He describes him as the one who deserves our sympathy and support. This idea of sympathy can be attributed to a number of reasons like the general atmosphere at that time. In the Abbasid era, the people looked at the Jew as a stranger; someone who did not belong to the society. At that time, there was a huge gap between the Jews and the society.(13)

In the story, the Jewish merchant thinks that the Muslim merchant's coming asking for money is a wonderful chance for him to belittle the Muslim merchant, and this is due to the great extent of disgust we notice between the Jew and the Muslim which was obvious because of the social problems. A good example of those problems was the terrible situations the Jews used to face then. They often experienced certain periods of deliberate isolation. They chose this isolation for themselves feeling that through this isolation they proved their identity. Some historians like Al-Youzbaki argued that the reason behind this is the fact that the Jews didn't have a remarkable figure in the scientific fields at that time. This made them feel that they had nothing to do in the society. In a way or another, this sort of feeling worked on bringing down the Jewish people ambition and lessening their role in establishing the society. (14) If they want to achieve their uniqueness, they have to do something incredibly important, and this was not possible without being valuable members in the society.

The chance to be important members in the society appeared when some Islamic rulers encouraged the Jews to live their life peacefully; consequently, they developed the sense of religious individualism, and through this, they were able to have their own identity in a society that didn't really belong to them. As a result of this, they seemed to be ambiguous and isolated. (15)

Sometimes reading the books of history can provide a trustworthy image about the psychological state of the Jewish people. The Jewish people suffered a great deal of discrimination. For instance, they were forced sometimes to wear different colours to be easily recognized from other people. Even the Jewish women were obliged to put iron collar on their necks. (16) Such things resulted in the hatred we notice between the Muslims and the Jews even in literary works. The Jewish character in the story is full of hatred for the Muslim merchant. So, the Jewish character is the outcome of social and psychological factors, and these factors helped in the making of the Jewish character in both the play and the Islamic story. In addition to what is mentioned earlier, the Jewish points of view concerning certain events like war made them face a time of swinging between stability and political unrest. (17)

In the Abbasid era, the time when the story was written, the Jews went through a period of political disorder and the reason behind that was the way the Jews used to look at the wars encountered by the Islamic state at that time. If their point of view was in line with the state's political view, they would definitely experience a period of

peace. Otherwise, they had nothing but unrest. (18) This feeling of unrest can even be attributed to the economic state the Jewish people faced at that time. Economy is the backbone of the Jewish life and character. In this regard, they were involved in a number of commercial activities. Before doing activities like money exchange, the Jews were satisfied with simple professions, and they thought that those low works were really cut out for them. (19)

However, in the process of time, some rulers encouraged them to quit the low level works, and to start new things of greater importance like lending money. This represents a remarkable shift in the making of the Jewish character. It is a shift from one who was satisfied with his life as it was to one who played an important role in the economy of the country. Such a role is seen in the Islamic story. Another historical fact we need to mention is the fact that the Arabs were not interested in trade, and this made Jews appear as the powerful side in the Islamic society. They were quite powerful to the extent that some rulers used to borrow money from them. (20)

In the story, the economic role given to the Jewish merchant is clear. When life went wrong with the Muslim merchant, he faced a terrible situation in which he was forced to ask the Jew for money. It is very well known that nothing lasts forever and life is a matter of ups and downs. Having this in mind, the Muslim merchant went to the Jew motivated by his current situation of lacking money. The Jewish merchant, on his part, thought that this was a good chance for him to punish and belittle the Muslim merchant. (21)

The Jew in the two works asked for a contract to be signed by the two parties and this can also be seen as a sign of the Jewish character. It means that the Jewish people were fond of economic matters in order to compensate their feeling of inferiority, and this is the reason why the Jewish merchant asked for the terrible condition of cutting a pound of flesh. In fact, the bad image given to the Jew in an Islamic community can be understood as the outcome of the long period of instability between the Muslim and the Jews. The same point of view was quite evident in England in the 16th century. At that time, the Jews were badly treated, and they were forced to live in separate houses. (22)

Due to the terrible and instable relation between the Jew and the Muslim in Baghdad, and that between the Jew and the Christian in England, the condition of cutting a pound of flesh is the outcome of greed and need. The Jewish merchant was motivated by his greed, which should not be viewed without considering the social implications that led to this attribute in the Jewish character. Other merchants in the

two literary works were motivated by their need. James Shapiro confirmed that any attempt to understand the role of the Jew in England must be in line with understanding the social, religious and political instability of that period. This situation was even evident before Shakespeare's birth. The religious problems were mainly concerned with the break with the Catholic Church, and later on establishing the Church of England. This point means that the English people had to have a shift in their religious conception. Such a shift resulted in a great deal of instability, and the Jews were not really far from this situation. The English people were taken by the idea of having their own identity. (23)

Friedlander, in his book, "Shakespeare and the Jew" highlighted the importance of the Jewish people for the economy in the sense that "the Jew was only tolerated as a source of revenue, and till almost his life-blood was drawn, it would be difficult to satisfy the inevitable demands of a needy and rapacious master"(24)

The image of the Jew was a matter of uncertainty. For a long period of time, the Jews were not permitted to come to England, and the Jewish character was often shrouded with ambiguity and uncertainty. This led to having stereotypical Jewish character. Shakespeare's knowledge of the Jewish character was basically through books. One of the sources used by Shakespeare is a story entitled "pound of flesh". In that story, "the blood-thirsty" character is a Christian.(25) In his play, Shakespeare made a noticeable change in the making of his characters, and this goes with the way people look at the Jew at that time.

In the light of this point of view, it is suggested that the play belittles the characters who are not Christians. For this reason, a character like Shylock is not as important as other characters. The culture flourished in England at that time preferred the English to the Jews. Jack D Amico argues that the play is written in such a way that the characters are required to make use of the fact of being marginalized. The dramatist made use of this by giving a character like Shylock the opportunity to do what he aspired to. In this case, social circumstances can be seen as a tool used by the dramatist in the making of his characters. Shylock is an important character in the play, and the play when it was first published, it was described as "the Jew of Venice".(26)

In our attempt to talk about the similarity between the two literary works, we are rather tempted to look at the city chosen by Shakespeare to be the setting of his action. That city is Venice. In the 16th century, the Jews there were forced to live in separate houses. In fact, they were locked in those houses at night, and they were allowed to leave those

places in the morning. Not only this, but as a sign of discrimination imposed against the Jews, they were forced to put red hats on their heads to be easily distinguished from the Christians.(27) The same thing was done against the Jew during some periods in the Abbasid Era as it was mentioned earlier. A fact like this gives us an indication about the huge gap between the Jewish merchants and the Christian one. It sheds light on the reason why Shylock paid no attention to anything save his financial success. Due to the social factors which are mainly concerned with widening the gap between the Christians and the Jews, the Jews thought that their life and success was largely motivated by their role as money lenders. Through this, they were able to prove their identity in the society.

As for the cultural aspects of the city, Venice, we can mention the fact that this city was highly under the influence of the Islamic world. The closeness between the Islamic world and the Venetians is seen through a number of factors like war between the Islamic world and Europe. This war provided the merchants with chances to trade with the Muslim merchants. Such commercial ties are good instruments of cultural exchange between Islamic east and Europe. The result of this is that a number of Arabic words are found in the Venetian dialect, and the Islamic influence is also seen in the Venetian house design. Deborah Howard made it clear that so many things in Venice are the result of the cultural exchange with Islam. Culture in any city is not only trade and buildings, though these constitute a large part of that culture. It also deals with texts and printed books. In line with this idea, starting from the 15th century, a number of the Islamic works in different fields like science and philosophy were available in Venice. The holy Quran was published in Venice in 1537. The city as a matter of fact is full to the brim with Islamic culture.(28)

As mentioned before, Venice had its economic position, and it remained of great importance in the world for a long period of time. The Jews in Venice made use of the economic situations, and they managed in presenting themselves as money-lenders. It is believed that "one of the conditions always imposed during the middle Ages upon the Jews in Venice was that of keeping banks for lending money". This is similar to what we have seen in some historical books dealing with the Jews in Baghdad during the Abbasid period.

When we look at the Jew in Europe, we notice that the religious and the economic aspects of the European societies gave the Jew their distinctive features. They were treated as an isolated minority, and were despised by the

society. The reason behind this point of view can be attributed to the difference in religion. As a sign of this difference, in the past the Catholic Church asked the people of England to stand against the Jews because they were described as the killers of Jesus Christ. For this reason, the religious aspect played a remarkable role in the making of the Jewish character. Not only this, but the economic life at that time made it easy for the Jews to introduce themselves as money-lenders. Accordingly, this brought the idea of usury which is one of the central points in Shakespeare's play, and in the story of "the Merchant and the Jew". (29)

Usury was not allowed in Europe, and the church did not give the people the chance to take part in any activity demanding usury. This fact of not allowing the people to be involved in such activities opened the door for the Jew to take part in usury; and definitely presenting themselves as outstanding figures in the process of establishing a thriving society. The Jews can provide money for the people and for the government as well. Because of the demands of having a prosperous society, what started as something forbidden turned out to be quite essential for the society.(30)

To elaborate the point of usury, we can start with the point of the contract. It is very well known that, in both Islam and Christianity, people are not permitted to make use of usury. Antonio accepted to pay Shylock three times the value mentioned in the contract. This made us look at him as someone who is not in line with the religious value. In the story, the idea of usury is also available. As a matter of fact, usury is a forbidden sort of behaviour. Although the Muslim merchant is presented as an honest man, and highly respected by the people of his city, Baghdad, the idea of usury is apparent in his character. It is known that the two persons; the one who gives and the one who receives the money are standing against the religious teachings. The Jewish character is pictured as a greedy one, who pays no attention to any moral aspect in his dealing with people. He is mainly interested in increasing his wealth. He is also described as a merciless character. This is not far from the social and economic problems the Jewish people used to encounter even before the time of Shakespeare. (31)

In addition to what we have already mentioned about usury, we can note that usury is different from lending money because lending money does not really mean paying benefits to the lender. What we have in the play is usury and in the light of this point, we can mention the link between usury and blood, which is also found in the play, and in Islamic religion as well. In one of his dreams, our prophet, Muhammed, PBUH, saw the usurer as a blood sucker

standing in a river of blood. The idea that Shylock is asking for a pound of flesh from Antonio's body makes the idea of blood and the link with Islam clear. (32)

Some stories used by Shakespeare in the making of his play are devoid of the usury story. This means that this episode was inserted by the playwright in order to make us look at the Jew as a bad person, who pays attention to his own benefits. However, reading about the idea of usury, or finding it in one of the books is not that far-fetched. The bad image given to the Jew is seen in the fact that the playwright did not show any sympathy towards Shylock. On the contrary, he kept on magnifying the bad attributes of the Jewish character. We notice that money for the Jew is more important than anything else. It seems that there was a tendency at that time that people should stand against the Jews, and the playwright did not want to stand against this idea or tendency.

In both the play and the story, the condition of cutting flesh is rather illogical, but sometimes terrible circumstances force us to accept the illogical as an outlet to rid ourselves of those unbearable circumstances. This is what is done by both the Muslim merchant in the story, and by Antonio in the play. They hoped that things would get better soon, and they could pay the Jew his money back on time. Unfortunately, time passed quickly, and they were not able to pay the money and its interests back.

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A Sanctuary of Memory in Viet Thanh Nguyen's "Black-Eyed Women"

Dr. S. J. Kala and Ms. A.J. Bernita

Abstract— Diasporic literature has always brought out the pains and tribulations of the diasporans in the settled land. It has grown far and wide in the contemporary era. Such a dynamic field of literary studies not only presents the problems of the diasporans but gives solutions to the same. This research paper is one such attempt to propose the ways in which the diasporans can relieve themselves from the pains experienced in the hostland, as embedded in Viet Thanh Nguyen's short story "Black-Eyed Women".

Keywords— Memory, diaspora, first and second generation diasporans, ghosts.

Memory is the word that activates the world and ensures the existence of lives on earth. All animals and people are bestowed with memories that keep them moving on earth. Life sans memories cannot flourish as they would be computers sans CPU. In such a circumstance life would become meaningless. According to Elie Wiesel, a Romanian-American poet,

Without memory, there is no culture

Without memory, there would be

No civilization, no society, no future. (Wiesel)

It is quite evident that without memory, human beings would be mere mortals who would die every second if they do not remember anything.

Memory also delineates the personality of a person based on the type of memory he or she has. To define memory, it can be called as the retention or recollection of incidents, happenings and every single action around people. They are information that are encoded, stored and retrieved later. Memory works based on sensory organs and every living thing possesses memory, but only the range and the capacity of it differ in everyone.

Based on the range of memory, information imbued in a person can be classified into three types of memories as *sensory*, *short-term* and *long-term* memory. This division is based on the range and the type of information that is piled up. Information that are fed through the sensory organs like eyes, nose, ear, tongue and skin are stored in *sensory memory*. For instance, the smell of rain, coffee or hearing a sound or music gets accumulated here. *Short-term memory* holds information for limited period, say, a few hours or days and are available for immediate access. This cannot hold larger amount of inputs as they are limited in capacity. *Long-term memory* stays in the mind for years together, sometimes

for the whole life. These memories often comprises of objects and incidents that affect one's self personally.

Besides these, 'Flashbulb Memories' are yet another type of memory that do not fit under any time or range. They acquire such a name as they appear suddenly like flash floods. Unlike the other memories, these occur as vivid and highly detailed snapshots that originate at the times of shock or trauma. Recalling of personal events in which one is deeply injured or affected physically or mentally leads to flashbulb memories. These memories are the ones that kindle various feelings in everyone be it positive or negative.

Apart from storage, memories undergo multiple levels of processing such as shallow processing or deep or semantic processing. In shallow processing, only the overall appearance of the incident gets projected whereas deep or semantic processing involves elaborative rehearsal of memories. In deep processing, the repercussions of the incident or something which may happen in future are synthesised. Further, some memories do not undergo any of the above mentioned processings, but, they fade and get into oblivion. This is called *forgetting* and this happens due to age, mental capacity or internal imbalances.

Another phenomenon that supplements forgetting is *interference*. When some new information is fed, they interfere with the old memories because they may be inter-related with the old. Aligned with how these affect the existing memories, they can be *proactive* and *retroactive*. In retroactive memories they may inhibit the ability to memorise new information and in proactive memories they correlate with old information to store the upcoming ones. The cognitive psychologist Elizabeth Lofters in her research on the reliability of memories, discovered that even some false memories can be implanted to erase the existing or to

make believe something else. This is achieved with the help of violence and usage of weapons. These false memories that are rooted in the minds become a threat to the people compelling them to forget their true past and prodding them to get used to the newly injected ideas.

All these kinds of memories play a vital role in the life of the diasporans. Diasporans are people who migrate to an alien land by interest in search of greener pastures or the people who are transported by force or compulsion like slaves or expatriates. While the first category of people try to get accustomed to the hostland, the latter the slaves and expatriates live in eternal sadness and fear. The word 'diaspora' is literally derived from the Greek word 'diaspero', which means 'to scatter or to disperse'. This term was first used to represent the dispersion or the expulsion of the Jews from Judea after the conquest of Babylon. The term had also been used to represent the Africans who were sent to England and America as slaves. These kinds of people are called 'diasporans'. Presently, in the twenty first century, the term is used to denote the people who leave their motherland and settle in other countries for some reason. The diasporic communities are also named after the places they have left like Asian Diaspora, Indian Diaspora, Canadian Diaspora, European Diaspora and others.

Having settled in the host country, the diasporans face numerous hostile situations. Wearing the badge of two identities of the motherland and the fatherland, they live in-between two cultures and sway with hyphenated identities as hybridised individuals. Resultantly, an attitude of not-at-homeness surfaces in them at most moments. Not-at-homeness is one of the characteristic features of the feeling of non-acceptance or alienation by which they, eventually become marginalised. These marginalised men strive hard to find their identities in their lives that are filled with rejection, prejudice and uncertainty. In such a bid, they seek different methods to adapt to either of the cultures by changing their life styles akin to that of the people of the hostland. Nevertheless, at times they fail in their attempts and feel like the translocated plants, that wither out in an hostile environment.

Despite such an experience, the Diasporans hardly can return to their native country. Eventually, they try to evade from the pains in the new land, by clinging on to the memories of their motherland. In order to keep their memories alive and to experience at-homeness, they try to hold on to something of their motherland. They treasure some souvenirs of their ancestors in their minds or carry them in their suitcases. Recalling of such homeland

memories gives them an enormous strength and help them sustain their lives in the adopted land. It is to be underscored that the diasporans tug with them their language, culture, custom and ethnicity wherever they move. They are unable to sever themselves from their past land immediately and fully. Moreover, facing hostility in the host land, it becomes necessary for them to firmly hold on to and retain their native culture and try to create a mid-world between the two, to bridge the gap at least to some extent. In the creation of a unique mid-world, wherein they are torn between both the lands, memories are used as building materials.

In such an endeavour, some diasporans even emerge as 'diasporic writers' who pen down their memories with experiences as their scaffolding support. These diasporic writers focus on the off-centered people and try to unite their individual experiences collectively under one label as 'Diasporans', an identity or a label that they wear, irrespective of the nationalities they belong to. The writings also tend to be a collection of narrations of the heterogeneous people who face national, cultural, linguistic and ethnic challenges homogeneously in their day-to-day life at all levels. Their literary ventures give them a cathartic effect.

