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Editor in Chief

Dr. Manoj Kumar

FOREWORD

I am pleased to put into the hands of readers Volume-5; Issue-5: 2020 (Sep-Oct, 2020) 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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Negotiating Disruption in Carolyne Adalla's *Confessions of AIDS Victim* and Wahome Mutahi's *The House of Doom*

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Abstract— *Increased intellectual interest in the body at the level of lived experience has heightened awareness of bodies as vulnerable entities with the potential to sicken and suffer. Examining the body through artistic responses to the AIDS crisis gives a glimpse of the tensions and connections between the conceptual - theoretical body and the material-lived body for AIDS crisis underscores the embodied experience of reality and is therefore subversive of its constructions in discourses power relations. Corporeal representations of AIDS (disease) in literary fiction tends to problematize this social construction as texts engage in exposing inherent fallacies and stereotypes prevalent in social political and economic milieu of the texts through articulating the existential tensions concomitant with the illness. This papers sets out to analyze the mediation of existential disruption by characters in the two novels under study. Through Foucaultian concept of the care of the self and de Certeau's heterological thinking, the paper advances the thesis that Carolyne Adalla's Confessions of AIDS Victim and Wahome Mutahi's The House of Doom provide spaces for the diseased subjects to pursue a quest for existential meaning to transcend the disruption and meaningless wrought on their lives by AIDS*

Keywords— *Disruption, epiphany, alterity, apocalypse, existential meaning.*

I. INTRODUCTION

HIV disease imposes a heavy weight on the existence of the disease subject. As observed in the previous chapter, Persons Living with HIV disease alienate themselves from the outside world to cushion themselves from stigma and oppressive structures, a sort of alienation that plunges them in existential ennui which has the potential to destabilize the core of the individual and undermine one's sense as an existing being. This situation is best articulated by Rollo May (1950) who describes anxiety as an apprehension cued off by a threat to some value that the individual holds essential to his existence as a personality, 'the experience of the threat of immanent non-being…the subjective individual becoming aware that his existence can become destroyed, that he can lose himself and his world, that he can become nothing' (May,R,1972:50).May's conceptualization of anxiety illuminates the understanding of the ontological disruption facing those living with HIV and AIDS.

Existential framework with its focus on man as a being enmeshed by the structures of his existence is central to understanding the challenges of living faced by human beings. Yalom (1980) posited that, existential philosophy is best suited to assist the HIV infected to adjust and 'look within and attend to their existential condition' while Silvio (2010) pushing the view further, posits that challenges in a human being's life such as induced by life changing situations like chronic illness or debility induce mixed reaction of anxiety, despair, creativity and transcendence. The stigma attendant to HIV/AIDS is illustrative of the extent to which the existential experience of the HIV positives is shaped as they mediate the disruption on their lives as contaminated and disreputable bodies immersed in oppressive discourses where their individuality is only asserted through ultimate demise.

This different mode of being in the world as a consequent of disruptive disease necessitates existential reorientation in

which the disease subject makes rearrangements and quests for new existential pathways as a being witnessing the collapse of his/ her life-world. This process of life reconstruction in the wake of debilitating illness is also articulated by Gay Becker in her text: *Disrupted Lives: How People Create Meaning in a Chaotic World* in which she emphasizes the need for the disrupted to re-evaluate their view of what a whole life is, reconcile differences between the past and present so as to create continuity. It is her view that inner chaos and disruption concomitant with disillusionment in expectations in the course of life represent a loss of the future and the restoration of order. It 'necessitates reworking understandings of the self and the world, redefining the disruption and life itself' (pp 4) so as to create order from chaos and render life meaningful. In what follows, I focus on the reactions to HIV disease by the diseased subjects in the two selected texts to explicate their coping strategies from limbo to continuity.

II. DISCUSSION

Adalla's novella *Confessions of AIDS Victim* utilizes the epistolary form as strategy in which Catherine negotiates her predicament, she turns to her bosom friend and to letter writing for support, the friend and the letter writing provide her something to lean on in her hopelessness, a refuge from the terror of AIDS diagnosis. Writing this letter is her introspective turn for support from writing and like Mariama Ba's *So Long a Letter*, Catherine's alleged letter addressed to her friend Maryline does not from the outset consist of letter-pages to be send directly but rather a notebook more to be put to other, unexplained ends. Its sections appear as chapters instead of letters.

The epistolary text can thus be viewed as exercise, not in letter writing but in self-communication in which Catherine can be seen to be writing to herself to locate the source of her disequilibrium: the reality of her sero-positive status and the introspective search for who infected her. She therefore makes Maryline an imagined sounding board for her self-scrutiny. Her letter is akin to what Obioma Nnaemeka refers to as the exteriorization of an internal dialogue, a dialogue that the author wishes to share with the reader, and pretext for a dialogue with the self' (Muriungi, A, 2005:27).She utilizes letter writing to negotiate her disruption; embracing it as what Mildred Mortimer recognizes as a "dual process of introspection and writing, enclosure and disclosure"(ibid).

Agnes Muriugi highlights the effectiveness of the confessional as a literary ploy to negotiate cultural meanings and significations that cluster around AIDS in Kenya and notes that Catherine' portrayal as a confessor-cum-victim in the text mitigates her culpability as the bringer of her own tragedy over which she is remorseful. Catherine's decision to go public about her status fully aware of the public scum she was exposing herself to is a statement that in some circumstances, declaring the status is the only sane thing to do. Testing positive means she has to re-invent herself and forge a new identity as a strategy of negotiating the inevitable disruption and by 'presenting herself as both confessant and victim, Catherine makes possible the expression of subjectivity and voice denied by the dominant culture in her society while at the same time claiming the worthiness of those infected by HIV/AIDS' (pp 2).She tells Maryline that she writes to occupy herself and also relives her past to circumvent her present predicament. Writing, she informs her, relaxes her, transforms her way of thinking and enables her to come to terms with the fact that she is an AIDS patient.

The fictional duration of the novella seems to mitigate the apocalyptic nature of AIDS since its narration starts after she has been diagnosed but flashes back to secondary school days through university to give hint to the time she might have been infected. Her ex-boyfriend, Brian, the likely culprit, is reportedly going on well with life in the US and his affair with his new girlfriend Denise goes on without the complication normally posed by sero-positive status. Similarly, she herself seems to lead an ordinary life with her boyfriend, Alex, who has since come round to apologizing for ill-treating her over her condition. Alex is still healthy and goes about his job energetically and his lecturer friend has been cleared to travel abroad, hinting to the possibility that he is sero-negative.

These optimistic portrayals and the fact that their affair has been going steady for over three years seems to negate the hegemonic rhetoric that frames the illness as a death sentence, with those infected expected to make exit from the world not long after the infection, a rhetoric that ignores the scientific facts of the pandemic. Her acceptance of her situation emboldens her and any tendency to condemn her for her condition is redeemed by the courage she exhibits in confessing her condition to Brian and advising him to get tested for the antibodies. She also takes occasional strolls to relax the tension imposed on her by her condition, on top of proper dieting to buttress her immunity, and is upbeat that

the medical researchers will come up with an AIDS cure and vaccines for prevention.