This paper "A Sanctuary of Memory in Viet Thanh Nguyen's "Black-Eyed Women" " tries to analyse the different types of memories that steer the lives of the various generations of diasporans that build up a mid-world for them and also evaluates whether this created world is haunting or soothing to the diasporans as presented in the short story titled "The Black-Eyed Women" by Viet Thanh Nguyen.

Being a diasporan of Vietnamese origin, Viet Thanh Nguyen lives with the hyphenated identity as Vietnamese-American novelist. He heads the Aerol Arnold Chair of English and is presently working as a Professor of English, American Studies and Ethnicity at the University of California. Nguyen was born in Vietnam and was later moved to America due to war. Having experienced wars in Vietnam and as a displaced man his works are autobiographical loaded with his native land's experiences. He reveals the toughened life of the diasporic people through his writings. He is an award winning novelist who has bagged a dozen of awards including Pulitzer Prize for Fiction, Dayton Literary Prize for his debut novel *Sympathiser* in 2016. He published his second work *The Refugees*, a collection of short stories in the year 2017. Besides, he has written two non-fiction *Nothing Ever Dies: Vietnam and the Memory of War* in 2016 and *Race and Resistance: Literature and Politics in Asian America* in 2002.

Sympathisers, his debut novel portrays the incidents that happened in the Vietnam war, forty years ago. The narrator of the novel recounts the war experiences and later in the novel brings them out as a movie when he becomes a film director. The narrator is a war immigrant settled in America and bears the dual identity born to Vietnamese mother and a French father, just like Nguyen.

Nguyen's second work *The Refugees* comprises of nine short stories, each dealing with the hopes and expectations of people who migrate under life-changing situations. The stories abound with questions exploring the themes of home, family, immigration and American experience. "The Black-Eyed Women" is the first story of the collection, that is taken for analysis. The story is narrated by an unnamed woman narrator living in the United States as a second generation diasporan.

The story revolves around the narrator whose family is of Vietnamese origin and that had to forcefully migrate to America during the Vietnamese war. In America, the narrator leads her life as a ghost writer, concealing her identity. As part of her profession she listens to others stories and gives life to them through her words. Nevertheless, she does not do so with her mother who shares her stories of the past, the narrator does not listen her. She hardly pays heed to her. One day the narrator happens to listen to her boss Victor's story, who is also a forced Vietnamese immigrant in America. After she listens to the pathetic story of Victor and his family's loss, she realises the mistake of evading her mother's stories as blabbering. She also finds that her mother is greatly haunted by the memories of her dead brother, father and others who lived with her in Vietnam. Realising the importance of her mother's reiterated memories she takes up the mission of recording her emotions.

Raki Nara, in his article "Narrating the Diaspora" explains that "diasporic condition is a state in which the longings and yearnings of the immigrants are expressed." (The Quest 114). Further, he explains that these longings are for the native land's culture, people, human relationships, love and security which they have cherished earlier. The immigrants use their sweet experiences from homeland as touchstones to compare with their pitiful state at the host land. Such memories come under the category of 'long-term' memory because it lives with them for their lifetime. The diasporans retrieve these memories and rehearse in their minds forever, whenever needed. These embedded memories undergo deep processing as it involves the comparison of the past and the present with the sole motive of striking a balance between their present and future.

The narrator's mother who is a first generation immigrant holds on to the long-term memory about Vietnam. She recalls and rehearses them more often than her daughter. The mother recollects her happy familial life she spent with her husband before the war as a stress buster. She compares Vietnam and America and the life with and without her husband and son. She also imagines how her life would have been if she were not to experience war and its miserable repercussions:

"If we hadn't had a war", she said that night, her wistfulness drawing me closer, "We'd be like the Koreans now. Saigon would be Seoul, your father alive, you married with children, me a retired housewife, not a manicurist" (*The Refugees* 11, 12).

Memories are often described with adjective like sweet, lovely, and sugary. However, in the case of the diasporans who have escaped from the gruesome conditions of the homeland, the memories are fearsome, alarming, terrifying and they are mostly haunting memories. They even take the form of ghost or phantoms. Keya Majundh in his work "Spacing the Third I in Diasporic Writings" opines that the diasporans never allow themselves to be 'crippled by claustrophobic national boundaries' instead they create their own space to enrich their journey in a positive way. They reconstruct their space through various means. One such recreation is making the dead come alive by imagination and live with them. Majundh also tells that the 'third I' is present in all the diasporans and this identity is not under the limits of native land or foreign land, they transgress every boundary including personal and public. The third I, for the diasporans, is like an oasis in the midst of the hot desert.

Victor in the story "The Black-Eyed Women", is the owner of a publication company where the narrator works creates the "third I". Having lost his wife and children in Vietnam war, he is psychologically shattered and is unable to recover from the loss. Though he appears to be normal for others, he finds himself to be trapped in the web of memories. Personally, he lives in a haunted world with his dead family, living with his third I. He reveals this when the narrator asks him whether he has seen any ghosts.

"All the time. When I close my eyes, my wife and children appear just like when they were alive. With my eyes open I'll see them in my peripheral vision. They move fast and disappear". (*The Refugees* 17)

In the supernatural world, he even feels the touch of his son brushing his hand on him and his daughter clinging on to his knees. He tells that he also converses with his wife and his wife too responds to him like asking him to check the

keys before leaving and singing birthday songs to him on his birthday. Despite his dreams being shattered by the war, he creates a third I for himself, to be strengthened and to survive in the troubled waters in America. This third I helps him to emerge as a successful owner of the publication company.

Sigmund Freud in his notable work *The Uncanny* remarks that in spite of all the technical technological and scientific advancements, human beings are powerfully held by the belief of ghosts. According to Freud, the word uncanny “belongs to all that is terrible-to all that arouses dread and creeping horror...it tends to coincide with whatever excites dread” (The Uncanny 210). He states that “to many people, the acme of the uncanny is represented by anything having to do with death, bodies, spirits, revenants, and ghosts” (qtd. in Eagleton 158).

Freud in his yet another essay “On Murder, Mourning and Melancholia”, says that the life after death is all about the imaginative speculations created by oneself. He puts forth that philosophers consider supernatural things as intellectual mystery which was created on seeing the corpse of the beloved. Normally, they are invented spirits, that arise out of primeval man’s sense of guilt mixed with grief. He theorises that the constant memory about the dead person becomes the foundation for the idea of ghosts or life after death. The story “Black-Eyed Women” also bears the testimony to Freud’s views. Both the narrator’s mother and Victor create illusions of their own family members. These creations remain the same forever. The narrator’s mother also says that the ghosts never get aged. The created ghosts become an integral part of them as third I.

The creation of third I is not always proactive, in some people’s lives they are retroactive. Raki Nara, says that most of the diasporans live under confusion and anguish and they are unable to come to terms with their new life. ‘They lose the grip on life and succumb under pressure’ (*The Quest* 115). Almost all the first generation diasporans confront this phase of life akin to the narrator’s mother in the story. The mother rewinds and repeats all her reminiscences connected with the ladies who were with her in Vietnam. Like Victor, she also perceives her dead son as a ghost and converses with him every night. She even goes to the extent of buying dresses for her dead son as he appears to her in the same wet dress when he was drowned in the sea years ago. This shows how she is unable neither to forget the old world nor get adapted to the new world. It is to be noted that the formation of ‘third I’ in the image of ghosts is not therapeutic easing her from her pains rather it is a slow poison.

On the other hand, the second generation immigrants face lesser agony than the first generation immigrants. In the modern life, they easily get acculturated to the host land and try to create an identity of their own. With their limited experiences of their homeland, they nurture only a few juvenile memories. Any bitter associations with the homeland easily disappear from their peripheral memory and get dumped in the subconscious state. However, they get surfaced only when similar events happen in the present as ‘flashbulb memories’. These flash bulb memories undergo only shallow processing as their pains are not intense like that of the first generation immigrants. The unnamed narrator of the story come under this category. Irrespective of the myriad violent and depressive situations that she faced as a child, she appears to have forgotten them after settling down in America.

The unnamed narrator succumbs to the pressures of assignments and liabilities at her office that her past life and memories are totally erased. The narrator is not able to decipher the cause for her inexplicable pains within her. She discovers the origin of those pains, only after listening to Victor and her mother. Her subconscious memories or the ghost memories, come to the conscious as ‘flashbulb memories’ only after they are stimulated by these external sources. Once kindled, these memories takes different forms and she imagines, sees and lives a motion picture with them. She too sees her dead brother like her mother. She strikes a conversation with the specter of her dead brother who is wet and wears the same dress when he was drowned. She even perceives his wounds caused during the fight with the shipmen and enquires about it.

...I touched the bruises. “Does it hurt?”

“Not anymore. Does it still hurt for you?”

...”Yes”. I said at last. (*The Refugees* 15)

The narrator’s flashbulb memories make her live the moments once again giving a momentous relief and joy. These memories turn into an integral part of her life as that of the other diasporans.

The sensory memory that operates via sensory organs, are temporal and are accessible only when the senses are used. On the contrary, in the life of the diasporans sensory memories too become permanent. In the recalling process, these sensory memories are bound strongly with them and most of the time the sensory signals provoke the other memories such as long term, short term and flash bulb. In this short story, senses of sight, smell and touch are predominant. In Victor, the narrator’s mother and later in the narrator, senses instigate and add more liveliness to their

recalled memories. The smell of the ‘perfume’, ‘saline water’ and the touches like ‘hug’, ‘pain of the bruise’ activate the memory boxes and speeds up the mental motion picture. This is evident in Victor’s motion picture of his dead family.

“I smell them too, my wife’s perfume when she walks by, the shampoo in my daughter’s hair, the sweat in my son’s jerseys. And I can feel them, my son brushing his hand on mine, my wife breathing on my neck the way she used to do in bed, my daughter clinging to my knees.” (*The Refugees 17, 18*)

In the lives of the diasporans, in spite of the similarity in their memories, types and stereotypes, the immigrants prefer different ways of extending or passing them on, based on their capabilities. Some prefer the art of story-telling, while some take up the art of writing. Both the tools are most powerful in creating ripples in the diasporic community. In the “Black-Eyed Women”, the narrator gets irritated when her mother always tells her stories about the women who lived with her in Vietnam. Never realising the importance of her mother’s memories, she evades them first, but later having seen her dead brother’s ghost, she believes the words of her mother and Victor. Then, she starts to take note of each and every detail of their memories and the magical effect they have on them. She takes up the art of writing and her mother chooses the oral narration. She records everything in writing to create the ‘third I’ for the entire diasporic community living in pain.

...We shared the passion for words, but I preferred the silence of writing, while she loved to talk. (*The Refugees 20*).

Humans generally tend to forget things with ageing, but in the case of the diasporans they just do not fade out as it happens with others. The older the diasporans become, the more they become conscious of recalling their memories by talking repeatedly about them or recording in order to sustain them. Forgetting also takes place manually by force and violence or naturally due to external or internal injuries and illness. The diasporans do not forget their scars in their body and mind easily, especially the first generation diasporans. They often try to preserve their past in their memories and try to pass it on to their progeny.

Nevertheless, certain powerful countries that colonise others consciously attempt in undoing their memories in order to curb the transmission of the same to the future. This happens when the countries want to capture other countries as slaves which Michael Foucault terms this

deliberate endeavour as ‘colonisation of mind’ as they make them feel inferior and make them believe the colonisers. The second generation immigrants get enmeshed in this quagmire believing solely on the rosy pictures created by the colonisers.

In “The Black-Eyed Women”, the narrator’s mother tries to uphold her culture by instilling the Vietnamese past into her daughter by deliberately safeguarding her from the false influences of the adopted land. Her success in this task is evinced in the real picture of her homeland delineated by her daughter:

...I pulled the covers upto my nose, the way I used to do in my early years in America, when creatures not lurked in the hallway but also roamed outside...My American adolescence was filled with tales of woe like this, all of them proof of what my mother said, that we did not belong here. In a country where possessions counted for everything, we had no belongings except our stories (*The Refugees 7*).

The narrator’s mother who is too apprehensive about the just and true representations of their culture, says:

“Writers.” She shook her head, but I think she was pleased. “At least you won’t just be making thing up just like you usually do.” (*The Refugees 21*)

As a first generation diasporan, she is too doubtful about the recording of their memories as she fears that they may be distorted for others’ benefits. However, her daughter instills confidence in her mother that she would be a true transmitter of their heritage.

Kateryna Longley in her essay “Killing me Softly, Storytelling, Ageing and the Migrant Experience” explores the opportunities the old people are given to tell their stories “they connect not only to the present and the past, the young and the old, they also connect disparate cultures, histories and ways of thinking and feeling” (qtd. in Parameswaran 90). Stories surpass boundaries and especially the stories of the immigrants, refugees and displaced indigenous people. For these people stories become powerful tools to retrieve and re-establish their identity in the new world. If they do not tell their stories, they tend to feel inferior in the eyes of the native people at the hostland. In the story, “Black-Eyed Women, the narrator’s mother always keeps saying about Aunt Six and how she died. She also tells about the other women who lived with her in Vietnam. Though she has been in the hostland for many years, she feels inferior as she does not

have any rich, meaningful relationships in America. As a mother, she also takes care that her children too should not feel inferior as manifested in her efforts to ask the narrator to give clothes to her dead brother:

“He can’t be wandering out in the cold with what you gave him, like a homeless person or some illegal immigrant.” (*The Refugees 11*)

Memories do not stop with storage, recollection and passing on. Psychologists say that they are also a therapy to analyse cure human minds. Sigmund Freud, the famous psychologist in his essay. “Creative Writers and Daydreaming” explains the concept of ‘talking cure’. In order to treat the people who are reserved, this therapy is used. Firstly, the analyst talks to the patient and takes the patient into his confidence. After becoming a confidant, the analyst goes to the next step of ‘transference’. In this stage, the patient transfers his or her psychological conflicts to the analyst. Then, the patient begins to imagine the analyst as the person with whom he or she has the conflict. For example, if the patient has had troubles with his or her father, he or she may unconsciously cast that role on the analyst. Similarly, in the story “The Black-Eyed Women”, the unnamed narrator becomes the confidant or analyst for her mother and her boss Victor. In the transference stage, they both see their beloved ones in the narrator.

As the process goes on, the patient is able to recollect some portions of his or her life which has affected his or her life largely and shares it to the analyst. In this, the long term memory of the patient is tapped and one might be surprised to note that these patients would remember nothing else but only those moments that have affected their emotions strongly. Further, the therapist would talk repeatedly of it to create a newer and more complete narration of his or her life, by which the cure begins. The analyst makes some sort of sense from their repetitions and deciphers to give solutions for them. The therapy concludes that by this talking cure even in the middle of this treatment, they become half-cured. Studies reveal that ninety percent of the people are relieved of their mental conflicts by this therapy. The oral narration of the life stories by the narrator’s mother come under this category of ‘talking cure’:

“Aunt Six died of heart attack at seventy six” she told me once, twice or perhaps three times, repetition being her habit. I never took her stories seriously. (*The Refugees 3*)

When the first generation diasporans, undergo the treatment of talking cure, there is no psychoanalyst for collecting and synthesising their memories, instead the members of the same family especially the young generation at home become the therapists who listen to the patient. In “The Black-Eyed Women”, the mother and Victor being first generation diasporic patients transfer their memories to the narrator, who is a second generation diasporan, who acts as the therapist. Like the therapist suggesting solutions for the problems, the narrator stores and gives them the assurance that they will carry them in their future and sustain it. This oral transmission of personal stories of a family does not remain as personal but they become history:

When the narrator's mother asks "these kind of stories happen all the time. Why write down what I am telling you?", narrator replies " someone has to." (*The Refugees 20*).

When this 'talking cure' therapy does not take place in the lives of the diasporans, they may become worse cultivating negative feelings like anger, sorrow and frustration. This happens with the narrator’s mother when she expresses her anger and frustration on the narrator for not listening to her memories. Raki Nara explains that "a lot of confusion, agony may take a turn for the worse" (*The Quest 115*). Having already succumbed under tremendous pressure of searching for identity, retaining their mental anguish of being unable to communicate with their beloved native people, the lives of the first generation diasporans become pathetic. So invariably memories of living beings are non- volatile. They are not just the events or incidents stored as they are for the other but they are the flesh and blood of diasporans as evident in the case of Victor.

Like Victor in the story, the diasporans create a third I and live immersed in them without affecting anyone or the narrator they steerforth the recording of the memories and make them accessible to all. If they do not choose either of these, they would live a burdened life like that of the narrator’s mother. Creating a third I like Victor would help live happily and being like the narrator they might vent out their bottled pains through their writings. It is left to the diasporans to choose between the two.

As stated in the beginning, without memories human beings would be like computers without RAM or ROM. Memories serve as eternal springs of joy and strength giving the diasporans the immunity to fight the battle of identity crisis in the host land. From the analysis of this short story, it can be said that the memory boxes of the diasporans are not just gardens but sanctuaries that protect, multiply and

safeguard the endangered species. They do not give short relief but provide a lifetime security. Where hope is lost, memory comes to rescue and it is the choice of the diasporans to choose the manner in which they are going to put them to use.

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The attitude of Amitav Ghosh and Khushwant Singh on nationalism and partition in *The Shadow Lines* and *Train to Pakistan*

Umme Rabeya Mili

Lecturer, Department of English, Britannia University, Bangladesh

Email: rabeya0007@gmail.com

Abstract— Nationalism and partition of a nation are very much interrelated on the context of partition novels. Both of these are abstract ideas. While nationalism describes a great or too great love of people for their own country, partition indicates national division out of the nationalism. In both of the partition novels, *The Shadow Lines* and *Train to Pakistan*, we find the attitude of two writers regarding the idea of nationalism and partition from different perspective. Though both of them have tried to show the ultimate effect of partition and nationalism but they couldn't give any proper solution to the end of the novel. Ultimately the tide of nationalism paved the way of partition and led the character to the tragic ending. The present study intended to investigate the attitude of Amitav Ghosh and Khushwant Singh on nationalism and partition in their novels, *The Shadow Lines* and *Train to Pakistan*. Both of the writers have expressed their almost same perspective on nationalism and partition but they have shown it by different attitude of the characters of the novels. In *The Shadow Lines*, Amitav Ghosh has dealt with the theme of partition and nationalism by describing the feeling of the characters as well as portraying the aftermath of partition. And in *Train to Pakistan*, we find Khushwant Singh's point of view through the depiction of contemporary events related to partition directly. In my article, I've analyzed the pros and cons of partition and nationalism dealt by the two novelists in their two aforementioned partition novels.

Keywords— Nationalism, partition, blurred border and division, problematic identity, cultural conflict, trauma, migration.

I. INTRODUCTION

From the context of South Asia, partition is an important event of history. Here, the most focusing event of the history is the partition of the subcontinent. And the event of the partition of the subcontinent is inextricably attached to undivided India which freed itself from the colonial yoke in August 1947. The departure of the British from the subcontinent led to the creation of two independent states, Pakistan and India. The division was based on two 'nation theory' with the argument that the Hindus and the Muslims cannot live together as one nation since both have distinct social, cultural, and religious identities. Belonging to the main current of Indian nationalism, many of the historians blamed imperialism for tearing the two communities apart; disrupting the bonds that had joined them together for centuries. According to this perspective, the partition of the Indian subcontinent was the logical conclusion of the 'divide and rule' policy of the British by which they had insidiously

played off the Hindus against the Muslims in India. The Indian subcontinent was an event of such a great magnitude that profoundly affected human emotions and values to such a great extent that all creative arts and artists have come under its influence. So, on the basis of the partition of the subcontinent writers of these countries have written several novels. Some important novels are : Khushwant Singh's *Train to Pakistan* (1956), Manohar Malgonkar's *A Bend in the Ganges* (1964), Bapsi Sidhwa's *Ice-Candy-Man* (1989), Anita Desai's *Clear Light of Day* (1980), Salman Rushdie's *Midnight's Children* (1980) and Amitav Ghosh's *The Shadow Lines* (1988) etc.

Among all of these novels on the partition of subcontinent, I have chosen Khushwant Singh's *Train to Pakistan* (1956) and Amitav Ghosh's *The Shadow Lines* (1988) for my study. In both of the novels, the writers focused on the momentum of partition of the subcontinent and its effect on the people with importance in their writings.

Amitav Ghosh is an Indian writer who deals with history as well as journeys and border crossings in almost all of his novels. According to him, borders are constructed and dissolved at the same time. While communities, groups and identities merge as well as get created, he combines different disciplines to understand the notion of the nation and how it affects identities. The impact of imperialism and colonialism and the response of the colonized are focal points of his works. He had some autobiographical experience related to the event of partition. His father's experience as an officer in the British-Indian Army during World War II and his mother's experience of partition played a prominent role in his novel, *The Shadow Lines*. Recalling childhood memories about his mother in an article in the *New Yorker*, Amitav Ghosh said:

My mother grew up in Calcutta and her memories were of Mahatma Gandhi, non-violence, civil disobedience and the terrors that accompanied Partition, in 1947. (Ghosh, 104)

His novel *The Shadow Lines* (1988) was published four years after the sectarian violence that shook New Delhi in the aftermath of the prime minister, Indira Gandhi's assassination. It evokes postcolonial situations, cultural dislocations and anxieties in the period between 1962 and 1979. And for this outstanding novel, he was awarded the coveted Sahitya Akademi Award in 1989.

On the other hand, internationally renowned author and journalist Khushwant Singh was a Padma Vibhushan recipient who authored several books on freedom movement and on the theme of partition. He is the witness of pre-partition national movement, post-partition, independence, and the modern complex world. He also has a courageous and open attitude towards his readers to expose the stark realities of life and through the influential and arrogant voice he tries to awake his readers from slumbers. This characteristic of Khushwant Singh has made him an 'iconoclast' and multi-faceted personality, for which he attained an international reputation. *Train to Pakistan* (1956) is his world famous novel on India – Pakistan partition tragedy. It is a grim story of individual and communities caught in the holocaust of partition of the subcontinent into two states, India and Pakistan in 1947. For this novel *Train to Pakistan*, he won international acclaim and Grove Press Award in 1954.

So, both of the author Amitav Ghosh and Khushwant Singh are very important in the history of the partition of the subcontinent. As both of them were from

India and Pakistan, they had the direct or indirect experience of partition of India and Pakistan. And they tried to portray their experience of partition as well as their attitude on nationalism through their writings. Specifically, Amitav Ghosh's *The Shadow Lines* and Khushwant Singh's *Train to Pakistan* deal with the subtle and sensitive issues of partition.

Actually, both of the novels *The Shadow Lines* (1988) and *Train to Pakistan* (1956) focus on the partition of the subcontinent. And through these two novels, the two authors portrait the ongoing condition as well as the aftermath of the partition of the subcontinent. Specially, Amitav Ghosh focuses on the partition of India and Bangladesh. By narrating the actions of the novel and the reaction of the characters, he also expresses his views on nationalism and partition. And in *Train to Pakistan*, Khushwant Singh captures the moment of partition between India and Pakistan. Through the sacrifice of Sikh lover for his Muslim beloved and their separation from each other, he shows the heartrending condition due to the partition and the feeling of nationalism.

II. LITERATURE REVIEW

There are several research works on the writings of Amitav Ghosh and Khushwant Singh. Among them few are related to the sensitive issues related to partition. Dr. Aumit Kumar (M.Phil, Ph.D, Dept. of English, C.C.S University Meerut) in his article "Concept of Nationalism with Wound of Partition in Amitav Ghosh's *The Shadow Lines* (July 2015)" opines that fictive and illusive border is merely the result of abstract concept of nationalism. He also shows the wound of displaced people as a result of border or partition through his study. In another article "Amitav Ghosh's *The Shadow Lines*: Problematics of National Identity (Sep-Oct. 2012)", Pabitra Bharal shows how Ghosh creates problem regarding national identity by putting it under question and explores the unreality or invalidity of traditional identity constructions. In "Portrayal of Partition and Human Emotions by Khushwant Singh in *Train to Pakistan* (December 2014)", Dr. Ritu Tiwari substantiates the victory of human emotions over the agonies of partition. Nasih Ul Wadud Alam (M.A) from East West University, focuses on the meaninglessness of nationalism or partition in his dissertation "*The Shadow Lines* as a Political Novel (2012)" through analyzing the conditions of different characters before and after the communal strife in 1964. He presents how idea of nationalism by getting infused with the political uncertainties and patriarchal indifference kept negative impact on character's mind especially Thamma, who were much

adhere to the notion of nationality and freedom before. He also emphasizes on the harmonious relationship between each continent by referring the ideology of Rabindranath and Gandhi regarding nationalism. D. Renita Shirley, in his paper “Nationalism and Partition of Amitav Ghosh’s *The Shadow Lines* (October, 2018)” explores how Amitav Ghosh treats the theme of nationalism in his *The Shadow Lines* (1988) and how partition influences the concept of nationalism which later on carried on to the tone of the postcolonial theories.

1. Amitav Ghosh’s attitude to nationalism and partition in the novel, *The Shadow Lines*:

The Shadow Lines, is the second novel of Amitav Ghosh which received the Sahitya Academy Award in 1989 and created an international place for author. By relating the historical content of the subcontinent specially the event of partition, the author makes this Sahitya Academy Awarded magnum opus an extraordinary piece for the readers. He shows that though the event of the partition of subcontinent happened in 1947 but still after seventeen years, the wounds of partition haven’t dried up. Still there are communal riots, fanaticism, conflicts and violence on the basis of religion and idea of nationalism.

The narrative of the novel starts in 1939 in the colonial period and ends in 1964 in the post partition period, when violence erupted in India and Pakistan. The violence is the outcome of the communal strife in Calcutta and Dhaka caused by the spreading rumour regarding the loss of the Prophet’s hair from Hazratbal shrine, Srinagar. The rumour almost had no proper relation with reality which created dynamics between two religious groups –Hindu and Muslim. The incidents of this novel are narrated in a strange intermixing of the past and the present where the narrator describes the story of three generations of his family spread over Dhaka, Calcutta and London. And the story of the characters corresponds to the growth of Calcutta as a city and India as a nation over a period of three decades or more. The writer, Amitav Ghosh depicts each character from the narrator’s perspective in this novel the major characters are – Tha’mma, narrator’s grandmother; his uncle Tridib, Ila, his distant cousin; Robi, Tridib’s brother; and May, Tridib’s English beloved. There are some minor characters also who also had contribution in the development of this novel. Through these characters and events of the story, Amitav Ghosh portrays his attitude to nationalism and partition of the subcontinent.

In this novel, we find Tha’mma as an avid nationalist and Robi as a repressed nationalist. Among the

other characters, Tridib is a universalist; Ila, a globalist; the narrator’s mother, a subservient wife; narrator’s father, a common service holder; the narrator, an innocent witness to the political conflict of the time. The major characters --- Tha’mma, Tridib, Ila, Robi and May had to take different paths due to changes in politics. Tha’mma, who supported the cause of Indian Independence during partition, discovers the brutal side of nationalist politics when she witnesses her nephew, Tridib, getting murdered in a 1964 communal strife in Dhaka (Tha’mma’s birthplace). Robi, younger brother of Tridib also could sense the actual aim of nationalist politics behind the reason of partition after the death of Tridib, which we find through his voice: “It’s a mirage; the whole thing is a mirage. How can anyone divide a memory? If freedom were possible surely Tridib’s death would have set me free.” (Ghosh, 247). Tridib is only one strong character here who doesn’t believe in the nationalist politics of border as his world knows no boundaries or demarcations. But ironically he had to sacrifice his life for the far reaching effect of border or partition. May, the British beloved of Tridib, also had fallen into the trap of nationalist politics unconsciously by pushing Tridib into the hand of communal mob. And Ila represents the third generation who also have no idea of nationalist politics and national identity. She is the victim of cultural dislocation and maladjustment for being raised all over the world.

Amitav Ghosh captures both the pre-partition and post-partition period in *The Shadow Lines* where he shows how the partition of the subcontinent of 1947 constructed a psychological border and gradually affects the psyche of the partitioned people. The novel describes the story of two families of Mr. Justice Chandrashekhara Datta Chaudhury and Lionel Tresawsen who became friends despite the fact that they belong to different religions, race and regions. The unnamed narrator-protagonist recalls this family’s story of him from the years before Independence until the early 1980’s and the story is suspended between India, Bangladesh and England. Another story is about his grandmother’s Hindu family which had moved from Dhaka to Calcutta in order to reach safely before partition, but some members of the family had decided to stay and the partition, of course, like in Attia Hosain’s novel *Sunlight on a Broken Column*²⁸, caused a painful family separation. When narrator’s grandmother along with her sister’s family, in the 1960’s went back to Dhaka to visit her old uncle (Jetamoshai), they tried to persuade him to go to India with them, especially because he was not well there and could not take care of him. However, like another more-than-sane literary character of Sadaat

Hassan Manto's *Toba Tek Singh*, the man ((Jetamoshai) firmly said: "I know everything. I understand everything. Once you start moving you never stop" (Ghosh 215). And this is the reality of partition. The people who were the victims of partition actually could never stop. As they already lost their root or origin they could never be settled themselves anywhere properly.

Amitav Ghosh's novel, *The Shadow Lines*, has mainly focused on the aftermath of partition and to say accurately, he goes beyond the portrayal of the event that established the partition. Here, partition becomes the path for the exploration of the larger political issues like 'freedom', 'nationalism' and the concept of 'border' etc. The author tries to merge these political issues- 'freedom', 'nationalism' and 'border' with the concept of shadow lines. The shadow lines are the obscure lines that have no clarity and when these lines had been drawn to divide nations, it is merely due to political reason. And at the same time the ideas of 'freedom', 'nationalism' and 'border' are also obscure like the shadow lines as these are only used to fulfill the aim of political authority during the time of partition.

So, it has been explored from the study that the whole novel demonstrates the absurdity of demarcation which had segregated the values, culture and identity of the people of the same continent and instigated a kind of subtle hatred among them though those people once lived together with amity. Ghosh highlights how the "shadows" of imaginary and remembered spaces haunt all characters in the novel as they struggle to narrate their personal and collective histories to each other. At the same time, these "shadows" in the form of "national boundaries" not only manipulate private and political spheres, but also demonstrate an individual's lifelong struggles to win over artificial borders, invading the space of home, territory and motherland. The search for invisible links ranging across the realities of nationality, cultural segregation and racial discrimination is the central theme of *The Shadow Lines*. The author questions the validity of geographical boundaries and celebrates the union of aliens pulled together by self-propelling empathy and attachment. In this way Amitav Ghosh expressed his own attitude to nationalism and partition by showing that man-made artificial borders were made in the name of political freedom, which gives nothing to the common people except the heart-rending separation along with their conflicted ideology and trauma.

2. Khuswant Singh's attitude to nationalism and partition in the novel, *Train to Pakistan*:

Like Amitav Ghosh, another Indian writer Khushwant Singh also wrote a novel on the basis of partition where he expressed his attitude to nationalism and partition. The novel is *Train to Pakistan* (1956) which was written within a decade of India's Independence on the theme of partition taking the backdrop as India –Pakistan riot in the year of 1947. And for this novel on partition, he got "Grove Press India Fiction Prize" for the year 1956. In this novel, Khuswant Singh describes a grim story of individual and communities caught in the holocaust of partition of the subcontinent. Through depicting the picture of a small border side village Mano Majra, he tries to portray the overall condition of the people during the time of partition. Singh narrates the pathetic tale of individual and communities of Mano Majra caught in the midst of communal conflict and shows that partition of the subcontinent not only separated the nations but it also distorted the emotional and cultural ties among the people. It is found in the novel that before the time of partition, people of different religions and communities of the village- Mano Majra was living with peace and serenity together. The brutal story of partition was unknown chapter for them. But gradually the event of partition reached into the village. It caused disunity and border amongst the Hindu, Muslim and Sikh communities that finally resulted in the death and displacement of millions of people. Khushwant Singh nicely presented this story of partition of different communities as well as the tragic aftermath of partition in this novel. And he also shows his attitude to nationalism which is found through the activities of the characters in this novel.

The title of the novel, *Train to Pakistan* implies 'change or movement' and this 'change or movement' is parallel to the theme of this novel. Singh used 'Train' as the symbol of 'partition horror and mass displacement' here. So, the meaning implied by the title is the metaphor of the 'displacement' of the people during the time of partition which is seen through the novel. It is exhibited in the novel that partition touched the whole country and Singh attempts to portray the events from the point of view of the people of Mano Majra, a small village on the border of Pakistan and India, near the Sutlej River and an important train station. It contains the villagers of Sikhs and Muslims, along with one Hindu family. They all co-existed in this village peacefully. But a sudden storm of partition broke their peace. It was the disturbing violence started through the event of 'dacoity' in the house of Lala Ram Lal for which this tiny place turned into the microcosm of communal conflict and violence generated by partition. There was a nice harmonious

atmosphere among the villagers before the flames of pre-partition communal frenzy reached here. Being irrespective of their religious differences, the villagers even pray to the same deity in hard times:

It is the local deity, the deo to which all the villagers-Hindu, Sikh, Muslims or Pseudo-Christian repair secretly whenever they are in need of blessing. (Singh 2)

The solidarity of the villagers deteriorates miserably in the wake of partition. The real cause of the difference is the upcoming news of the partition and the riots spread from Calcutta to East Bengal where Muslims massacred Hindus to Bihar and Hindus massacred Muslims. Moreover, when two trains roll into the train station full of dead bodies, fear grips Mano Majra. It is declared by the head constable that all the Muslims in Mano Majra must evacuate to a refugee camp before being sent to Pakistan. After the abandonment of Muslims for the camp, an outside group of young Sikh men visit Mano Majra and ask for volunteers to help slaughter the Muslims, including those from Mano Majra, on the next train to Pakistan. Juggut Singh or Jugga, a young Sikh villager (known as number ten Badmash) and Iqbal, a European-educated communist who came to Mano Majra (assumed by villagers as muslim) were suspected as criminals of violence related to partition though they weren't directly related to it. They were being used as the weapon of administration or political authority to make their partition politics successful. Both Jugga and Iqbal are wrongly implicated in the murder of the Hindu moneylender. During the night of the murder, days before the bloody trains came to Mano Majra, Jugga had been with Nooran, his Muslim lover and Iqbal had not even arrived at Mano Majra. Right before the end of the story, they both are released from jail which was also the part of the partition politics.