Catherine finds solace in confiding in her friend Maryline, for confiding in others allays pain. There is a hint in the novella that this correspondence will continue since she hopes to include more details in her next letter and her friend will sure reply to egg her on against adversity. Optimism and affirmation of life in the face of menacing illness, not the inevitable doom, is thus underscored in the novella. Catherine's wish that the content of her letter were made public for the benefit of all is an indication that this is no ordinary communication but a burning urge to go public about her condition as a panacea against AIDS associated stigmatization. Catherine seems to embrace Paul Monette's conviction, which was born out of his experience with AIDS that: 'If my life has been useful enough to help people understand that they are not alone, and then I know those people will go off and help others. That is how we change the world' (Monette, P, 1991:46). Monette further adds that it would give him satisfaction to die knowing that his was a kind of first voice telling the story of what AIDS did to the infected.

In *The House of Doom*, AIDS illness is presented a s a marginal category out of which individuals reconstruct their selfhood as they enact their illness. In his heterological thinking, de Certeau 'recovers unexpected resonances of effectiveness in even the powerless' and 'urges us to look for capabilities on the margins where ordinarily ideology suggests we will find only dependency and subservience' (Terdiman, R, 2001:416). On his part Foucault proposes that 'we escape as much as possible from the type of relationship that society proposes for us and try to create, in the empty space where we are, new relational possibilities' (Foucault, M, 1997b:160). Foucault perceives of the void such as that engendered by terminal illness as 'a space at the threshold of constituent praxis' (ibid) and insists that an experience is something that one comes out of transformed.

In *The House of Doom*, Mbela conjures epiphany from his illness experience as he endeavors to quest through chaos. He disrupts hegemony by boldly exposing hypocritical response to AIDS rife in the society. Not taking life for granted any more, he is out to live his day as if it were the last one in preparation for the inevitable. Before this day of his corporeal extinction, he seeks what will quarantine him continuity. He wants to love and to be loved, and Wambui's appreciation of him makes his life worth living. Like Lavina and Giorgio's relationship in *The Cruciblefor Silver and*

Furnace for Gold, Mbela and Wambui's romantic rebirth is meant to affirm life and postpone doom and death. He invests in the fulfilling intimacy with Wambui, the only person who understands and empathizes with his predicament to transcend the apocalypse associated with his condition. As mentioned elsewhere, their bold public declaration of love and marriage plans infuse an anti-apocalyptic temper that privileges life where doom and death compete for supremacy. His enactment of illness after the narrow escape from contrived accident seem to tally with de Certeua's idea of the 'epistemological status of alterity' (Terdiman, R, 2001) where meaning arises from the margin as the disadvantaged reconstruct their selfhood.

His illness experience leads to acute awareness of his impending destruction, its decomposition, its explosion and enables 'its conversion to something else**,** a conversion that marks the shift from destination to constitution**.** In reconstituting himself, Mbela is inclined to more altruism and quests for continuity beyond his inevitable physical extinction by arranging to bequeath his books to a local secondary school , which can be read as an attempt to 'create order out of the chaos and thereby render[his] life meaningful'(Becker,G,1998:4).

AIDS diagnosis can be read as an immersion into Joseph Campbell's mythical innermost cave from where a hero comes back with an elixir in form of a treasure won on a quest, or a realization that a special world exists and can be survived, or sometimes 'it is just coming home with a good story to tell'(Vogler,C,2007:274). The diseased subject may not be entering the Campbellian labyrinths to combat mythical beasts but may enter his innermost cave by going into their own minds as they quest through the disruption wrought in their lives by HIV illness.

III. CONCLUSION

These two HIV/AIDS novels seem to exhibit a narrative ambiguity in their dichotomous presentation of HIV/AIDS as manageable, chronic illness, on the one hand, and as an apocalypse, a deadly calamity on the other. Diseased subjects in the novels are seen to adjust themselves to the difficulties they face in their disrupted lives motivated by the necessity to resist the perception of their condition as a death sentence. Though the two novels focus on characters who have become increasingly isolated in their condition, they also describe the lives of these characters as they actively interface with the

larger communities in which they exist and navigate their way from limbo to continuity.

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Literacy on Crop Insurance of the Farmers in Licab, Nueva Ecija, Philippines

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Abstract— Farming is a game of chance, and because we do not know what will happen tomorrow, we never knew when the calamities will occur. On the brighter side, the Philippine government has its agency that will protect and will ease the problem of many farmers by getting crop insurance, this is the Philippine Crop Insurance Corporation.

This study focused primarily on the literacy on crop insurance of the farmers in Licab, Nueva Ecija. The descriptive method of research was used which involved description, interview, recording, analysis, and interpretation of condition that presently exist in one hundred (100) respondents from different barangay of Licab, Nueva Ecija who answered the interview and questionnaires given by the researcher.

After all the pertinent data was collected, the researcher discovered and conclude that only 43% of the respondents have an idea about crop insurance and some of this figure were policyholders. One of the reasons why they do not get the service of PCIC is because, although they want to have it, they do not have enough budget for it and they need more information for them to be literate about this type of insurance. The researcher recommends having seminars for information dissemination to boost the literacy of the farmers in the area and to increase the policyholders of Philippine Crop Insurance Corporation.

Keywords— Crop Insurance, Farmers;Licab, Nueva Ecija, Agricultural Risks.

I. INTRODUCTION

Agriculture is very much vulnerable to the unpredictability of nature. With agricultural production representing the major livelihood of many resources constrained Filipino farmers, the impact of natural disasters and agricultural risks cannot be taken lightly. Other agribusinesses and commercial farms that operate with higher capital and better technology on better lands are also not spared from the same risks. The need to safeguard the interest and investments of local farmers and industry players is therefore of paramount importance. (Estacio and Modeno 2001)

Crop insurance is purchased by agricultural producers, including farmers, ranchers, and others to protect against either the loss of their crops due to fortuitus events or natural disasters, or the loss of revenue due to declines in the prices of agricultural commodities. Crop insurance covers crop losses, including lower yields, caused by natural events, such as Destructive weather, Disease, Drought, Fire, Flooding, and Insect Damage. (Insurance Information Institute)

The researcher assumes that most of the farmers especially in Licab, Nueva Ecija. Know that the government under the Department of Agriculture has a program about crop insurance, on the other hand, why many of them were not interested in the said program? Farmers always plan and give the right ways on how to take care of their crops to get a better harvest at the end of the season. But most of the time, there are lots of unwanted calamities and pests that ruined their yield and will give them bad results. That is why crop insurance is very important nowadays.

This study will focus on the literacy on crop insurance of the farmers in Licab, Nueva Ecija wherein

approximately 10% to 20% only of the farmers have been and currently a member of different crop insurance policies.

OBJECTIVES OF THESTUDY

The main objective of this study will be assessing the literacy of the respondents in the municipality of Licab, Nueva Ecija on Crop Insurance. This study specifically aims to answer the following problems:

1. How well the respondents know about crop insurance?
2. What are the common problems the respondents encounter in understanding the crop insurance?
3. How many have been invested in crop insurance in the locale?
4. How many are interested in crop insurance?
5. Is gender and the respondents' literacy about crop insurance has a significant difference?

This research will be beneficial to the farmers in the area, for they will understand the crop insurance, its package suitable to their farm, its benefits, and it will widen their connections with regards to farmers' cooperatives, agricultural lenders, and service providers. It will also be beneficial to the Philippine Crop Insurance Corporation (PCIC) wherein they can promote their company and their products to the farmers of Licab.

Lastly, the objective of this study is to identify the problems that the respondents encounter in understanding crop insurance.

II.   METHODOLOGY

The study will be dealing with the present status of the literacy of the respondents concerning investing in crop insurance in Licab, Nueva Ecija. Licab, Nueva Ecija is a fourth-class municipality in the province of Nueva Ecija, Philippines, that has 11 barangays. A descriptive method of research was used in this study because it is the most appropriate research design that will match to the interviews and questionnaires for selected 100 respondents.

The survey was created using a suitable question modified from related research and individual questions which was formed by the researcher. The researcher utilized the mean, median, mode, frequency, and percentage for the description of the respondents in terms of their age, sex, educational attainment, and farm size. For the assessment of the relationship between sex, and the respondents' literacy about

crop insurance, the researcher used Chi-Square Test (X^2) to describe the relationship between the variables.

III.   RESULTS AND DISCUSSION

The result of the survey conducted by the researcher with 100 farmers in Licab, Nueva Ecija is presented below:

3.1. Profile of the Respondents

Table 1. Sex of the Respondents

Sex	Frequency	Percentage
Male	75	75%
Female	25	25%
Total	100	100%

Table 1 represents 100 respondents wherein 75% or the majority were Male and 25% representing the minority were Female. Most of these female respondents are farm owners and not working directly on the farm, they get the service of another farmer who will be the caretaker who is a male that gets the 10% of the gross harvest of the latter.

Table 2. Age of the Respondents

Age	Frequency	Percentage
20-30	16	16%
31-40	26	26%
41-50	31	31%
51-60	22	22%
60 and above	5	5%
Total	100	100%

Table 2 shows that the Mode of the respondents belongs to the bracket 41-50. Some of these farmers got their land from their family who has the same manner of business, others bought it from other farmers. The reason why most of the farmers belong to this age bracket is that they have the capacity to buy new farm land, they are people who have enough savings that can be used to buy for investments purpose.

Table 3. Educational Attainment

Educational Attainment	Frequency	Percentage
Primary - Not Completed	12	12%
Primary - Completed	16	16%
Secondary -Not Completed	20	20%
Secondary - Completed	35	35%
Tertiary - Not Completed	10	10%
Tertiary - Completed	7	7%
Total	100	100%

Based on the result of the survey shown in Table 3, most of the respondents were Completed their Secondary level. Many of them did not continue for the tertiary level for different reasons and they opt to stay in the farming field. The study proved that many of the farmers have no concrete education or bachelor's degree. On the contrary, farming doesn't need further education unless you are mastering the art and science of farming.

Table 4. Size of the Farm

Size of Farm	Frequency	Percentage
Below 1 hectare	30	30%
1.1 to 2 Hectares	22	22%
2.1 to 3 Hectares	12	12%
3.1 to 4 Hectares	15	15%
4.1 to 5 Hectares	8	8%
5.1 to 6 Hectares	8	8%
6.1 to 7 Hectares	3	3%
7.1 and above	2	2%
Total	100	100%

As shown in Table 4, the farm size of the respondents is mostly 1 hectare and below, it represents 30% of the total respondent, they are known as the small-scale farmers. They are the farmers who have small incomes compare to others who have higher farm sizes than them.

Table 5. Crop Insurance Literacy

How well do you know Crop Insurance	Frequency	Percentage
Very Well	30	30%
Minimal Idea	43	43%
No Idea	27	27%
Total	100	100%

Concerning the literacy of the farmers about crop insurance, 27% of the respondents have No Idea about it. One of the respondents said that he is not interested even though the government has this program for the benefits of the farmers like him. This kind of farmers needs a lot of encouragement and seminars that will enlighten them to be part of said insurance. On the other hand, as 43% of the total respondents have a Minimal Idea, and the remaining 30% are having adequate information about the subject matter, but some of this figure were not a current policyholder.Its simple shows that it does not mean you knew everything about crop insurance, you will buy a policy.

Table 6. Number of Policy Holders

Are you a policyholder of Crop Insurance?	Frequency	Percentage
Yes	22	22%
No	78	78%
Total	100	100%

Table 6 shows that among the 100 respondents, only 22% are crop insurance policyholders and the majority are not members for different reasons like: out of farming budget, lack of information about it, unqualified farm owner due to the flooded area, and so on.

Table 7. Reason for not availing Crop Insurance

Reason for not availing crop insurance	Frequency	Percentage
Not part of farming budget	34	44%
I have an idea but don't know-how	26	33%
Lack of Idea	11	14%

Others	7	9%
Total	78	100%

Based on the previous Table 6, it is shown in Table 7 that there were 78% of the respondents were not a policyholder, thus, it is noted that the main problem of the farmers is, it is not part of their farming budget. Many of the farmers were belongs to the poverty level of the society that is why instead of putting their money into insurance they will use it for much essential matter for their everyday living.

IV.   CONCLUSION AND RECOMMENDATIONS

After a thorough gathering of data on the descriptive investigation, the researcher made an analysis of the literacy on crop insurance of farmers in Licab, Nueva Ecija and the researcher arrived at the following conclusions and recommendations: that there is no significant relationship between the respondents' gender and their crop insurance literacy using Chi-Square Test (X^2).

Furthermore, crop insurance is not easy to sell especially to those farmers who have insufficient and sometimes less income than usual, on the other hand, if the government wants to succeed with regards to this matter, they need to enhance their method on reaching the literacy of every farmer through further seminars and continues discussions with the farmers to let them know that crop insurance is really for their benefits.

Strong partnership with private sectors and cooperative is advised to acquire assistance in the promotion of crop insurance in the municipality of Licab. To encourage more members, PCIC should lessen the payment for the first three cropping seasons upon subscribing to the policyholder. Pamphlets and other reading materials about crop insurance must be given to the farmers so that they can read and answer those questions on their minds. It can also give them information and ideas that are very useful in understanding the said insurance. PCIC should give the quality of its services especially in times of reimbursement of claims. If the service is good from the start until the end, people will not discontinue their subscriptions and can encourage others to become a member and policyholders. The adjuster should be independent and must base his judgment on the truth.