Singh's novel thus serves as an ideal landscape on which to survey the terrain of partition with regards to post-colonial national elites, nationalism and individual subjectivity since all these themes and groups figure prominently in the story. The colonialist, as a character, is never present in the novel. When the story starts post-partition, under the guise of a fresh start, the colonialist's presence is felt throughout the novel in the manners of the native elite, in the perspectives of the lower classes and ultimately, in the ending of the novel. Because there is no one character to personify the colonialist or the political players of partition, the story is ripe for analysis of the subjective ramifications of colonialism and partition. The four sections of the novel – Dacoity, Kalyug, Mano Majra

and Karma –are variations on a single theme, but each section foregrounds the action of the next and moves the story forward to a deeper vision. The novel begins with a focus on Mano Majra but slowly moves to suggest that Mano Majra transcends its geographical identity and becomes a metaphor in the story.

Partition was a dark chapter in the history of the subcontinent especially in Indian subcontinent as it kept a great impact on the mind of the people. One of the critics, Kamal Mehta studies the impact of Partition on different characters in the novel *Train to Pakistan* and opines that Singh chooses to narrate the disturbing impact that the community deeply felt at the social and psychological level. In fact, the novelist in the novel explores this impact on the people of the village of Mano Majra which allegorically stands for the whole subcontinent. He tries to discover the response of the people of the subcontinent during the time of partition through the actions and reactions of the people of this tiny village. He also shows how partition politics and religious animosity generated hatred, violence and bitterness among the people. Commenting on this novel Sharma and Johari opine:

Khushwant Singh's *Train to Pakistan* pictures the brutal, realistic story of political hatred and of mass passion during the tragic days that preceded and followed the partition of India. Trains were halted and the unfortunate passengers were ruthlessly butchered. Men, women and children were indiscriminate victims of mad communal frenzy: they were molested and killed by armed bands of men. The novel depicts the fateful journey of one such train vividly and powerfully.

Actually, it represents the pictures of the whole subcontinent when it was under the tragic moment of partition. Thus, *Train to Pakistan* becomes the epitome of the history of the partition of the subcontinent.

After going through the detail study of the novel *Train to Pakistan*, the most horrible condition of the people's life under the whirlwind of partition is seen. The event of partition made their life vulnerable and confused. They became startled with the situation. And this vulnerability of human being is the reality of partition. To this regard, we can refer Novy Kapadia's comment on partition that, "Vulnerability of human understanding and life, caused by the throes of partition which relentlessly divided friends". Really, by putting a borderline among countries, partition not only separates the nations but also makes division among friends, relatives, neighbors and near and dear ones. In this novel, we also find this relentless division of friendship

among different communities through the scene of migration at the end of the novel. The attributed separation brought to them through the partition politics. This politics was led by the nationalist leaders in the name of freedom or independence which apolitical innocent people didn't aspire for. Freedom or "Independence meant little or nothing to these people". (Singh 51) They simply wanted to live together with amity. But due to the game of partition politics, they couldn't hold their amity. Specially, the relationship among Hindus, Muslims and Sikhs started deteriorating rapidly when they began to distrust one another. And the reference of the conflict among the different races we find from the blame game of Hindu and Muslim that comes in the text thus:

Muslims said the Hindus had planned and started the killing. According to the Hindus, the Muslims were to blame. The fact is, both sides killed. Both shot and stabbed and speared and clubbed. Both tortured. Both raped. (Singh 1)

Then different communities stood against each other and their trustworthiness turned into betrayal. Gradually, the cross-cultural contact and attachment among them has deteriorated. Even one community couldn't trust another for a single reason. They became impatient and at last engaged in the violence.

In *Train to Pakistan*, the Hindu-Muslim feeling is the focal point. Moreover, Sikhism is found absolutely hostile to Muslim. There is frequent reference to antagonism between Sikhs and Muslims. "The Sikhs were sullen and angry. 'Never trust a Mussulman,' they said" (Singh 128). Both the communities of Sikhs and Muslims go on looting, thieving, robbing and murdering each other. Both the races are found at daggers drawn. Besides, Hindu-Muslim hatred was also growing severely. This hatred and hostility among different races transformed into violence afterwards. And Khushwant Singh criticizes three communities (Hindu, Muslim and Sikh) for the happening of the violence followed later. He spares no one for their role in violence scene and he narrates the horrendous scene of butchery and massacring to show the effect of the hatred among the races:

The other day four Sikh Sardars in a jeep drove alongside a mile long column of Muslim refugees walking on the road. Without warning they opened fire with their sten guns. Four sten guns! God alone knows how many they killed. (Singh 73)

This narration was clearly insinuating to the upcoming violence or riot in the wake of partition.

Commenting upon the major themes of the novel, Rao and Rani say:

Train to Pakistan is the touching tale of a village, Mano Majra, struck down by the hate and the violence that came with the division of the subcontinent when a train-load of massacred men, women and children arrive in the village. It reveals with pitiless precision a picture of the bestial horrors enacted on the Indo-Pakistan border during the days of 1947. The predominant features of the novel are its stark realism, its absolute fidelity to the truth and above all, its trenchant exposure of the partition horrors. (Rao and Rani 32-33)

Khushwant Singh thus presents the completely raw picture of partition with its tremendous effects. He opens up the political background of partition and shows how political authority of that time played a vital role to manipulate people on the way of division and evacuation. And this tricky policy was attributed upon the common people by making them convinced with the idea of nationalism.

Actually, nationalism is an abstract idea, like partition, which precisely describes those engaged in aggressive, expansionist politics. And patriotism is another idea which can be defined on the basis of the readiness of the citizens to die for their country (Appadurai 1993). Although idea of nationalism and patriotism are often confused and frequently believed to mean the same thing, there lies a subtle difference between them. Patriotism is the expression of the emotion of love of the citizens towards their own country in a passive way. And nationalism is the striving for independence and the interest and domination of a nation and the expression of citizen's love or concern for the country in an active political way. So, every citizen of the country should cherish the idea of patriotism as the idea of nationalism '...submerges individual identity within a national whole and gives elites or political leaders the potential opportunities to manipulate or control the masses' (Heywood 256). But in *Train to Pakistan*, we find that the political authority very successfully manipulated the masses towards the partition by infusing the idea of nationalism into their mind. And the people by being flushed up with this idea of nationalism led themselves to the way of partition on the basis of religion, cast and culture. Without knowing that they were directed by the abstract ideas of nationalism and partition, they engaged themselves in illogical riots and bloodsheds which only increased mutual hatred and hostility. Khushwant Singh very nicely captured this true picture of partition through this partition novel and also expressed his view regarding the notion of nationalism.

III. CONCLUSION

After studying the two partition novels- *Train to Pakistan* by Khushwant Singh and *The Shadow Lines* by Amitav Ghosh, it is constructed that the concept of partition and nationalism is closely related to each other. These two concepts were being politicized by the political authority several times. They used the British 'divide and rule' policy and sow the seeds of freedom or nationalism into the minds of people, so that they consider partition as very necessary thing. Even, they picked up the sensitive issue like religion and tried to justify the partition of the subcontinent on the pretext of religious conflict. It is found from both of the novel that the root cause of partition lies on the basis of riots emerged from religious conflict. In *The Shadow Lines*, the communal riot happened on the basis of conflict creating rumor (the loss of the Prophet's hair from Hazratbal shrine, Srinagar) between Hindu and Muslim. And in *Train to Pakistan*, the direct influence of cultural conflict as a form of communal violence led people to the way of partition. Both of the authors have depicted the heart-rending sacrifices and aftermaths of the people during the time of partition through these two partition novels. In *The Shadow Lines*, almost all of the main characters were being affected due to the upsurge of nationalism and partition. One of the most important characters of this novel, Tha'mma (confined to the blurred and superficial idea of nationalism in spite of being the product of migration as a result of partition) got her new realization after facing the difficult the process of passport and visa during the time of visiting her ancestral birthplace, Dhaka. It is intensified through the experience of murdering innocent Tridib, Jetamoshai and Khalil by the communal mob in her birthplace. Their death also affected the life of other characters of this novel, especially Robi, May and the narrator. Thus, the effects of partition were unavoidable for the people, related to it directly or indirectly. Almost same experience happened in another partition novel, *Train to Pakistan*. Here, the incident of partition is related to the migration of Muslims from their homeland as well as the sufferings of people of other religions due to the unexpected storm of partition. As the Muslim characters of this novel- Imam Baksh and Nooran are found on the peak of their agony, the other characters from Hindu, Muslim and communism like Hukum Chand, Juggut Singh, Meet Singh and Iqbal also weren't free from the agony of the partition. So, the aftermath of partition was also unavoidable for them. And both Amitav Ghosh and Khushwant Singh nicely express their attitude to the concept of partition and

nationalism through the incidents of both of these two partition novels- *The Shadow Lines* and *Train to Pakistan*.

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Gender Discrimination in Mahesh Dattani's Play "Dance Like a Man" and "Tara"- A Critical Analysis

Pravasini Biswal

Assistant Professor of English, Department of Language and Literature, Fakir Mohan University, Balasore, Odisha, India

Abstract— This paper highlights the notion of social issues like Gender inequalities, sufferings and depression faced by both men and women with reference to the Indian playwright Mahesh Dattani's plays "Dance Like a Man" (1989) and "Tara" (1990). Dance Like a Man has generously expressed the social issues of contemporary Indian society. The theme of the play is dealt with tradition, relationship, career, and society. The plot revolves around Jairaj and Ratna and their daughter Lata and her fiancé Viswas. A fine metre traces the past of Jairaj, Ratna and Amritlal Parekh, Jairaj's father through the technique of flashback concept. Jairaj and Ratna are exposed to the wrath of Amritlal Parekh who fails to understand their passion and their devotion towards dance and particularly of Jairaj. Mahesh Dattani indicates the typical Indian views about dance through Amritlal Parekh who believes that dance is made only for females. This paper is an attempt to study the gender discrimination in a society, the injustice done only on the term of gender and the preference given to a male child over a female in an Indian family. Here Dattani deals with the theme of gender discrimination in his another play Tara. The play also deals with the emotional and physical separation to conjoined twins. The play presents the deep rooted patriarchal system in the society. Women act as a key in the hands of patriarchy to perpetuate patriarchal values. This paper tries to discuss and analyse the issue of marginalisation of women in the play. Chandan being a boy child is preferred to Tara-a girl child in an Indian family. Bharati despite of being mother of Tara spoils her daughter's life and suffers in the longer run because of her inhuman act. Dr. Thakkar makes the misuse of his profession being the man of science and technology. He was bribed a piece of land by Bharati and her father for surgery that led to the death of Tara.

Keywords— Gender Discrimination, Inequality, Transgender, Patriarchy and Marginalisation.

I. INTRODUCTION

Mahesh Dattani is one of the popular dramatists in Indian English Literature, who has the honour of winning Sahitya Akademi award for Final Solutions and Other Plays in the year 1998. Mahesh Dattani is a Bangalore based dramatist and director. The themes of his plays have attracted the attention of a great number of readers and audiences in theatres. He has tried to bring hidden issues of society such as plight of women and transgender, gender discrimination, homosexuality child sex abuse etc. into light through his plays. He has shown the problems of city life in India in a significant manner in his plays. He has a striking artistic mind that makes him different from other dramatists. The Oxford Dictionary defines discrimination as "the unjust or prejudicial treatment of different categories of people, especially on the grounds of race, age, or sex". Gender based inequality has been the ancient practice in India and also across the world. Gender inequality has been in the roots of our society since the birth of civilisation. It is a practice which shows that

mankind is still in the hands of discrimination which is particularly leading to the fragmentation of the society in spite of the technological Improvement. Men and women are compelled to face the darkness of discrimination which often results in the suppression of their desires and subsequently the progress in life. The artist explains the dark side of life and creates awareness among people.

II. MATERIALS AND METHOD

This article has been prepared with the help of huge materials collected from various sources both primary and secondary. Information from various books of reputed authors also has been used as secondary source. Also efforts have been made to maintain objectivity.

III. RESULTS AND DISCUSSION

Dance Like a Man:

Dattani, in Dance Like a Man has highlighted that patriarchy is an element of Indian society. Men hold primary power and predominate in the culture of the

family. Men ignite to hold the reins of authority over women, children and other members of the family. Gender inequality has been present in society since the birth of civilization and up to date humanity is in its shackles. The Dramatist says “gender is constituted by some acts which when repeated come to form and give shape to a “coherent” gender identity”.

Amritlal Parekh, Head of the Family:

Dattani portrays an Indian family in which Amritlal Parekh possessed unquestionable power over Jairaj and Ratna. Parekh being the head of the family, he declared himself to be responsible head for taking important decision of all their life. He is a reformist and freedom fighter yet a prudish and conservative. He was supporting India to get free from the Britishers. Ironically he controlled and framed strict regulations over his own son’s wishes. He rejects the freedom of his son who wanted to become a Bharatnatyam dancer- “Do you know where a man’s happiness lies? In being a Man”. Father implements his wish on his son and wants him not to take up dance as his career because it is not a ‘male oriented’ profession. Man is declared to be the bread earner and he is expected to be in such a profession in which self-esteem is concerned with it, in Indian society. In the other term, man did not get freedom to undergo art form like Bharatnatyam. Jairaj’s father equates the art of dance with prostitution. “The craft of a prostitution to show off her wares- what business does a man have to learn from such a craft? No use when compared with dance”. Dramatist has clearly indicated that Amritlal Parekh felt really bad and ashamed of Jairaj because he being a ‘real man’ is in the profession of lower quality. He considered Jairaj a cause for the shame for the family, because he judged Jairaj on the floor of masculinity in which he didn’t allow himself to fit in. He says, “Well, most boys are interested in cricket, my son is interested in dance, I thought. I didn’t realize this interest of yours would turn into an obsession”.

Adverse Judgement and Inclination:

Dattani introduces ironic element but still an adverse judgement and inclination are always visualized under the surface. When Amritlal Parekh compares dance with womanly mannerism, it evokes comical work yet underlined with satirical work. He expresses his doubts towards “guru ji” who teaches dance in an effeminate ground which disgusts and irritates Jairaj - “I have never seen a normal man with long hair. I have also noticed the way he walks” (417, Act I).

Dance Separating Men and Women:

Dattani has pointed out the irony that on one hand Amritlal Parekh brings the equivalence of the dance with prostitution and withholds Jairaj from dancing and on the

other hand he accepts and permits Ratna to dance. This concept indirectly suggests that men and women are not given equal power and position in Indian society. The skill of dance is considered to be of least and inferior thing in India and hence it is said to be meant only for woman. Amritlal very smartly makes Ratna feel that Jairaj can never be as good as she at dancing and demands the grace and beauty to be only as the quality of womanly identification. He says, “A woman in the man’s world may be considered as being progressive. But a man in a woman’s world is pathetic, yet being progressive is ... sick”.

Consequences and Repercussions of Gender Conflict:

Mahesh Dattani towards the end expresses the sad and very painful reality; the consequences and repercussions of gender conflict which overwhelmed Jairaj. Innocent Jairaj has been lowered to empty space and loneliness “spineless boy” as his obstinate father and the society made him realize that he is worthless and fit for nothing, not even for the dance, at last. He blames Ratna for taking away his self-possession, self-esteem, respect and confidence which once again adverts towards gender inequality as a husband without a single thought blames his wife for his decline. “You took it away bit by bit. You took it away when you made me dance my weakest items. You took it away when you arranged the lightening so that I danced in your shadow”.

Tara:

Mahesh Dattani has represented the issue of marginalised women in his another play Tara. This play manifests the discrimination against girl child in society. The play opens with Dan who is busy typing and addresses the audience directly. He is writing the play called Twinkle Tara and the play understudy is called Tara and that Tara means star. Chandan recalls the memories of his childhood with his sister Tara. Both had shared one body which means that they were conjoined Twins. He exposes the existing patriarchal mindset of society which prefers a boy child to a girl child. In Mahesh Dattani’s plays women ensure the continuation of tradition and ritual where men go to work. These are stereotypical gender rules of which Dattani makes full use. In this play Dattani outlines an immediate conflict between husband and wife regarding her father. Bharati also looks more concerned than Patel about Tara’s diet and health. Patel is seemed to be concerned about Chandan’s career. He wants him to follow his footsteps. Chandan seems to have different plans and wants to be a writer whereas Tara would like to be “Strong, Healthy, Beautiful”.