  The government should enlarge their policy about crop insurance so that other farms which are prone to calamities can be qualified. Farmers, on the other hand, should study how are the right ways on farm budgeting through seminars. It can help them to minimize their expenses without compromising their produces. Lastly, crop insurance is highly recommendable to all qualified farmers. They must consider it as one of the best risk management tools that can help them for the betterment of their lives. If the government, private sectors, farmers and other stakeholders will join together to boost the literacy of all farmers about crop insurance, and the benefits of getting it, losses in farming will be eliminated.

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Exploring the Bond between Man and Nature in Amitav Ghosh's *The Hungry Tide*

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Abstract— *The study of the inexplicable bond between the nature and human is analyzed in literature by new terminology -"Eco criticism''. Eco-critical theory emphasizes the significance of not just the human beings but also the physical environment as represented in literature. In 21st century the theory of eco-criticism displays a growing awareness of environmental issues. At present, environmental degradation has emerged as a major global concern for humanity. Global warming coupled with carbon emission is one of the reasons for environmental degradation. If the adverse impact of ecological degradation is not checked immediately our modern civilization will collapsed. Jnanpith award winner Amitav Ghosh in his novel The Hungry Tide writes about nature, people and environmental problems along with the climate change in the tidal area of the Sundarbans. That's why I have selected The Hungry Tide as my case study to explore the bond between man and nature. This paper will show how nature is being affected by human activities due to lack of awareness about the conservation of nature. How nature and human beings have been depicted in The Hungry Tide - as protector or as destroyer to each other? At the same time, I have attempted to point out what is the role of human being towards nature in maintaining harmony between man and nature, survival of humanity and conservation of nature in the era of globalization.*

Keywords— *Ecocriticism, environmental issues, ecological degradation, humanity, conservation.*

I.   INTRODUCTION

Man has been interacting with the nature and advancing over the years. Evolutionary process made man more conciliatory and compatible with the nature as time progresses man intervenes into the nature more and more for survival. The question of survival was prime at the initial stage. Every action has equal and opposite reaction, with increased intervention, the nature too intervene in opposite direction. As a result contradiction between man and nature intensifies. As this contradiction sharpens over time man progresses forms, groups and societies begin to live collectively. Modern man, influenced by the capitalist market forces, destroys nature with the technology, modern living style on one hand screams out slogans to save nature on the other. In that case Darwin's theory of evolution, theory of "**Survival of the strongest**'' works well. Due to modern technology environmental degradation, being the most terrific challenge of the recent times. In this time the relation between man and physical environment has been a part of literature: named

Ecocriticism. Inclusion of various issues related to environment and ecology in literary works, helpful in raising environmental consciousness among common people. The terms Ecocriticism, environmental ethics and environmental humanities - should be popularized to raise climate change awareness among commoners.

II.   ECOCRITICISM

The term "Ecocriticism" first appeared in Eco-critic William Ruckert's essay "*Literature and Ecology: An Experiment in Ecocriticism*" in 1978. Ecocriticism advocates sustainable development for a better future of mankind in general. Eco-criticism considers that ethical orientation of the text facilitates human accountability. Eco-critical theory emphasizes the significance of not just the human but also the non-human in literature. In 21st century the theory of eco-criticism displays a growing awareness of environmental issues. This theoretical approach uses literature as a pre text

to study environmental issues and evaluates relevant texts according to their capacity to articulate ecological contexts. Eco-criticism expands the notion of 'the world' to include the entire ecosphere. Ecology is concerned with inexplicable relationship between living organisms and natural environment. All organisms have their right to survive in their own way. The environmental issue related literary works beautifully deal with human and nature interconnection as the key note of literature and theoretical discourse. Jnanpith Award winner Amitav Ghosh's most of the fictions are reflection of his concern about environment and well being of all human-beings.

III.   CO-EXISTENCE OF HUMAN AND NON-HUMAN

Great Indian Writer Amitav Ghosh's *The Hungry Tide* is the best example to represent the bond between man and nature. Through this fiction he combines the art of nature and the struggle between human and non-human, both forming an integral part of nature. People, habits and dolphins of Sundarbans represent the entire ecological systems of the archipelago. The relationship between disciplines such as literature and environmental studies have been harmoniously reintegrated by Ghosh so as to explore possibilities of ethical evaluation of human responsibility towards our environment of which we too are an integral part. *The Hungry Tide* is a presentation of bioregion, The Sundarbans with its endangered flora and fauna along with marginalised people who struggle to constitute a niche against all the oddities of the biome which is known as "tide country". According to Ghosh's description, *"the number in the thousands, these islands some are immense and some have tasted through recorded history, while others were washed into being just a year or two ago…" in* giving description of the shifting nature of the Sundarbans, a vast mangrove forest on the coast of India and Bangladesh, the text uncovers several issues related to life and existence on this delta with its diverse ecosystem in which both man animal and other beings strive for their survival. From the point of non human creatures of which the most powerful of the species the tiger has to conflict with man, the ever depleting richness of the biodiversity due to salinity sounding the death knell of several rare species and yet the ecosystem is home the Gangetic and Irrawaddy dolphins crocodiles with other fauna and flora at the point of extinction. The tides reach several miles in land and everyday thousands of mangroves disappear and re-emerge hours later. The consideration of

human themselves as the most significant entity of the universe is considered to be the root cause of harm done to nature due to human actions. There are set of non human characters present in novel; sundaritrees, terrific Royal Bengal tiger, treacherous crocodile Orcella the crab dolphins - all these creatures represent the non anthropocentric voice in the novel against human counterparts contributing to our realization that nature is incomplete with human beings. Through the female protagonist Piyali Roy's protest against the killing of tiger, the Writer wants to tell that non human exists in the nature with a right to their very existence.

IV.   ENVIRONMENTAL ISSUES AND CONSERVATION

Human beings' superiority over nature gets vanished when he encounters the nature in its horrific form, and the realization of the fragility of his life on earth occurs to his mind. It is proved in novel when Kanai suddenly encounters the fierce tiger and when Piya, Fokir caught in the cyclone. In the episode of the tiger which is referred as 'the horror' in the novel the invasion of the predator into the human habits are consider as a punishable crime but destructing other species and killing them is not considered as serious crime by many people. *The Hungry Tide* poses a status of Nash-equilibrium between survival of humanity and conservation of nature. The inhabitants of Sundarbans pose a threat to the sensitive Ecoregion, whereas the treacherous waves pose a threat to the islanders. The tide in this area is shaping the land and uprooting anything permanent. Terrible tide snatches the lives of people of this delta. Writer has beautifully portrayed the poor condition of Moyna when she loses her husband, Fokir, due to tide and cyclone. Fisherman Fokir and marine biologist Piya both are very much close to nature but their approaches to nature were different to the conservation issue. Tides of Sundarbans, tiger and crocodiles have a cause of concern as well as the climax point of the novel *The Hungry Tide*. It is a notable point here that the inhabitants of Sundarbans who are getting their lives against nature in order to get a livelihood are very poor and marginalized people. One of the important issues of this novel is the plight between refugees and the government who ordered to leave them the island where they lived to preserve the land and environment. They have to depend on their immediate nature to survive. They lose their lives due to attack of wild animal. People like Fokir, Horen, Kusum, are always placed on the margins with no choices at all. When the lives and needs of these dispossessed and poor people are

taken care of, the stress will be reduced because of poverty, marginalization of people and environmental degradation accelerates on one another.   The writer tries to show how human life's incident revolves with the nature. In *The Hungry Tide* Piyali Roy found difficulties as well as happiness when she visited Sundarban for her research of Irrawaddy dolphins. She hired a guide and a guard from forest department, but she was neither satisfied from guide nor from guard. She found difficulties because they had no knowledge of the water animals and she was not protected by them. The happiness came in her life when she met Fokir. He was not educated but had knowledge about dolphins and the area which is safe for human beings. Piya was happy as Fokir saved her life from drowning into salty water at the time of sea storm. But Happiness turned into agony when Fokir died in the process of saving her life in untimely storm. The writer has showed how happiness and agony revolves just like the climate change of Nature. Here the writer points out the deep rooted connection between human beings and nature.

V.   MYTH AS A PROTECTOR

Ghosh beautifully describes the nature through these words: "*It was late November and the weather was crisp and cool with a gentle breeze and honeyed sunlight". (16-170).* At the same time through kanai's observation writer mentions the ignorance of common people towards nature, people are very busy in their own work. They have no time to enjoy the beauty of nature. But the writer has showed the myth around nature. *The Hungry Tide* contains the myth of Bon Bibi who is known as Goddess of forest, she saves them from tiger in the forest, which inhabitants of Sundarban considers the rule of their life. Complicated topography of Sundarban makes leading life against all the oddities of the biome. Here nature is divided between its two entities: human and non human. There should always a perfect balance to be maintained between these two parts for survival. The myth which beholds the islanders to enter onto domain of beast can be considered pro-naturalistic. Ecology, nature and myths are like motivators which lead to unstated basic convictions to sustain human efforts at ecological responsibility, just similar to the myth of Bon Bibi which ensures protection on either side through creating a kind of fear. When Nirmal is informed of the imaginary border between the realms of BonBibi and the realm of Dokhin Roy, he says: *"I realized with a sense of shock that this chimerical line was, to her and to Horen as real as a barbed wire fence might be to me".*

The writer mentions Indian culture, people worship nature in the form plants and animals. They worship them as a spiritual spirit or mythological figure. Nature and culture are interrelated.

VI.   CONCLUSION

Amitav Ghosh reveals various aspects of nature to link between human life and nature. *The Hungry Tide* correlates the nature and human and believes that any human action which interrupt the elements of nature, will eventually lead to the destruction of life. Man's existence and development everything is possible due to his relation with nature. Man's bonding with nature will be perfect harmony as long as he realizes the fact every form of his life and needs are fulfilled by Nature. Every Species contributes to the completeness of nature and has a right to live on earth but the anthropocentric attitude of man caused extreme domination upon nature without realizing that destruction of nature is nothing but destruction of mankind itself. Ghosh's text is source of awareness and sensitizing the readers to the unique mangrove forests of the world. He suggests a different, non-programmatic response to climate change: this fiction is part of such refined climate fiction which weaves history and current planetary crisis together and validates myths as a shaping tool of an environment aware unconscious and a comfort corner, especially for the indigenous communities stuck in an existential crisis. Set in ecologically and geographically dynamic and sensitive archipelago, the tide country of Sundarbans, unique narrative.

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Community-Based Surveillance Information System for Pulmonary Tuberculosis (Pulmonary TB)

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Abstract*— Pulmonary Tuberculosis is still a public health problem in Indonesia. Community participation is needed to control pulmonary tuberculosis through community-based surveillance. Community-based surveillance is based on fast and accurate information expected to come from the community, including case incidence (case finding), description of risk factors. Community-based surveillance has not been optimal in managing pulmonary TB data in the city of Semarang, especially in the search for pulmonary TB suspects. The unavailability of data on pulmonary TB cases that were found and referred to by the community or community organizations illustrates the lack of contribution from the community in finding and referring pulmonary TB cases.In connection with this, a community-based pulmonary TB surveillance information system is needed to help control pulmonary TB tracking. This study aims to develop a community-based pulmonary TB surveillance information system that produces complete, accurate, easily accessible, and timely information. This research is action research using a qualitative approach to help analyze problems and user needs. The development of information systems uses the System Development Life Cycle (SDLC) development methodology that includes the stages of planning, system analysis, system design, and system implementation. System testing using Black Box Testing and evaluation of information system acceptance using the Technology Acceptance Model (TAM) method, involving 34 respondents consisting of cadres and managers of the Public health center for Pulmonary TB program, and the Public Health Office. Black Box Testing shows the system's actions and responses were done well following the system's objectives. The results showed that most respondents gave a high assessment of the existence of benefits (31.48), ease of use (32.13), willingness to use (31.52), and interest in using (31.92). Recommend to the Public Health Office and Public health center the use and implementation of a community-based pulmonary TB surveillance information system in surveillance activities for pulmonary TB in Semarang City.*

Keywords*— Information Systems, Community-based Pulmonary TB Surveillance, SDLC.*

I. INTRODUCTION

Pulmonary Tuberculosis (Pulmonary TB) is an infectious disease caused by infection of Mycobacterium Tuberculosis. (Ministry of Health, 2016) Globally, new cases of pulmonary TB are 6.4 million, equivalent to 64% of pulmonary TB incidents (10.0 million). Tuberculosis remains the top 10 cause of death in the world, and global pulmonary TB death is estimated at 1.3 million patients. (WHO, 2018) The prevalence of tuberculosis in Indonesia in 2018 was 250 per 100,000 population, with 566,623 cases found. Pulmonary TB cases in males are higher than females, namely 1.3 times compared to females (Kemenkes

RI, 2019)The government pays serious attention to the situation of pulmonary tuberculosis in Indonesia. Community participation is needed to control pulmonary tuberculosis through community-based surveillance. Surveillance is the process of collecting, processing, analyzing, and interpreting data systematically and continuously and disseminating information to units that need to be able to take action. Community-based surveillance is a strategic step as a concrete manifestation of community concern in overcoming pulmonary tuberculosis. Community-based surveillance is based on fast and accurate information expected to come from the community,

including case incidence (case finding) and description of risk factors.