As the play progresses, we see Tara being asked to exhibit her artificial leg. In the ensuing dialogue between

Tara and Chandan we are made aware of lot of facts but most importantly that Bharati fusses over Tara and Tara shows what she sees as lack of interest in her father towards her. Roopa makes her re-entrance on the stage and inspected Tara's leg. Roopa is being bribed by Bharati to be friendly with Tara. Roopa runs off to tell her friends that Bharati wants to donate her own kidney. Patel does not approve of it that arouses quarrel between husband and wife and the husband bitter comment that her father's money was always Bharati's strength. Bharati herself seems to have lot of love for Tara and she says, "Love can make up for a lot." Bharati has been knitting sweater for Tara during this talk and Chandan mentions that she has dropped a stitch. During this course of action, Patel enters and sees Chandan helping his mother with her knitting, and this puts forth his views on gender identity. He has already made his plans for Chandan regarding his further study in abroad. He accuses his wife of having taken over Tara completely and deliberately. The roles that Patel seems to assume are natural to males and the roles that he assigns to women are vastly different. Why can't Chandan knit, and why can't Tara go to office? And another predominant question why are baby girls killed in our country? Dattani raises many more such questions regarding gender discrimination. The Act-I ends with Tara who is the bone of contention falling into a dead faint. The play presents Patriarchal system as multilayered and deeply rooted in the society. There are many factors responsible for preference of boy child to girl child. These factors are not only economic but also social and religious. In this play, Patel family is both economically and politically sound. Tara is not a burden on them economically. Still Chandan is preferred over Tara due to patriarchal nature of society. Tara is enthralling in that it makes use of a rather unlikely freak case to lay bare the injustices in the conventional Indian family meted out to the girl child, a play that comments on a society that treats the children who share the womb differently. As always, the stereotype comes in a friendly garb, covering the ugly truths. The Patels, on the face of it look like the ideal parents that special like Tara and Chandan need to survive indeed they have survived because of their dedicated parents. But there are more things that need to be revealed. On the basis of the roles assigned to males and females, male is accorded higher status than female. Patel asks Chandan to support him in business and wants Tara to do domestic work. This division of labour based on sex is one of the root causes of gender discrimination. Dattani tries to deconstruct this separation of roles through Tara and Chandan. Chandan wants to be a writer where as Tara is inclined to join a career like her father. Women play an

important role in perpetuating discrimination against women in patriarchal society. Bharati, as a woman favours Chandan, a male child during surgery. Dr. Thakkar tells us that the greatest challenge was to keep the girl alive. And Patel decides to tell the children the truth. He says that all three were to blame – the grandfather, his wife, and him. The twins had three legs and the third leg was fed by the girl's blood system. The chances of the leg's survival were greater with the girl. But Bharati and her father had decided to give leg to male child despite of the risk. Patel could not protest strongly enough and the doctor was bought off with sanction of land in Bangalore by Bharati's powerful politician father. The leg had survived for only two days while it could have been Tara's throughout her life. Tara is devastated by this revelation. We see Chandan apologising to Tara in most of the lines at the end of the play. "Forgive me, Tara Forgive me for making it tragedy." The play ends with the spirits of Tara and Dan hugging each other.

IV. CONCLUSION

The play "Dance Like a Man" brings to light the painful and hurting reality about men and women who are meant to be the victims of gender conflict. An individual's quality, their desires, capability and success are based on the yardstick of gender, particularly in the Indian society. Mahesh Dattani's another play "Tara" is considered as one of the popular works. He touches various issues related to gender discrimination by taking the subject of conjoined twins. Tara is not merely an individual character but emerges as an archetype, an icon of the Indian girl child who is vanquished and subdued in the factory of tradition and modernity. This play moves us deeply as Mahesh Dattani not only unravels how girls are subjected to discrimination in an educated society but also stresses upon the fact that how discrimination is encouraged by people in Indian society. The play is a mega success in depicting the plight of marginalized women. This play depicts the discrimination against women which starts from the womb of mother. The incidents of female foeticide are common in our society. The patriarchal society considers a girl as a burden on her parents not only financially but also socially and emotionally. It can be concluded that Mahesh Dattani's thinking that the man with the passion and love to dance is considered to be lower and inferior in quality and status whereas woman has no rights and voice in the family. Gender inequality is the social evil which has overwhelmed the Indian society and it can be erased only when the people change their support to gender inequality. We should understand that gender inequality is a 'mere social construct'. A person

should be judged based on his or her quality and capability, but not on the basis of gender only. Then the society will improve in true sense. Every individual has got their own purpose and rights and hence they deserve equal respect on earth.

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The Impact of Reading Strategies on EFL Students: A Research Review

Yahya Matrouk Al Raqqad¹, Hanita Hanim Ismail², Kawthar Matrouk Al Raqqad³

¹Faculty of Communication and Languages, Universiti Sultan Zainal Abidin , Malaysia
yahyaalraggad@gmail.com

²Faculty of Communication and Languages, Universiti Sultan Zainal Abidin , Malaysia
hanitaismail@unisza.edu.my

³Faculty of Social Sciences , Al Balaqa Applied University, Jordan
kalraqqad@bau.edu.jo

Abstract— *The need to provide appropriate methods of teaching to meet the growing needs of students is increasing as more and more students begin to learn English. This is particularly important for students studying English, who may only be introduced to English in their classroom in a foreign country. Reading strategies have been developed to help learners to resolve language barriers, such as vocabulary and grammar. Teaching reading strategies are proposed as an efficient way of delivering a learning environment that focuses on learners to promote learner independence and develop their language skills. Thirteen research studies were synthesized by means of a Mixed Methods Research Synthesis that collects qualitative and quantitative data, then analyzes them using both qualitative and quantitative approaches. The findings suggest that the evidence does not demonstrate that reading strategies are an effective means for EFL students to improve their comprehension of reading, but it is still uncertain whether certain strategies are better than others. As the results do not provide a particular conclusion on the efficacy of reading strategies, it is concluded that it cannot be helpful to language skills growth by using available class time to teach readings strategies.*

Keywords— *Reading, EFL, Reading Strategies, Mixed Research, Synthesis.*

I. INTRODUCTION

Reading is important because, through print and digital print format, it enables access to information and knowledge through a condensed medium and is therefore considered to be the main achievement ability for education (Ghahari & Basanjideh, 2017; Meniado, 2016; Nafmani, 2015). These also refer to students of English who need to have adequate reading skills in many situations, to enroll in higher education, whether in an English-speaking country (ESL) or in a country in which English is a foreign language (EFL) reading is considered a valuable resource for the development of English. However, the reading of many ELLs, especially EFL students with limited sources of information, remains problematic.

Modern definition of reading views reading as a phase in which the learner who brings prior knowledge to the text creates meaning. Such prior knowledge can consist of their comprehension of the language and how the text is used or

their awareness of the subject covered. The latter kind of awareness helps the reader to learn details about text and interpret the texts; the former enables the reader to recognize terms in a syntactic structure and to process context based on order. The problems facing EFL students with reading comprehension are directly linked to these two forms of knowledge, for many theories and researchers, and some claim that the problem is a lack of reading skills while others think that languages are not the main problem (McDonough, 1995).

Clarke (1978) put forward theory of the "short circuit" of the method of the good reader[used to read effectively in its first language] in a second language without language commands and contributed to a return to poor reader strategies" (p.138). The other theory states that, in the presence of difficult text, readers require strategies that adapt to the very different constraints of literary materials ("Reader"), and those reading strategies are required in the face of challenging texts. The

use of reading strategies by the learners of language will help them overcome language barriers, become more conscious of the comprehension and learning method of the language and develop confidence in learning reading which has a low level of exposure to English outside the classroom. Reading strategies offer a way to do this, and the guidance on reading approaches should be included in the curriculums for English.

As there are many reading approaches, an emphasis should be put on the most important reading strategies if they can be established to use teaching strategies at all times. The EFL context has based recent research on reading strategies. Such researchers have used a variety of techniques in performing their study and evaluations, including guidelines for think-aloud, where participants must either verbalize or report their reading experience and what strategies they use. Questionnaires about the strategies used and the extent at which they are used, the level of use; experimental and quasi-experimental research that provides guidance on reading strategies and compares the pre and post-test reading test (RCT) scores and interviews.

II. THE STUDY QUESTION

The purpose of this current study is to synthesize available research on reading strategies carried out in an EFL context which is most effective in understanding reading. The question to be answered is as follows:

- Are reading strategies effective in enhancing reading comprehension for EFL students?

III. READING AND READING COMPREHENSION

It is necessary to comprehend some general ideas on reading to understand the place of reading strategies in an EFL context. There are two different views of reading here which can explain the theoretical divergences. Firstly, the Simple Reading View (SVR), in which reading is paired with two different elements: decode and linguistic comprehension (Hoover & Gough, 1990, p.128). Decoding requires phonological and spelling comprehension (Silverman, Speece, & Harring, 2013, p.108). Linguistic comprehension relates to the derivation of concepts on the basis of definitions of sentences, words, and/or whole texts (Hoover & Gough, 1990, p.131). SVR maintains that both of these are necessary, but not sufficient on their own to be readable.

The interpretation of a text requires that awareness of vocabulary and syntax. Therefore, the student is receiving information passively from a text in this model; context resides in the text itself, and the reader seeks to replicate the

importance' (Dole et al., 1991, p. 240). The meaning of a text would be apparent if a reader could recognize the text words and can examine the grammar of a text. One way of looking at the text from this view is by giving "priority to the text and sections of the text with a variety of emphasis on the form alone or the relation of form and meaning" (Wallace, 2001, p.21). In this regard, it is essential to know vocabulary and grammar to understand what a writer is trying to discuss.

The distinction between strategies and skills has been significant. For Oxford, "ability, skill or knowledge are slowly acquired during language development" (1990, p.6). This indicates that a language student's ability is acquired by practice and experience. Strategies are behavior that the language learner carries out. In fact, language learning is performed consciously and, at least in some way, that means that the language learners are conscious when they use it.

The second feature of learning strategies is that they lead to the completion of a task or goal in the short or long term. The Oxford definition also acknowledges learner and context variation, which ensures that they are not to be seen as a unique solution. Another important characteristic of learning strategies is their capacity to be taught. It means they can be defined and shown how and when they can be used. The goal of learning strategies for L2 students is to "help build the autonomy of the students that need their own learning to be managed consciously" (Hsiao & Oxford 2002, p. 369).

When these characteristics are used in reading strategies, we can shorten the definition: reading strategies are actions intentionally done to achieve a specific purpose or goal, which can be used in different ways according to context and learner. It should be remembered that these activities can take place before reading, during the reading or after a reading process as is shown in the discussion of the various reading strategies.

IV. CLASSIFICATION OF READING STRATEGIES

Another point of controversy among field experts is classification. In the past few decades, a variety of frameworks have been established, including numerous similarities between the strategies described. The Oxford framework (1990) and the O'Malley and Chamot framework (1990) are two commonly used classifications that overlap.

The O'Malley and Chamot Framework (OMCF) uses three categories to categorize strategies in their context: cognitive strategies, metacognitive strategies, and emotional and/or affective strategies. Cognitive strategies include those that specifically influence and improve learning on incoming

information (1990, p. 40). For example, summarizing and repeating information (re-reading) would be included in this category.

Metacognitive techniques are the next category. Both approaches concentrate on the relationship between the learner and the text and include analysis and evaluation strategies. Readers' comprehension of the text is most frequently mentioned in the sense of reading, monitoring and evaluation (1990, p.44), e.g. when comprehension breaks down (monitoring) and when their strategy uses and their reading results improve (evaluation). The final category is social / affective in relation to the engagement of others with respect to the teaching task or the focus on the mental condition, to "ensure that a learning activity is effective or to reduce anxiety" (1990).

The Oxford Framework (hereafter OXF) classifies learning strategies differently from OMCF, although the meanings of the strategies themselves have many differences. As one thing, OXF splits social / affective approaches into two different categories, which require different motivations and procedures. Two other categories are added: memory strategies and compensation strategies.

Memory strategies apply to techniques that help to make connections so that memory can be mentally processed for a longer time (1990, p.38-39). Semantic mapping and grouping together are included in this category. Compensation strategies are used to assist students in bridging gaps in knowledge such as lack of vocabulary or insufficient grammar (1990: 47). Learners who face unfamiliar vocabulary can use contextual cues for their reading assignments to understand words or to use the dictionary to find meanings.

V. READING STRATEGIES RESEARCH

More recently, research concentrate on the impact of reading strategy instructions and the frequency and form of reading strategies used by English language teachers during the reading process and how they are established (Akkakoson & Setobol 2009; Aghaie & Zhang 2012; Dhieb-Henia 2003).

In Akkakoson and Setabol's (2009) study, reading strategies instruction was performed over 15 weeks with 207 Thai EFL engineering and science undergraduates in which forty-four reading strategies were taught. Post-test scores for each group were found to have increased significantly. The conclusion is that reading strategy instruction is an efficient way to teach EFL readers in contrast with conventional Thai teaching style, which is' only based on the bottom-up model,

because[Thai teachers] believe that it is important to understand that the alphabets, the words ,and the phrases are decoded hierarchically (Akkakoson & Setabol, 2009, p.331). Two important results of the study showed that the number of participants reported using read strategies was not that after the reading strategies and those strategies for bottom-up processing were typically the highest frequency of reading strategies recorded after instruction.

Dhieb-Henia (2003) conducted the study in which an experimental group of 35 participants received lessons on reading strategies for ten weeks, while 27 others did not receive instructions on reading strategies at the same time. Participants were two universities in Tunisia undergraduate students in biology at EFL. The instruction on reading strategies was "to increase students' knowledge of the research articles and to encourage them to read research papers as the key means of communication between biologists" (Dhieb-Henia 2003: 395). It has been found that post-test scores for the experimental group have increased significantly. Retrospective interviews found that the participants' remarks about a short time before and after the instruction process showed a significant difference of (30 comments about inadequate pre-school time and insufficient post-school time). The use of the top-down method after instruction has been increased, but the author has not expressly stated clear reading strategies. It has been concluded that reading strategy instruction has a positive impact on the performance of research papers by students and can be an effective method of teaching compared to the traditional approach that only uses reading texts for extra vocabulary and grammar practice' (2003, p.395).

Aghaie and Zhang (2012) analyzed the effect of reading strategy instruction on a population using an approach to the study of O'Malley and Chamot (1996) and concluded that there was no reading strategy instruction on the comparison. The 80 participants were students of EFL in Iran. The guidance on reading strategies included cognitive and metacognitive CALLA reading strategies. The post-test scores for the treatment group were found to be significantly higher.

There were no findings for the comparison group. Researchers found that metacognitive reading strategies were moved by the treatment group from L2 (English) to L1 (Persian). On the other hand, the comparison group appeared to shift cognitive reading approaches from L2 reading to L1. It was concluded that there was a strong association between instruction in reading strategies and progress in reading

comprehension and that students should be specifically taught in language classrooms reading strategies.

In Nalliveetil's study (2014) 52 first-year engineering students from eleven engineering colleges across India participated in this study. Data collection methods included a qualitative and oral response to comprehension questions about a semi-technical IT journal text and the use of TAPs. Qualitative analysis of the TAP transcripts revealed that (1) successful and sometimes poor readers could learn the meaning of complicated phrases without each word recognizing, and (2) successful readers could use textual features to help with their meaning when understanding is interrupted.; (3) Successful readers ' listed new English words by associating their sounds with a letter cluster that gave rise to faster and more effective word recognition' (Nalliveetil, 2014, p.47); (4) successful readers used background information to assist in obtaining the meaning of the word; It was concluded that English teachers need more instruction in class with the goal of improving students ' reading skills.

Forty non-English students from a first-year engineering college in China engaged in a study by Yang (2016). Descriptive statistics show that (1) the average use of reading strategies is medium and that cognitive strategies were more than metacognitive strategies; (2) the metacognitive approach being used the most frequently mentioned is self-awareness, which is considered to be important for developing reading skills.; and (4) A successful student uses more than the unsuccessful students reading strategies It was suggested that reading strategies should become a part of the teaching practice so that students ' allow them to develop good practices of the intentional use of these methods in their reading process' (Yang, 2016, p.209). The findings from this research are that the instruction of reading strategies seems to improve the comprehension of reading.

VI. METHODOLOGY

Mixed Method Research Synthesis (MMRS) was used to answer the research question on the effectiveness of reading strategies. The MMRS is best defined as ' a synthesis, in order to include, for a broad purpose of interpretation and corroboration, of qualitative, quantitative and mixed technique studies by researchers and a mixed process approach to combine these studies ' (Heyvaerte, Maes, et Ongheena, 2013, p.662).

VII. RESEARCH DESIGN

The design of this study is A – Qual + Quan. This means that in each step of current research the researcher included both qualitative and quantitative data; all qualitative and quantitative methods have been carried out concurrently, giving either approach equal status superiority (Heyvaert et al., 2013, p. 666).

VIII. DATA ANALYSIS

Results were analyzed by comparing the mean scores of each group for reader's pre and post-test comprehension tests for interventionist research which has both experimental and control group studies. Another level of study, including the effect sizes statistic significance and correlation, for the pre-and post-test reader comprehension test scores for the experimental groups, was given.

While statistical significance provides a measure of the increase or decrease in ratings,' an effect size refers to the magnitude of an effect' (Aarts, van den Akker, & Winkens, 2014, p.62) and offers a more accurate figure by including the sample size in its calculations. The researcher used Cohen's d on each analysis to measure the effect sizes of the change from pre-to post-test scores as the sample sizes were the same. An additional measure was used to assess the correlation (r). This data analysis approach is popular in quantitative primary studies and meta-analysis and is within Heyvaert, et al. (2013)'s proposed framework.

IX. RESULTS

The current study's review was to examine the influence of reading strategies on reading comprehension in order to answer the research question: are reading strategies effective in improving reading comprehension for EFL students in higher education? Four studies were defined for this part of the study, which included a measure of reading comprehension with the participants before and after reading strategies. Of these studies, three compared the reading comprehension test results among experimental groups (EG), which provided guidance on reading strategies for the interpretation test results of control groups (CG), which were not instructed in reading comprehension strategies. The second study used only the students who obtained lessons from reading strategies and compared the results of reading tests between highly qualified, mid-skilled and low-skilled pupils.

Table 1. Comparison of Pre-Test and Post-Test RCT Scores for All Groups

Study	Akkakoson (2013)		Al-Ghazo (2016)		Habibian (2015)		Wichadee (2011)		
Participants	164		60		48		40		
Location	Thailand		Jordan		Malaysia		Thailand		
Comparison	CG & EG; HPR, MPR, LPR (EG).		CG & EG		CG & EG		HPR, MPR, LPR		
Pre-Test Mean Score	EG	CG	EG	CG	EG	CG	HPR	MPR	LPR
	30.11	29.02	38.15	37.59	10.27	9.66	19.58	13.93	8.77
Post-Test Mean Score	EG:	CG:	EG	CG	EG	CG	HPR	MPR	LPR
	33.04	27.55	54.66	41.45	14.02	9.42	23.42	18.13	13.54

The results of studies comparing both of a study group and a control group indicated that in the post-test comprehension test the experimental group has better performance than the control group. In addition, the post-test readings of the groups provided reading strategies indicate an improved test performance compared with pre-test reading comprehension measures. Although in each of the test groups either their post-test results increased slightly in comparison to the previous test (Al Ghazo, 2016) or the post-test reading comprehension test results actually declined. (Akkakoson, 2013; Habibian, 2015).

All the studies including Wichadee (2011) indicate that the average reading comprehension test scores for the groups receiving instruction on reading strategies improved in the

post-tests. Wichadee (2011) found that their post-test reading comprehension test results improved at each level. The effect size was determined by comparing the results from the pre-test and post-test with the mean pooled standard deviation (Table 2 below). Using the pre- and post-test interpretations suggested by Plonsky and Oswald (2014), who criticized the Cohen scale because it 'underestimates the range of effects usually obtained in L2 study' (2014, p.889), the effect size indicates that in three of the studies the magnitude of reading strategies instruction on reading comprehension test scores was low (Akkakoson, 2013; Habibian, 2015; Wichadee, 2011), but in Al-Ghazo the magnitude of reading strategies was large.

Table 2. Comparison of Pre-Test and Post-Test RCT Scores for EGs Using Cohen's *d* and Correlation Coefficient *r*⁴

Study	<i>n</i>	Test	Mean	S.D.	Pooled S.D.	<i>d</i>	<i>r</i>
Akkakoson (2013)	82	Pre-Test	30.11	7.12	8.32	0.352	0.1
		Post-Test	33.04	9.37			
Al-Ghazo (2016)	30	Pre-Test	38.15	3.94	3.82	4.32	0.9
		Post-Test	54.66	3.70			
Habibian (2015)	24	Pre-Test	10.27	3.66	3.57	1.05	0.4
		Post-Test	14.02	3.47			
Wichadee (2011)	40	Pre-Test	13.95	4.74	4.68	0.913	0.4
		Post-Test	18.22	4.61			

Another calculation has been done for the correlation coefficient. Using Plonsky and Oswald's (2014) recommendation again to interpret the correlation coefficient between reading strategies instruction and that post-test reading comprehension test scores, results suggest a small correlation in Akkakoson (2013), a medium correlation in Habibian (2015) and Wichadee (2011), and a large

correlation in Al-Ghazo (2016). Such results show that the reading strategies instruction in general has an effect on reading test scores. Therefore, the use of reading strategies can be concluded with an effect on reading comprehension. Nevertheless, the result is largely marginal given the size of the effect. Finally, in answer to the first research question, the results indicate that reading strategies may have a very

positive impact on the comprehension of reading.

X. DISCUSSION

With regard to the research question as to whether reading strategies have an effect on reading comprehension, the experimental and quasi-experimental studies showed that the magnitude between the participants' pre-tests and post-tests in three of the cases was high (Akkakoson, 2013; Habibian, 2015; Wichadee, 2011), while it was large in only one (Al-Ghazo, 2016). Studies were conducted at 10-16 weeks of instruction in reading strategies. The instructional process provided details about what the strategies are (declarative knowledge), where each strategy is best used in situations (situational knowledge) and how to use each strategy (procedural knowledge). Although each study used different structures for instruction in reading strategies and included different strategies as part of the instruction material, each group's post-test performance improved.

Such findings are consistent with other research that have investigated the effect on EFL students' reading comprehension of reading strategies (Aghaie & Zhang, 2012; Akkakoson & Setobol, 2009; Cubukcu, 2008; Dhiieb-Henia, 2003; Rasekh & Ranjbary, 2003; Razi & Cubukcu, 2014; Whankhom, Phusawisot, & Sayankena, 2016). Further, for the studies in which participants were part of either a CG or EG (Akkakoson, 2013; Al-Ghazo, 2016; Habibian, 2015). There was an even greater difference between the comprehension scores of the two groups after the study. The use of reading strategies could be an interpretation of these results to assist readers in reading the text. Thus EGs, who taught read strategy specifically and thus acquired declarative, situational and procedural information, could use read strategy to increase their readability.

While evidence from experimental and quasi-experimental studies indicates that reading strategies are successful in improving reading comprehension, there may be other possibilities for higher post-test scores for groups that have been instructed on reading strategies. First of all, it should be noted that only one of the studies showed an increase in post-test scores for CGs that did not receive instruction on reading strategies in the experimental studies (Al-Ghazo, 2016). The remaining studies (Akkakoson, 2013; Habibian, 2015) showed a decrease in CG comprehension after experiments. Similar studies also show an important, but not significant, rise in CGs post-test scores (Cubukcu, 2008; Dhiieb-Henia, 2003; Razi & Cubukcu, 2014). Studies in which the CG provided English instruction would be required that An

increase in post-test comprehension would have been made, as the participants would have taken lessons to draw on their understanding of the use of the English language, and Razi and the Cubukcu word "the learning effect" (2014, p.292). This was not the case, though, and it raises questions as to why.

XI. CONCLUSION

The aim of such a synthesis was to analyze whether sufficient evidence was available to support the teaching of reading strategies using classroom time, which is particularly valuable to EFL Students due to the lack of English-language exposure. The results of the research appear to show that at this point, there is not sufficient evidence to justify the use of class time to teach reading strategies that provide declarative, situational and procedural details about each reading strategy. Of the four studies, which included a training period, only one study showed a large-scale effect (Al-Ghazo, 2016). The CALLA System developed by O'Malley and Chamot (1996) was used in this particular survey and could be proof for its effectiveness. Nevertheless, this cannot be concluded with any certainty due to limited research into its application in an EFL context.

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Development of Digital Comics Based on Problem Based Learning in Accounting Learning at Vocational Schools in Surakarta

Laila Rossana*, Siswandari, Sudyanto

Faculty of Teacher Training and Education, Sebelas Maret University, Indonesia

Email: lailarossana7@gmail.com

Abstract— The learning of the 21st century is directed, among others, at the optimal use of technology and information. Optimal use of information technology is intended to increase students' motivation and critical thinking skills. But in reality, the use of instructional media in accounting learning in Vocational Schools in Surakarta has not been optimal so that learning feels boring. The purpose of this study is to develop PBL-based digital comics as a suitable learning media for accounting. The development model used in this research is the Borg & Gall development model which Thiagarajan modified into three stages, namely define, design, and develop. Data collection techniques using a questionnaire. From the results of the feasibility test on the use of media obtained the following evaluation, media experts 93.6%, linguists 100%, material experts 93%, and practitioners 84.5%. Besides that, the results of limited trials showed positive responses from students by 85.20%. The results of this study conclude that PBL-based digital comics are appropriate for use in accounting learning.

Keywords— PBL-based digital comics, Accounting Learning

I. INTRODUCTION

The amount of information available and the ease of accessing information in the 21st century marks the development of information technology which is very rapid. Very rapid technological developments, creating opportunities for educators or teachers to utilize these technologies to support teaching and learning processes and activities in the classroom and outside the classroom [1]–[3]. This has also changed the 21st-century learning paradigm to utilize technology and information optimally. Optimal use of information technology is intended to increase students motivation and critical thinking skills.

That is because motivation and critical thinking skills become important provisions for students to be able to compete and survive. High motivation in students indicates that students have toughness. Where toughness is one of the keys to success because students can withstand failure and make the right decisions. [4]. Similarly, the importance of critical thinking skills for students. One of the 21st-century skills that need to be trained by teachers to students as the provision of future life is critical thinking skills [5]. In line with the importance of motivation and critical thinking skills in students, learning needs to be organized by utilizing the use of instructional media and information technology that can facilitate the growth of motivation and critical thinking skills in students.

Based on observations and interviews with accounting teachers who teach vocational schools in the Surakarta region, it is found that the use of accounting learning media and information technology is still not optimal. Learning is considered boring coupled with a material that is difficult for students to understand, making a low motivation to learn in students. The low motivation of students is shown through a questionnaire that has been distributed to students, with an average of 50,29. Researchers also found that the average critical thinking skills of students were also still relatively low, amounting to 53,99

Based on the above problems and the demands of 21st-century learning, it is necessary to hold fun learning, can attract attention, and makes it easier for students to understand the material by utilizing technological sophistication. This can be done using learning media that utilizes technology combined with an appropriate learning model.

The media has a positive contribution to learning, namely facilitating the delivery of messages, learning more interesting and interactive, and can develop positive attitudes of students towards the learning process implemented [6]. Nowadays technological advances have changed the way of understanding literacy, and are no longer limited to interactions with printed texts [7]. In

addition to using learning media, learning models also have an important role in helping students succeed and make the most significant contribution to student learning outcomes [8]. Theoretically, the above problems can be overcome by developing digital comic media based on PBL (Problem Based Learning)

Digital comics are one of the most popular types of learning media because they are much sought after by readers. This is supported by the popularity of webtoon (digital comics originating from Korea) among adolescents as seen from the increased consumption of web content in the global cartoon market [9]. Digital comics are presented with humorous, narrative, and visual features that make reading fun and easy to understand [10]. Comics have a simple nature, presenting stories that contain messages that are easy to digest [11].

Based on the results of preliminary studies conducted by researchers, data obtained that as much as 86.36% of students liked to read comics and picture stories. The advantages of comics, which are liked by many students, are one of the opportunities that can be utilized by teachers in developing learning media that are more interesting and enjoyable. This is supported by the results of research which state that Andro-web comics are suitable for use in learning, can be used as an alternative for teachers to attract students' attention and help students learn easily and practically because they provide illustrations that ascend in simple language based on the results of preliminary studies conducted by researchers, data obtained that as much as 86.36% of students liked to read comics and picture stories. The advantages of comics, which are liked by many students, are one of the opportunities that can be utilized by teachers in developing learning media that are more interesting and enjoyable. This is supported by the results of research which state that Andro-web comics are suitable for use in learning, can be used as an alternative for teachers to attract students' attention and help students learn easily and practically because they provide illustrations that ascend in simple language [12], [13].

PBL is a learning model that makes problems an important starting point in learning [14]. The problem presented in learning by the PBL method is a problem that has a context with the real world, the more realistic the problem presented is increasingly improving student skills. The purpose of learning with the PBL model is to improve students' analytical skills [15], [16]. This is by the characteristics of accounting material, where students need analytical skills, and reasoning in understanding material and doing accounting problems.

PBL-based digital comics are comics whose contents contain messages or information about learning

accounting, where the storyline is integrated with the PBL learning model syntax carried out with the stages of the PBL learning model. Problems in the PBL learning model can be presented in the form of story scripts, pictures, videos or films [14]. The selection of comic media is based on the characteristics of the comic itself that pack the message into a story accompanied by pictures and words that attract students' attention. Adjusting journal material requires analytical skills that can be directed through PBL learning models that present contextual problems so that students will conduct analyzes in solving the problems presented.

Some relevant studies have tested the effectiveness of PBL-based comic media, and have been proven to be feasible and effective for use in learning [17], [18]. The results of Fatimah and Widiyatmoko's research show that PBL-based science comics are considered very feasible by media, material and language experts[17]. Its effectiveness is demonstrated through an increase in learning outcomes and thinking skills in students. Ayuni suggested the development of PBL-based comic learning media with other material so that it attracts students to enjoy learning[18]. However, the use of PBL-based comic media in accounting learning is still rarely used.

Referring to the need for using media that utilize the technology, teachers as educators are expected to be able to develop learning media that utilize technology to create interesting, fun learning and make it easier for students to learn. Based on the results of observations and interviews as well as previous research studies, it is necessary to develop PBL-based digital comics as a learning media that is interesting, fun and makes it easier for students to understand the adjusting journal material.

II. RESEARCH METODOLOGY

Research Locations and Subjects

This research was conducted at State Vocational Schools in the Surakarta region. The subjects in the limited trial were class XI students of SMK Negeri 1 Surakarta. Based on random sample selection, I obtained class XI Ak 2. The number of research trial subjects was ten students.

Research Methods and Procedures

This type of research is a Research and Development (R & D) research by referring to the Borg & Gall development model which Thiagarajan modified into three stages, namely define, design, and develop. The define stage is conducting observations to see the material requirements needed by students and observing the character of students in the class. The design stage is designing prototypes or frameworks of teaching materials that will be created and adjusted to the needs analysis and character analysis of

students. The develop phase includes the validation stage of teaching materials that have been made to the validators consisting of media expert validators, language expert validators, material expert validators, and practitioner validators and limited trials.

Validation and testing aim to control the content of teaching materials to keep them by the needs and characteristics of students. The revision process was then carried out to perfect PBL-based digital comics from various aspects. Revisions are based on suggestions and input from expert validators mentioned in the data presentation section, as well as verbal suggestions during discussions with material experts [19].

The types of data used in this study are qualitative and quantitative. Qualitative data were obtained from criticisms and suggestions from validators and trial correspondents. Quantitative data were obtained from validation data from validators and small-scale trial data for 10 students. The instruments in this research and development are in the form of expert validation sheets and product trial correspondents. Lattice of development research instruments are in table 1, table 2, table 3, table 4 and table 5.

Table 1. Grid Expert Media Validation Sheet Grid Expert Media Validation Sheet

Aspects	Indicator
Content/ Material	1. Conformity of comic content with Basic Competence and Learning objectives
	2. Clarity and suitability of the language used
	3. Balance the proportion of practice questions / tests with material
	4. Accuracy of dialogue/text story with the material
	5. Present accurate and up-to-date information
	6. Technical quality of the media
	7. Clarity of user guides and directions
	8. Content and media content support the level of interest and student involvement
Presentation / Display	9. The complication of presenting digital comics
	10. Presentation of interesting and proportional figures
	11. Layout of images and text (lay out) is presented proportionally

	12. Suitability of background selection
	13. Appropriate type and font size selection
	14. Suitability of selection and color proportion
	15. Appropriate musi/ sound selection
	16. The suitability of the animation with the material
	17. Ease and attractiveness of using buttons / navigators
	18. Attractive media design
Programing	19. Ease of use of digital comic media programs

Table 2. The screen of Language Expert Validation Sheet

Aspects	Indicator
Straightforward	1. The effectiveness of sentences
	2. Rigidity of terms
	3. The accuracy of sentence structure
Communicative	4. Readability of the message
	5. Appropriate use of language rules
	6. Directions for using comics clearly
	7. Clarity of narration and stories in digital comic media
Conformity with the level of development of students	8. Politeness of language use
	9. Suitability of language with students' level of thinking
Use of terms	10. Ease of understanding the flow of material through the use of language
	11. Accuracy of terms used
	12. Consistent use of the term

Table 3. Grid of Expert Material Validation Sheet

Aspects	Indicator
Content/ Material	1. Conformity of comic content with Basic Competence and Learning objectives
	2. Clarity of content and learning topics
	3. Coverage (breadth and depth of material)
	4. The appearance of material ropes
	5. Clarity of the examples included

	6. Clarity of information on image illustrations and animation
	7. Clarity and suitability of the language used
	8. Balance the proportion of practice questions/tests with material
	9. Accuracy of dialogue/text story with the material
	10. Presents accurate and up-to-date information
Learning	11. Compatibility of basic competencies with indicators
	12. Compatibility of basic competencies with the material
	13. Clarity of study instructions (instructions for use)
	14. Accuracy in applying learning strategies
	15. Variation of information delivery
	16. Accuracy in explaining conceptual and practical material
	17. Winning material in motivating users
	18. Clarity of instructions for working out exercises/tests
	19. The level of difficulty of the questions/tests
	20. Media support for student learning independence

Table 4. Grid Practitioner Validation Sheet

Aspects	Indicator
Content/ Material	1. Conformity of comic content with Basic Competence and Learning objectives
	2. Clarity of content and learning topics
	3. Coverage (breadth and depth of material)
	4. The appearance of material ropes
	5. Balance the proportion of practice questions/tests with the material
	6. Accuracy dialogue/text story with the material
	7. Accuracy of terms used
	8. Politeness of language use
Presentation/ Display	9. Presentation of interesting and proportional figures
	10. Suitability of background selection

	11. The appropriate type and font size selection
	12. The suitability of the animation with the material
	13. Ease of use of digital comic media programs
	14. Speed button function (navigation performance)
	15. Ease of settings to run videos
Learning	16. Conformity of basic competencies with indicators
	17. Conformity of basic competencies with the material
	18. Clarity of media titles, and target users
	19. Winning material in motivating users
	20. Media support for student learning independence

Table 5. Limited Try Trial Validation Sheet (Student Response)

Aspects	Indicator
Media Aspects	1. Clarity and appropriateness of PBL-based digital comic media content
	2. Presenting sources of information needed
	3. Technical quality and appearance of digital comic accounting media
	4. PBL-based digital comic media is a result of innovation
Effectiveness for students	5. The ability of the media to facilitate students in learning
	6. The ability of the media in generating interest and student motivation
	7. Practicality in the use of media
	8. The ability of the media in supporting the independent learning process for students

Quantitative data in the form of expert validation results and trials are limited to students in the form of questionnaire scores. The questionnaire filling data refers to the Likert scale filling method with 5 choices for each component presented. This data is in the form of numbers which are 5, 4, 3, 2, 1. The numbers are then qualitatively so that it can be concluded that the validity level of PBL-based digital comics is developed. Questionnaire answers

using a Likert scale which includes five choices are presented in Table 6. Quantitative data in the form of expert validation results and trials are limited to students in the form of questionnaire scores. The questionnaire filling data refers to the Likert scale filling method with 5 choices for each component presented. This data is in the form of numbers which are 5, 4, 3, 2, 1. The numbers are then qualitatively so that it can be concluded that the validity level of PBL-based digital comics is developed. Questionnaire answers using a Likert scale which includes five choices are presented in Table 6.