One indicator of the success of pulmonary TB control is the participation of the community or community organizations in finding and referring pulmonary TB cases. (Ministry of Health, 2016) The discovery of pulmonary TB suspects and cases is the first step in the management of TB patients. At this time in the city of Semarang, there is no data on pulmonary TB cases that were found and referred to by the community or community organizations.The discovery of pulmonary TB suspects in Semarang City was carried out by health workers passively by observing close contacts of pulmonary TB cases treated at health facilities. However, this is still not optimal and illustrates the lack of community contribution in finding and referring pulmonary TB cases in their area. So that community-based pulmonary TB surveillance is needed to increase community participation in the detection of TB suspects in the area.

Health cadres are part of the community, who have received training on health and work voluntarily in assisting the pulmonary TB control program. (Directorate General of Disease Control and Environmental Health, 2009) For residents who are suspected of having pulmonary tuberculosis, these cadres are expected to find out quickly, then the suspects are reported to the Public health center officer for examination.To support community-based pulmonary TB surveillance data management, it is necessary to develop an information system that can correctly be used to facilitate data input, processing, and analysis of pulmonary TB data as well as presenting reports in the form of tables and graphics. With this information system, it will speed up data reporting, thereby accelerating decision-makers to determine appropriate interventions for pulmonary TB suspects.

The purpose of this research is to develop a community-based pulmonary TB surveillance information system in Semarang City, which produces complete, accurate, easily accessible, and timely information.

II.   METHOD

The research was conducted at the Semarang City Health Office with the object of research was the pulmonary TB surveillance information system. This research was action research with qualitative and quantitative approaches. A qualitative approach is carried out to help the process of analyzed user problems and needs. (Sugiyono PD, 2016) A qualitative approach is carried out by in-depth interviews with officials or officers who handle pulmonary TB prevention and control

activities (Head of Section P2 Direct Communicable Diseases, Manager of the Pulmonary TB program, Health Office, as well as the manager of the Pulmonary TBPublic health center program), observation and documentation.

The system development method used the System Development Life Cycle (SDLC) development methodology. The SDLC method was chosen because SDLC is a way of developing information systems that can be used when an information system is first developed. (SusantoAzhar, 2004) The stages in SDLC consist of planning systems (System Design), system analysis, and system implementation. (Roberta M. Roth, Barbara Haley Wixom, 2015)

In this study, system function testing was carried out using Blackbox Testing and evaluation of system acceptance by users using the Technology Acceptance Model (TAM), which aims to determine the user's perception of perceived usefulness, perceived ease of use (perceived ease of use). use), attitude toward using, interest to use (behavioral intention use) (Fred D. Davis, 1989)

III.   RESULT AND DISCUSSION

3.1 System Analysis

Based on the results of interviews with informants involved in the management of pulmonary TB data in Semarang City, it is known that currently, community / community-based surveillance has not been optimal in managing pulmonary TB data, especially in the search for pulmonary TB suspects. The unavailability of data on pulmonary TB cases that were found and referred to by the community or community organizations illustrates the lack of contribution from the community in finding and referring pulmonary TB cases. Health workers at health facilities carried out the discovery of suspected pulmonary tuberculosis in Semarang City. Because the detection of TB suspects and cases through health facilities is still not optimal, it is necessary to develop community / community-based pulmonary TB surveillance, which aims to increase community participation in the detection of pulmonary TB suspects in the area.

In implementing pulmonary TB surveillance, data management is carried out both manually and electronically. Based on observations, it is known that the city of Semarang has developed a surveillance system for pulmonary tuberculosis, namely Semarang, to combat tuberculosis (SEMARBETUL). SEMARBETUL is an online pulmonary TB surveillance information system based on health service facilities (Public health centers, Hospitals, Clinics). In SEMARBETUL, it has not

accommodated community-based pulmonary TB surveillance, especially the detection of pulmonary TB suspects. Thus, it is necessary to develop an information system that can produce information about community-based pulmonary TB surveillance, especially in the effort to detect pulmonary TB suspects. The development of this information system is a management design for various data stored in files so that one another can be linked to form information. The purpose of system development is to support community-based pulmonary TB surveillance in Semarang City so that it can produce information that is easily accessible, complete, fast, clear, and timely.

3.2 Community-Based Pulmonary TB Surveillance Information System Design

Based on the results of problem identification and system requirements, the system design is as follows:

3.2.1 Context Diagram Creation

A context diagram is a diagram that describes the incoming and outgoing data flow systems and the flow of data into and out of theentity.

The context diagram of the Community-Based Pulmonary TB Surveillance Information System can be seen in Figure 1
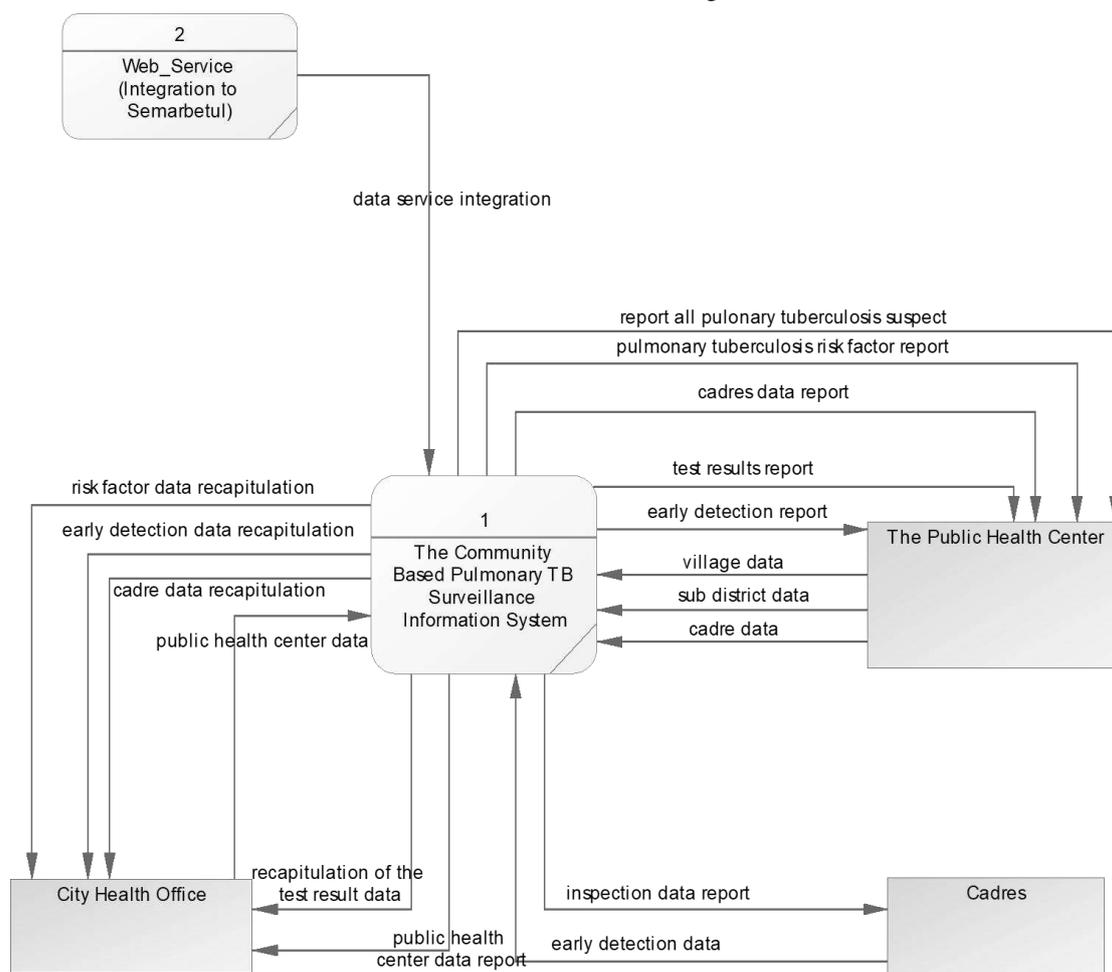
Fig.1: Context Diagram of Community-Based Pulmonary TB Surveillance Information System