Table 6. Questionnaire Answer Criteria with Likert Scale

Category	Score
SB (Very good)	5
B (Good)	4
C (Enough)	3
K (Less)	2
SK (Very less)	1

Source : [20]

Data collection techniques used are quantitative descriptive data analysis, used to process data from the results of the validation of media experts, languages, materials, practitioners and student respondents in the form of input suggestions and criticisms of improvements contained in the validation instrument questionnaire and qualitative descriptive statistical analysis used to analyze data obtained in the form of percentage analysis. Data collected on the trial questionnaire validation sheet was first converted into quantitative data by the score weights. Changes are made using the following formula.

$$\text{Percentage} = \frac{\text{The total number of answer items}}{\text{The ideal number of scores for all items}} \times 100\%$$

Note: The ideal number of scores for all items is obtained from the highest answer score x number of instruments x number of respondents [20]

The validity criteria of the validator assessment questionnaire data can be viewed from the results of the percentage of criteria in Table 7.

Table 7. Validity Criteria Questionnaire Evaluation
Questionnaire Data

Score Interval	Criteria
0%-20%	Very bad
21% -40%	Not good
41%-60%	Enough
61%-80%	Well
81%-100%	Very Good

Source: [21]

In development research, it was determined that the product produced was said to be suitable for use if it had fulfilled the “Good” value.

III. RESULT AND DISCUSSION

Research into the development of PBL-based digital comic media produces digital comic drafts that have been validated and tested on a limited or small scale basis. Based on the results of the validation by learning media experts the average percentage of assessment results obtained by 93.6% with very good assessment criteria. A summary of the results of the media expert validation results in Table 8. The average percentage of the results of the assessment by linguists is 100% with very good criteria. Summary of data from the validation results of linguists in Table 9. The average percentage of the results of the assessment by material experts, which is 93% with very good criteria. A summary of the data from the validation results of linguists in Table 10. The average percentage of assessment results by practitioners, which is 84.5% with very good criteria. Summary of data from the validation of linguists in Table 11.

Table 8. Summary of PBL Based Digital Comic Validation Results by Media Experts

No	Aspects	$\sum n_i$	$\sum N$	%	Value	Criteria
1	Content / Material	43	45	100%	95,56%	Very Good
2	Presentation/ Display	44	50	100%	88%	Very Good
3	Programming	30	30	100%	100%	Very Good
Total Score		117	125	100%	93,6%	Very Good

Source: Results of Data Processing in 2019

Table 9. Summary of PBL Based Digital Comic Validation Results by Linguists

No	Aspects	$\sum n_i$	$\sum N$	%	Value	Criteria
1	Straight-forward	15	15	100%	100%	Very Good
2	Communi-cative	25	25	100%	100%	Very Good
3	Appropriate level of student development	10	10	100%	100%	Very Good
4	Use of terms	10	10	100%	100%	Very Good
Total Score		60	60	100%	100%	Very Good

Source: Results of Data Processing in 2019

Table 10. Summary of PBL Based Digital Comic Validation Results by Material Expert

No	Aspects	$\sum n_i$	$\sum N$	%	Value	Criteria
1	Content/ Material	45	50	100%	90%	Very Good
2	Learning	48	50	100%	96%	Very Good
Total Score		93	100	100%	93%	Very Good

Source: Results of Data Processing in 2019

Table 11. Summary of PBL Based Digital Comic Validation Results by Practitioners

No	Aspect	$\sum n_i$	$\sum N$	%	Value	Criteria
1	Content/ Material	65	80	100%	81,25%	Very Good
2	Presentation/ Display	62	70	100%	88,57%	Very Good
3	Learning	42	50	100%	84%	Very Good
Total Score		169	200	100%	84,5%	Very Good

Source: Results of Data Processing in 2019

Based on the assessment data by the expert team in the table above, it can be concluded that PBL-based digital comics obtain excellent ratings from media, language, material, and practitioners, and deserve to be tested and used in the accounting learning process. Furthermore, the researchers made improvements and improvements (revisions) to the initial product draft of digital accounting comics learning media. Media revision is based on suggestions and input provided by a team of experts. Data comments and suggestions by the validator of media experts, languages, materials and practitioners are presented in table 12.

Table 12. Comments and Suggestions Validator

Validator	Comments and Suggestions
Media	<ol style="list-style-type: none"> It is necessary to add the name of the supervisor to the cover page It is necessary to add an introductory page filled with acknowledgments and product introductions. The layout of the letters needs to be improved The problem pages are made more interesting
Language	Writing adjusted to PUEBI (General Guidelines for Indonesian Spelling)

Material	<ol style="list-style-type: none"> The scope of material is by the basic competencies and learning objectives Instructions for use need to be improved to make it more interesting
Practitioner	<ol style="list-style-type: none"> Sound effects should be given to the introductory video material The scope of the material is by basic competencies, just needs to be deepened again In the evaluation or exercise, it is necessary to add knowledge and type case questions

After the product was revised according to the expert team's suggestions and input, PBL-based digital comics were tested in the field. This is intended to determine the feasibility of the developed PBL-based digital comic media. Field trials are carried out on a small or limited scale, ie to 10 students. The average percentage of the results of the assessment of PBL-based digital comics by 10 students, amounting to 85.20% with very good criteria. A summary of the data on the results of assessments by students in group trials is presented in table 13.

Table 13. Summary of PBL Based Digital Comic Media Validation Results by students in a Limited Trial

No	Aspects	$\sum n_i$	$\sum N$	%	Value	Criteria
1	Media	338	400	100%	84,5	Very Good
2	Media Effectiveness	301	350	100%	86,00	Very Good
Total Score		639	750	100%	85,20	Very Good

Based on the above data it can be concluded that the use of PBL-based accounting digital comics in the accounting learning process gets positive responses from students, so PBL-based digital comics accounting learning media is declared feasible and can be used in the accounting learning process.

The advantage of the product being developed is the message content in PBL-based digital comics is by the competencies that must be achieved by students. Competency indicators become a reference in the development of PBL-based digital comics. Besides, this digital comic was developed based on the PBL development model, so that students are expected to more easily understand and analyze cases in the adjusting journal material through problems that relate concepts to everyday life. Weaknesses related to the product being

developed are PBL-based digital comics that have only been developed to the stage of field trials and have not yet been tested for their effectiveness in actual classrooms. This PBL-based digital comic specifically discusses related adjusting journal material not yet covering the whole material in accounting learning.

IV. CONCLUSION

Based on the results of the analysis and discussion above, it can be concluded that PBL-based digital comic products are suitable for use in accounting learning. This can be seen from the results of the assessment by media experts, languages, materials, and practitioners who stated that PBL-based digital comics are very good and deserve to be tested and used in the accounting learning process. Furthermore, based on student responses in limited trials, PBL-based digital comics get positive responses from students. So that PBL-based digital comic accounting learning media are declared feasible and can be used in the accounting learning process.

V. SUGGESTION

PBL-based digital comics that have been developed can be complementary media in accounting learning and can be used by students to study independently outside learning in the classroom. PBL-based digital comic media can be developed further to be more complete and more perfect, for the further development of PBL-based digital comic media can be distributed to a wider audience. Further research is needed to test the effectiveness of PBL-based digital comics that have been developed.

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Juxtaposition of lyric and politics in Audenesque

Anamika Sharma

College of Arts & Science for Girls, Prince Sattam bin Abdul Aziz University, Kingdom of Saudi Arabia.

a.sharma@psau.edu.sa; anamikasharmajipur@gmail.com

Abstract— This paper aims to loosen the established taxonomy of Auden’s political works. We will see that in the sustained attempt to engage with each lyric, we cannot confine our discussion to the level of content alone. This is the central tenet of my approach to the political Auden.

I will demonstrate that the content of political argument in a given work can only be meaningfully explained if we understand the basis on which the lyric finds its voicing. The peculiar kind of magnetism of Auden’s political lyrics in which, I include earlier works such as “Control of the Passes” and “Get there if you can”.

Keywords— Juxtaposition, Audenesque, lyric.

INTRODUCTION

What relationship can we ascertain between the nature of modern politics and the workings of the lyric in Auden’s hands? If the lyric is so opportunely placed as to realise decisive moments in thinking, on what kind of basis would we describe a given moment as political?

The reconstructive, ideational approach can encourage us to regard his works as itemisations of political trends, with an unreflective equation made between poet and belief. This risks the critical ossification of Auden’s works, fixing them as part of a historical narrative first and foremost, their generative power as art coming a distant and unsatisfactory second.

Here our revised definition of lyric begins to demonstrate its value. We are licensed to liberate the lyric from its traditional moorings in intimacy and subjectivity by the compound of private and public, social and political which, together, comprise the experience of life in mass society.

THE NATURE OF THE POLITICAL IN AUDEN’S WORK

Lyric’s privilege of the speaking voice – the way that, through its vocalicity, lyric fosters the colloquy between reader and imagined speaker – amounts to a proxy rehearsal of kind of interlocution upon which politics depends. The quality of outward projection that inheres in Auden’s lyric voice has an appreciable contiguity with political action.

If (authentic) politics is configured as speaking in public about public affairs, and is a kind of performance, then it is necessarily finite. It needs protection, needs a sphere in which it can be recognised and remembered. Arguing against the totalitarian monolith, only the continuation of a public realm built upon the recognition of human plurality can safeguard political speaking.

As before, it is the element of temporality in lyric which helps us to explicate this common sense of finitude. Throughout the following selection of poems, Auden’s speakers are exercised, as they have been previously, by the confusion between the public and private realms. More specifically, the removal or loss of a stable public realm in the modern age is the source of an anxiety for permanence (in its own way a conditioning factor in the rise of totalitarianism in the late twenties and thirties), which in turn animates the lyric speaker to evoke a greater, and greatly dislocating, sense of finitude. So the practice of reading these poems prefigures Arendt’s point:

It is the publicity of the public realm which can absorb and make shine through the centuries whatever men may want to save from the natural ruin of time. Through many ages before us – but now not any more – men entered the public realm because they wanted something of their own or something they had in common with others to be more permanent than their earthly lives....There is perhaps no clearer testimony to the loss of the public realm in the modern age than the almost complete loss of authentic concern with immortality,...

The modern political moment, as attested in lyric, is the cogent expression of such finitude. What we see in Auden’s political lyrics, predictably given the time of their composition, is the vestigial ethos of Enlightenment optimism regarding the sanctity of the public realm and the instructive purpose of history effectively facing the sunset of its truth value. Crucially, the temporal element of lyric vocalicity – the sense we have of an unfolding utterance which we in turn speak for ourselves – secures our understanding of the experience of this tectonic shift, making our involvement active rather than passive. The speakers of the poems (and this is why a critical approach based exclusively on Auden himself might be too selective) each inhabit a singular, finite moment in the

process of confronting the collapse, or perhaps, mutation, of the public realm. They might, as in “*Control of the passes*”, render this confrontation in a third person minor narrative, a quasi-dramatic account that manipulates the poetics of the sonnet; they might, as in “*Get there if you can*”, perform a kind of imaginative osmosis, the speaker himself becoming the recipient of a dissipated cultural energy.

Focusing on the vocality of lyric in this wider political context means allows us to expand our sense of what constitutes the political in Auden’s work. Where the mode of a lyric is transparently argumentative, or seems to exposit a point of view that we could classify according to political dogma, then a critical response is self explanatory.

Auden’s early thematic preoccupation with the silent coercion of a faceless majority, and the catastrophic consequences for the inner life, demonstrate eloquently enough how alive is his work to the conditioning factors of thinking. But the matter becomes more complex when we consider the political in the Arendtian sense, of what modes of coexistence are made available at a given historical point. In some examples such as “*Get there if you can*” the polemical thrust that powers the lyric aims directly at this question. But the real value of Auden’s lyrics (and my close readings have been selected because of this) lies in their continual ability to show the thinking process behind the utterance: the background of thought, the accretions of historical modes of thinking and living, and their collisions with newer modes, which together amount to their manner of perception.

This philosophical lexicon ought not to detract from the poems themselves, and it is clear that Auden’s is not an art which turns away from human affairs, in order to better record their nature: quite the contrary. His political poems are valuable because they are frequently pitched into the breach between that which is historically inherited or conditioned and what is within the realm of the speaker’s agency, in the very entanglements of the world. In their vocal, finite quality they describe the beginnings of the political moment; in their ideas and argument they address how it can be manifested. It is this, their three hundred-and-sixty-degree aspect, their glance backwards and forwards, which we can call Heideggerian because it is redolent of the breadth that Heidegger sees in the realisation of the finite moment of thinking. The spoken lyric is the artistic realisation of the contingency of thought, and Auden’s political lyrics explore this in significant depth.

The political moment, we will see, takes account of the expanse of its conditioning factors, and according to the conventions of lyric, this expanse is compressed. It is here

that I invoke Adorno’s conceptual framework, again with a number of caveats. I follow Adorno’s thesis that lyric instates a truth that is supra-subjective. The measure of its objectivity lies in precisely the manner that it recounts its conditioning factors: how the objective has been submerged, and is processed by the subjective. Furthermore, although my readings are concerned to describe the historical milieu in which the lyrics were created, Adorno’s arguments are instructive for their neat balance between the singular and the historical, a balance which is salutary in the context of political poetry, where the historical threatens to dominate:

Lyric poetry is not to be deduced from society; its social content is precisely its spontaneity, which does not follow from the conditions of the moment. But philosophy (again that of Hegel) knows the speculative proposition that the individual is rendered through the general and vice versa. This can only mean here that resistance to social pressure is not something absolutely individual.

Peter Porter reminded us earlier that the question of what belongs to history and what belongs to the poem is misleading, and Adorno’s position reserves a place within the experience of lyric where the reductive historical approach cannot intrude: this is the mark of art’s singularity. His move is to claim this place as evidence of art’s resistance to “social pressure”. Where Adorno sees a representative spontaneity – an expression of opposition in lyric that, ipso facto, must be general – we can divine another way of involving the activity of reading lyric poetry in a context that exceeds the aesthetic. The spontaneity that excites Adorno is activated in speaking the lyric, and by configuring the lyric as being spoken to us. Here Adorno’s critique and Arendt’s authentic politics coincide. Whether the poem is monodic or choral, the colloquy installed has symbolic value as an emblem of the speaking, which amounts to what MacNeice called in 1938 “a tiny measure of contribution” in *Modern Poetry*; a gesture of communication - sometimes compromised - between poem and reader. From this basis, the life of each lyric and their respective political natures can be better conveyed.

POLITICAL LYRICS

“Control of the Passes was, he saw, the key”: January 1928.

The English Auden, 25

The formal peculiarity of this early poem presents us with the most inviting explanation of its significance. A sonnet that foregoes the first person and that veils its musicality in favour of a novelistic third person narrative, “*Control of the Passes*”, sketches a version of political life by proxy. The notes of intimacy that traditionally colour the sonnet

form – those characteristic suggestions of self-exposure – are denied us here. Having elected to use the third person, Auden confuses our grounding with the sonnet. Where, or who, we ask, is the addressee of the poem? This is our “key”, as readers, to the “new district” availed by the poem, though the fate of the agent himself, whose confusions are parabolic, allows no such success.

The first quatrain suggests that the poem has dismantled such a channel of address; it has, through the figure of the agent, a vacuum as its addressee: the agent’s absent fellow men, and by extension, we the readers:

*Control of the passes was, he saw, the key
To this new district, but who would get it?
He, the trained spy, had walked into the old trap
For a bogus guide, seduced with the old tricks.*

The “new district” might present of a new way of being-with to the beleaguered spy, a more substantial mode of human interaction that could correct his current self-inflicted isolation. But his lexicon, his mother tongue, is the source and function of this isolation. It is rational, inquisitive and acquisitive (“Control...the key / ...who would get it?”). “*Control of the Passes*” dramatises in miniature the way in which quantification and rationalisation (“old tricks”, stalwarts of the Enlightenment) continue to shape the character of modern consciousness, and most perilously, modern notions of communal life. The artistry of the poem lies in its carefully concealed music which, juxtaposed with the neutrality of the third person narrative, hints at the defining anxiety of a life trapped in an inherited subjectivity. The subtly chiming vowel shapes and sounds (“trained spy...bogus guide”) do not awkwardly disrupt the cool-headed narration of the agent’s dilemma; rather, they pass below it barely noticed, as if encased under ice.