The community-based pulmonary TB surveillance information system model in Figure 1 was designed after the researcher conducted interviews and discussions with system users. The entities contained in the community-based pulmonary TB surveillance information system can be explained as follows:

City Health Office, after logging in, information can be accessed in the form of cadre data recapitulation, recapitulation

Data on early detection of suspected pulmonary tuberculosis, the recapitulation of factor data risk of suspected pulmonary tuberculosis, and recapitulation of outcome data examination of suspected pulmonary tuberculosis.

The public health center, after logging-in, can access information on cadre data reports, data on early detection of pulmonary tuberculosis suspects, risk factor data reports for suspected pulmonary tuberculosis, and reports on the results of examining pulmonary tuberculosis suspects.

Cadres, after logging in, just enter data on early detection of suspected pulmonary tuberculosis. Cadre entities can also access examination data reports.

3.2.2 Making Data Flow Diagrams (DFD)

Data Flow Diagrams (DFD) describe the system as a network between functions that relate to one another

by loading and storing data. DFD is a depiction of a context diagram in a more detailed form to define the processes contained in the system to be built. (Hariana, 2019) Therefore, in making all names of entities, processes, and data flows must be following the context diagram. DFD community-based pulmonary TB surveillance information system is shown in the following figure
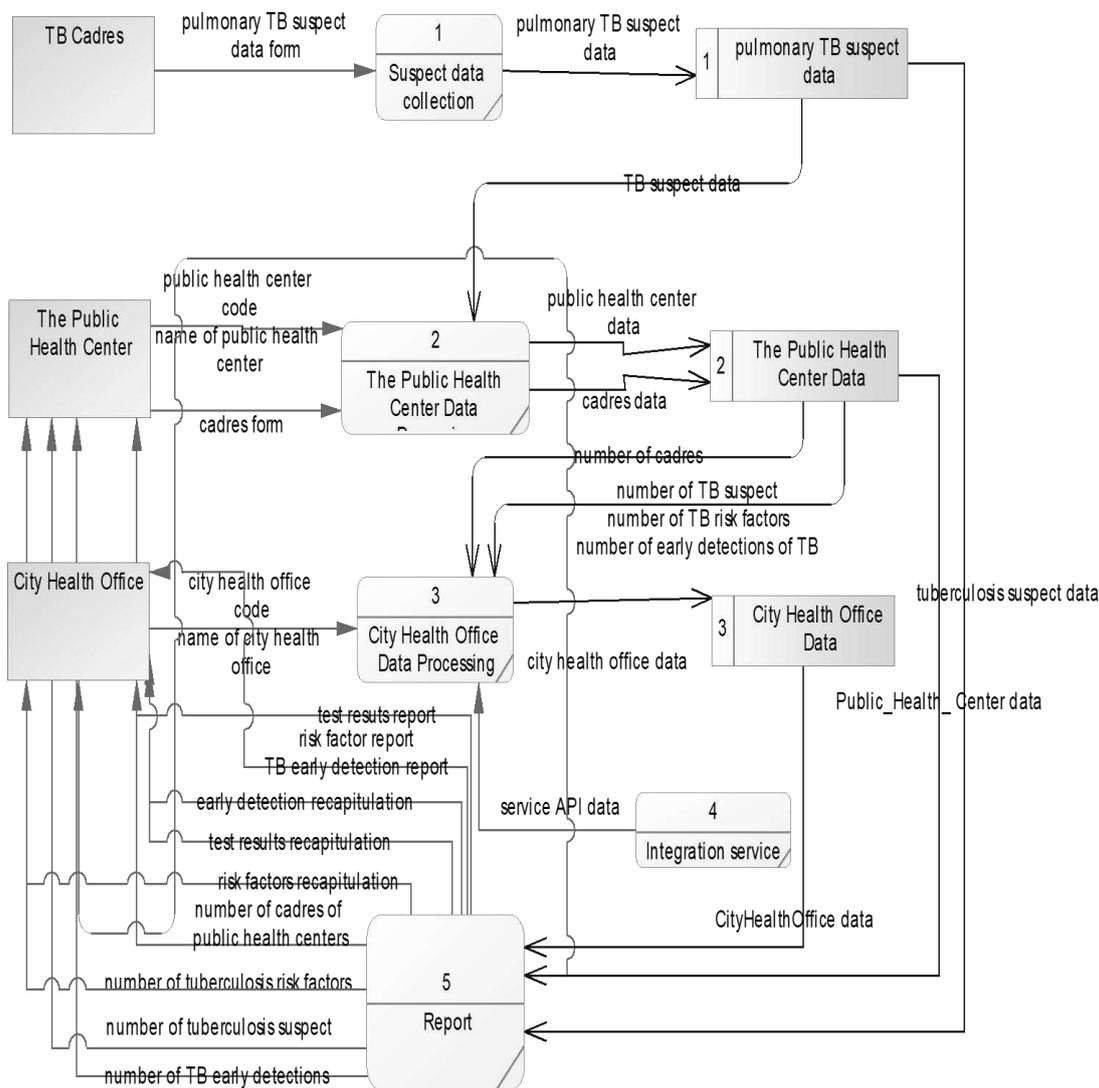
Fig.2: Data Flow Diagram of Community-Based Pulmonary TB Surveillance Information System

Figure 2 shows the Community-Based Pulmonary TB Surveillance Information System divided into 3 components, namely:

Input

In the input process, cadres enter data into the Community-Based Pulmonary TB Surveillance

Information System in the form of pulmonary TB suspect data.