In the imaginative logic of the poem, the rationalising epoch breeds isolation which in turn breeds opposition and conflict. Conflict is the practice that collates with the theory of the rational subject born into the lineage of the Enlightenment. The extended metaphor at work in “*Control of the Passes*” recounts through the agent’s situation and failed mission the recent history of human technological advances and mastery of nature:

*At Greenhearth was a fine site for a dam
And easy power, had they pushed the rail
Some stations nearer. They ignored his wires.
The bridges were unbuilt and trouble coming.*

The very operation of this metaphor contains the crux of modern isolated subjectivity.

The metaphor takes the macro – the language and attitude of instrumental thinking – and has it represent psychic

minutiae. There is a kind of inversion at work here: an erasure of the particular by the power of the general. In doing so, the poem conveys the unsustainable paradox of the subjectivity in question; we can read “*Control of the passes*” as a eulogy for the inner life. Yet, again, the agent’s perspective is one instance of the essential problem. The agent assumes the problem to be one of mere positioning (“had they pushed the rail / Some stations nearer”); if human effort were more fully exerted, the acquisition of more power and greater mastery would suffice.

Alternatively, the agent’s desire to connect (and the fact that his communications are ignored) suggests his more profound understanding of the cause of conflict. This aspect accounts for those readings which see the poem as self-commentary, the agent representing the poet. In sustaining both alternatives the narration emphasises the incisive power of the lyric to crystallise, in the Adornian manner, an epochal contradiction. But the adumbrating problem is always the question of being-with: how to analyse its current failure, and how to imagine other, more rewarding ways of communal living.

The volta of the sonnet is employed by Auden to bring forth a new intensity, as in the climactic sextet we are given a deeper psychological insight into the agent’s situation:

*The street music seemed gracious now to one
For weeks up in the desert. Woken by water
Running away in the dark, he often had
Reproached the night for a companion
Dreamed of already. They would shoot, of course,
Parting easily who were never joined.*

Human culture, the vibrancy of the “street music”, strikes the agent at an aesthetic distance, lending him no greater insight or involvement, and is experienced as a curious interlude within his dreamlike subjectivity. Indeed, the music seems to emanate independent of any human source, and shares an obscure provenance with “they”. The agent is posed with a non-choice, between a half life lived in the service of “them”, or a flight into the darkness, following the water (it is unclear whether the subject of the third line is the “water” or the agent himself). The cryptic role of the dreamed companion can only be explicated in the agent’s death. To shoot him would be to shoot someone else too: the companion is the (imagined) source of human connection that each isolated subject potentially inhabits. “*Control of the Passes*” is parabolic, then. It is the symbolic moral imperative of the surrogate – that I could be you, and you could be me – ultimately embodied by the agent. In his fate we see this squandered and denied. Auden’s interpolation of the last line of the Anglo Saxon poem “*Wulf and Eadwacer*” - “Parting easily who were

never joined” - becomes a droll commentary on this irony, and echoes the jaundiced, cynical desperation which the first quatrain offered. Potential is not enough: there seems to be no answer to the double-bind that isolated, rationalising subjects and their correlative insistence on power together create. “*Control of the Passes*” suggests that the politics of mass society is predicated on the removal or invalidation of any middle ground between the stringently subjective (which means isolation) and the implacable objective (which means self-denial or subjugation). The ease with which the poem traverses the two comprises its final importance. Seamlessly woven together into a perceptual whole in the poem, this traffic between subjective and objective is exactly the kind of freedom which is precluded for the agent. In mimetic terms, the lyric’s perception imitates a wish, then, rather than reality. In speaking the lyric reader becomes narrator, implicated in the deadly paradox of the agent’s situation. We recall what the sonnet form entails: the complicated marriage of proximity to and distance from the reader contained in “*Control of the Passes*” signifies an early success for Auden in reworking established forms to more accurately diagnose the nature of modern collective life.

“Get there if you can and see the land you once were proud to own” - April 1930. *The English Auden*, 48-49.

Does a viable mode of action, understood in Hannah Arendt’s sense, subsist in the age of mass society? Can we find such a mode from among the husks of mere “behaviour”, action’s modern-day progeny? What roads are open to those who would intervene, or seek to change their circumstances? “Get there if you can” presents an interesting test case for these questions. The poem confirms Auden’s preoccupation with the psychological realm as the locus of political change and in doing so declares his intellectual allegiance to “behaviour”, at least by proxy. It is, however, a fraught allegiance. In its pronominal shape – which lurches between a vocative address to a general “you”, and exhortative pleas to better “our” condition – the poem rehearses a series of ways of being-with, where all are determined by a perceived crisis. Crisis galvanises and polarises simultaneously, and the panoply of collectives presented by the lyric, whether psychological, economic, historical or intellectual, would seem to comprise a range of possibilities that the speaker is attempting to surpass. In this sense the lyric could be said to have other, less local targets than the “puritan middle class” identified by John Fuller; more ambitiously, it imitates the processes by which mass society continually divides its internal components. So again, we have a poem seeking a solution to a problem that it unwittingly perpetuates. The lyric’s characteristic energy typifies the

restless will to differentiate which is a symptom of the behavioural paradigm. In its pace, then, “Get there if you can” represents the labile speed of those societal divisions which work against any fixity of being-with, even as it aims to challenge them, offering a gesture of desperate defiance realised in the long, stalking line borrowed from Tennyson’s “Locksley Hall Sixty Years After.” As we speak them, the range of vowel sounds seems to be exhausted by each line (“Power-stations locked, deserted, since they drew the boiler fires”); pace takes precedence over internal music, the pointed full rhymes cement each couplet as a stand-alone rhetorical attack. “Get there if you can” is a mass society choral poem par excellence: its togetherness is contingent upon impending trauma or disaster, and is given by a historical inheritance that persists only insofar as it limits or constrains the individual in the present.

The visual emphasis of the opening couplets, their litany of industrial collapse and entropy, is one of the most memorable instances of the oft-remarked cinematic quality of Auden’s early work. Yet the elemental point here – which is much more tangible when we speak the poem - is the imaginative pollination of vitality, from the abandoned workplaces, the “Smokeless chimneys” and “rotting wharves”, to the speaker as seer. This vitality is manifest in the pace of the lines. It is as though the memory of such concerted activity and purpose exists virtually now, in the speaker’s account, as it happens. Its pace affords the lyric a sense of discrete occasion, which is another way of putting what John Bayley calls Auden’s “stylishness”. Style is the instatement of the lyric moment. The speaker’s ersatz possession of that cultural energy is a reclamation of inheritance through the force of imagination, now that it cannot be possessed in real terms (“...the land you once were proud to own”). When we speak the lines aloud the effect of their pace is irresistible, and we receive an intimation of the kind of vigour which the speaker is desperately trying to revive.

Herein lies the true value of Auden’s early lyrics: through their vocalicity, they frequently testify to the perceptual force of an imagination seeking to surpass its own “behaviour”. Images of access pursue this trajectory; the speaker attempts to enter the edifice of industrial history in search of a stronger mode of possession than the virtual:

Squeeze into the works through broken windows or through damp-sprung doors;

See the rotted shafting; see holes gaping in the upper floors;

All we can do, though, is “see”: the imperatives possess the force of command and, conversely, a note of defeat. But Auden is already demonstrating that in mass society observation stands in the place of action. In twentieth

century modernity it is, at the very least, bestowed with a new kind of purposive weight. The lyric can reveal this weight. Seeing cannot be said to be entirely passive: it has significance which is politically active, if we define the political as encompassing the perceptual change (here the transition of cultural to imaginative activity) which might then orientate a call for action or force a decision: the backward glance before the forward.

If the collective here is bound by a common lack, and seems to be specifically generational (the young whose cultural and financial security has been squandered), then the next sequence of couplets expands to include all kinds of profligates. The same impetus with which the dead industrial activity is virtually preserved by voice encourages the continual inclusion of others into a shape-shifting collective. It is not that all are included at once: on the contrary, Fuller's argument that the poem concerns the "puritan middle class" is entirely justified. It is rather that the lyric, through its adaptable pronouns, demonstrates how a collective might include and exclude in a discrete historical situation in order to define itself, in an ongoing, provisional way. The privations incurred at the hands of free market economics ("While they quietly undersold us with their cheaper trade abroad;") have bestowed a halcyon glow on the previous period of consumer security ("At the theatre, playing tennis, driving motor-cars we had"). Now, apparently at the time of cultural expiration, the speaker can list those betrayers who form a genealogy of bourgeois thinking, including the world-historical and the personal:

Newman, Ciddy, Plato, Fronny, Pascal, Bowdler, Baudelaire, Doctor Frommer, Mrs. Allom, Freud, the Baron, and Flaubert.

The combination of the renowned and the obscure serves a special kind of purpose, regardless of whether we know who "Mrs. Allom" might be, for instance. Figures from the personal life play an equal role in defining what is inexorably given to the subject: "Ciddy", "Fronny" et al remain uncannily familiar. In its kinetic style the poem is actively constructing a history for those included in the collective, those who feels themselves addressed by the vocative "you" and implicated by the "us". With a Hegelian flourish, "Get there if you can" suggests that this history is finally being described at the point of the cultural expiration. The couplet above is notable for the curious music it acquires through its concentrated internal rhymes: a note of the ridiculous is entirely congenial to the extreme pace that propels the lyric onward (Stan Smith classes the

poem as light verse, borrowing Joyce's term "jocoserious").

The speaker pursues his narrative without pause. Intellectual history, the dyad of science and art ("compelling logic", "beauty of their verse"), and the principle of example on which society is based have precluded the choice of "life" ("Very well, believe it, copy, til your hair is white as theirs.") The lyric struggles to imagine what kind of action might be possible, or whether the cycle of behaviour must be uprooted psychologically. At this impasse the speaker finds the most lucid image for compromised togetherness:

*Intimate as war-time prisoners in an isolation camp,
Living month by month together, nervy, famished, lousy,
damp.*

*On the sopping esplanade or from our dingy lodgings we
Stare out dully at the rain which falls for miles into the
sea.*

Under the terms of mass society, where does my freedom to be-with reside? These couplets comprise the high point of the lyric, where intellectual force is given an emotional charge beyond the declamatory. The image realises the backward glance – the retrospective construction of history at its expiration – as "we / Stare out dully at the rain...", but is rescued from the abstract by the grim familiarity of the "sopping esplanade" and "dingy lodgings". The cumulative weight of history is looked upon hopelessly. This is a suitable note on which to end, but the gravity of these lines urges the speaker to more questions: where are the messiahs, what role for the visionary in mass society? "Lawrence, Blake and Homer Lane, once healers in our English land", each pioneered their unique oppositional eccentricity, but their respective fates confirmed the victory of behaviourism. The law of the mass is equalisation and so impotence: "Have things gone too far already? Are we done for? Must we wait..." The climax of the lyric gestures toward the milieu of political extremism that Auden and his generation orbited, but this point is secondary. The real value of "Get there if you can" resides in its irresistible logic, tapped afresh as we speak it, which veers towards total collapse: the point at which reactionary politics becomes most appealing, perhaps. There is an explicit awareness of the essential passivity of the democratic collective here ("Must we wait"), though the sentiments, almost theatricalised, are anti-democratic to the point of parody:

Or, in friendly fireside circle, sit and listen for the crash

Meaning that the mob has realised something's up, and start to smash;

Engine-drivers with their oil-cans, factory girls in overalls

Blowing sky-high monster stores, destroying intellectuals?

The intellectual panic at the onset of mass politics is a common trope of histories of modernism; these lines are a coup de theatre of bourgeois intellectual paranoia. For the time, though, the lyric is actually sustained by question marks over its sincerity: they contribute appropriately to the variety of tones and registers which defies reduction to doxa. Such variety captures the clashing registers of collective life, its depths as well as its trivialities – its limit points. The commands at the finale of the lyric – “Drop those priggish ways forever, stop behaving like a stone:” – cannot overcome a residual pessimism that amounts to bravura indifference to the fate of the collective:

If we really want to live, we'd better start at once to try;

If we don't it doesn't matter, but we'd better start to die.

The hopes for psychology, as the potential sphere of a new kind of action, are tempered by its status as a prominent wing of the behavioural sciences. Nevertheless it remains here the only possible recourse for understanding, and possibly altering, the terms of collective life. Similarly to “*Control of the Passes*”, the lyric itself, as the repository of virtual energy, capable of reconfiguring collective life in its imaginative ways of being-with, elicits in its workings a freedom beyond the reach of the lone voice.

CONCLUSION

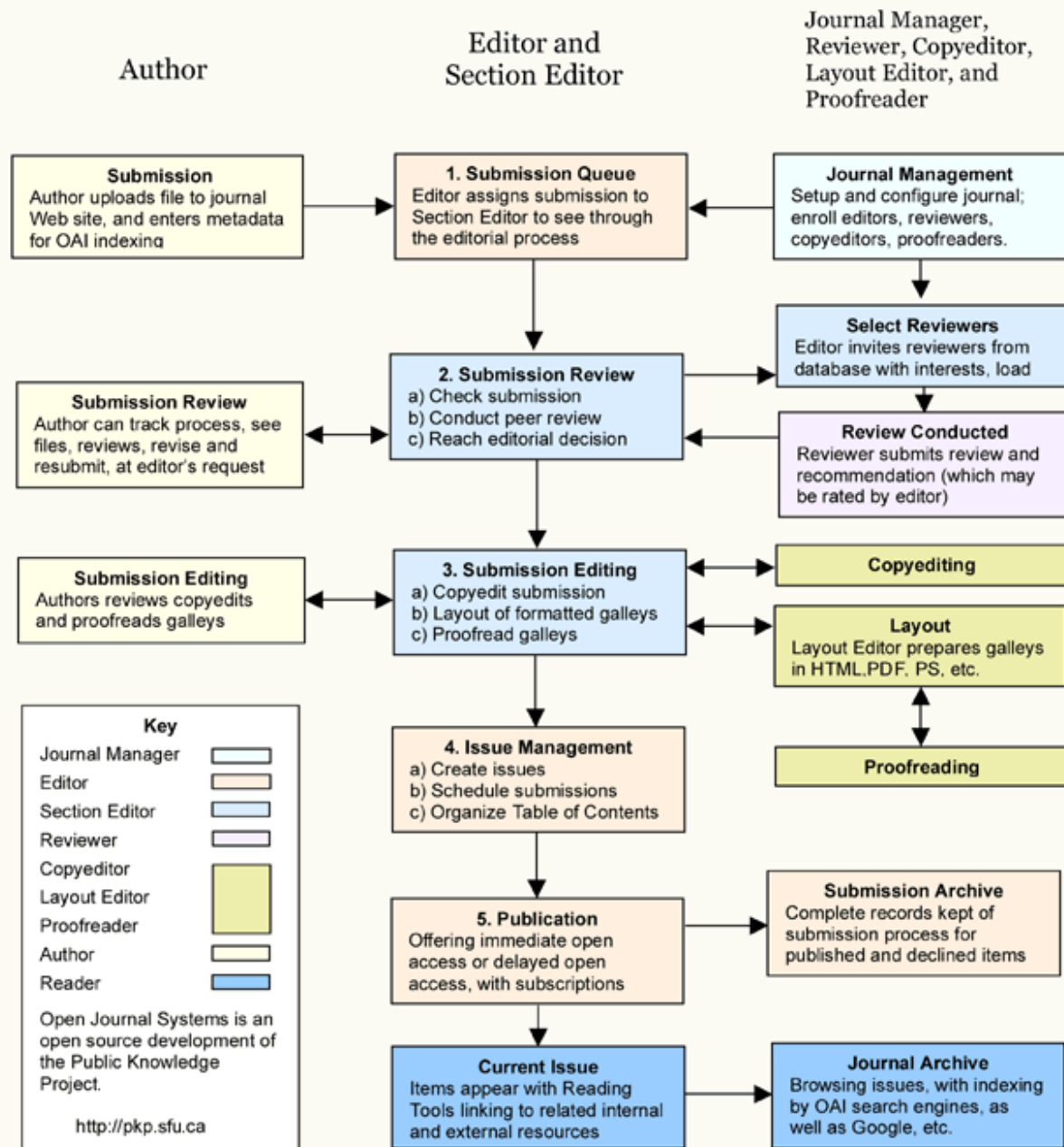
The qualitative separation of politics and poetry is by now a commonplace, but the experience of Audenesque reminds us that they share a significant contiguity in their respective dependency on, and representations of, the temporality and the discreteness of thought.

These poems transcend the period and its controversies because of their fidelity to the ground of thinking: they testify to the conditions for thinking at a given juncture. That is to say, in their aesthetic and its elicitation of our own speech, they preserve the reality of their moment and so furnish us with a diachronic sense of history in which the particularity of the poem's experience and the particularity of our own come into fleeting contact. The qualitative difference between politics and poetry is maintained throughout, and Auden would recurrently insist on this difference in his later career; but perhaps the point needed to be repeated so often precisely because of their essential contiguity, which his early poetry had profoundly recognised and continues to make available to the reader.

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