Process

The process is an activity of processing input data so that the results will be output in the form of a report on the suspected pulmonary tuberculosis

Output

The output is the result of an information system process. Output comes in the form of early detection reports, examination results reports, risk factor reports, the

recapitulation of early detection, the recapitulation of examination results, and recapitulation of risk factors.

3.2.3 Database Design

Database design aims to make the database compact and efficient in the use of storage space, fast in accessing and easy to manipulate data, and free from redundancies. Based on DFD and behavior analysis involved in the system, the database design for Community-Based Pulmonary TB Surveillance Information System is shown in the following figure:
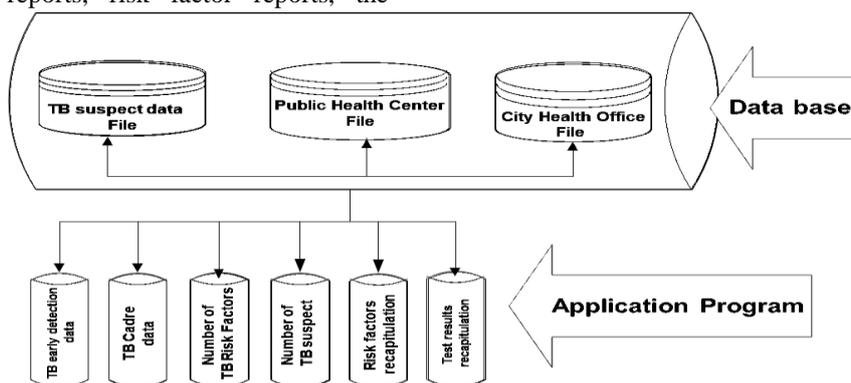
Fig.3: Database Design of Community-Based Pulmonary TB Surveillance Information System

In the database design, according to DFD, there are 3 files, namely TB suspect data files, Public health centerfiles, and City DKK files. With the information system application program, it will process input data and produce early detection data, cadre data, data on the number of pulmonary tuberculosis suspects, data on the number of suspects based on risk factors, recap suspects based on risk factors, and a recap of examination results.

The database entities involved in the Community-Based Pulmonary TB Surveillance Information System are shown in table 1

Table 1. Association of Community-Based Pulmonary TB Surveillance Information System Entities

No	Entity	Description
1	dkk_City	It contains data about names et al., addresses et al.
2	Public health center	Contains data about id_ Public health center, name of Public health center, address of Public health center
3	Cadre	Contains data about id_ cadre, cadre name, cadre's NIK, cadre address, cadre telephone, cadre education, cadre job
4	Suspect_tb	Contains data on the suspect id, suspect identity (name, gender, age, city, district, village, address, domicile, place of birth, date of birth, education, occupation, telephone), symptoms of suspected pulmonary tuberculosis, other diseases in the suspect, suspected risk factors

3.2.4 Making Entity Relationship Diagram (ERD)

Entity Relationship Diagram (ERD) serves to explain the relationship between entities in the database based on fundamental data objects that have relationships between relationships. ERD community-based pulmonary TB surveillance information system according to the following diagram;
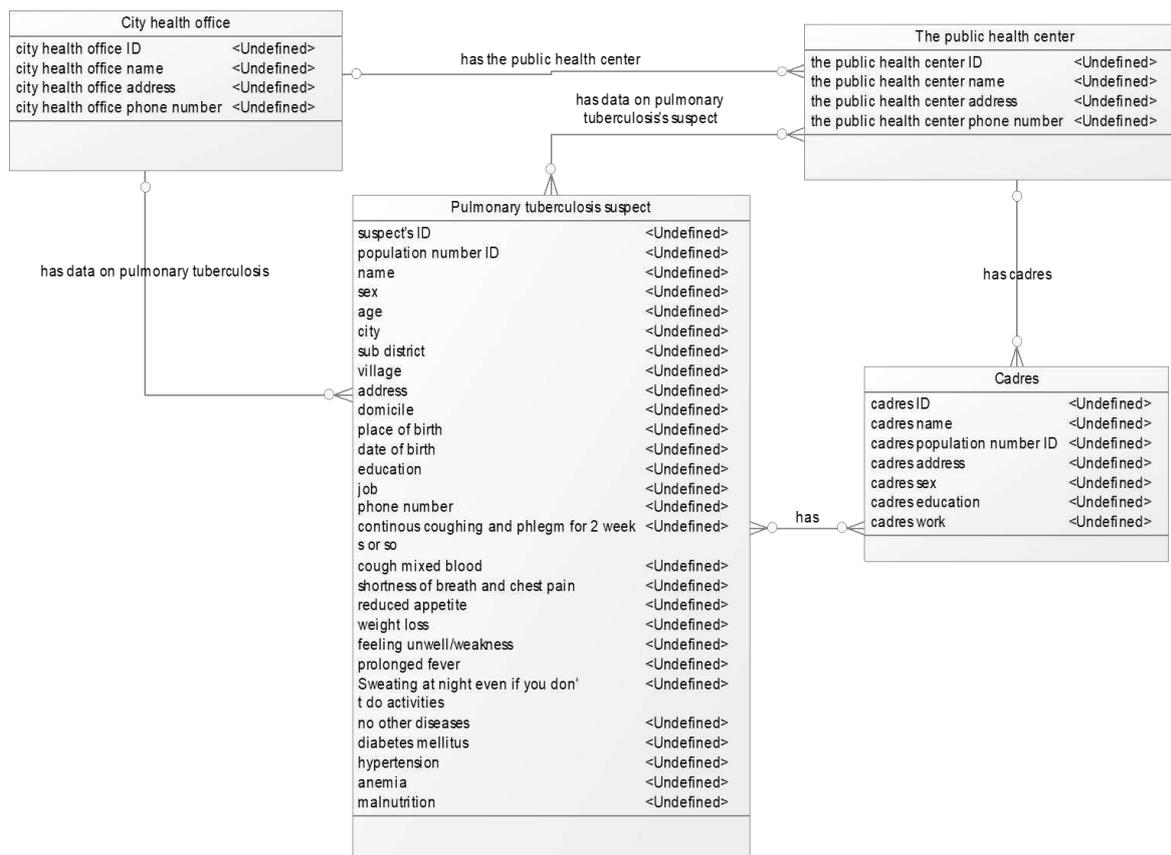
Fig.4: Entity Relationship Diagram Community-Based Pulmonary TB Surveillance Information System

3.3   System Implementation and Testing

The implementation stage is the real stage of making an application system in the form of a programming language. Programming uses the PHP application version> 7 and the Laravell front end framework, which is used on the server-side. In contrast, the interface uses HTML, CSS with the bootstrap framework, javascript, while the library uses jquery, and the database uses MySQL. Development of a community-based, web-based pulmonary TB surveillance information system that can be accessed via a personal computer (PC), laptop, or mobile system.

The following are the results of the development of a community-based pulmonary TB surveillance information system.

1) Login page

On the login page, there is a username and password for each user who is useful for data security and limiting the access rights of community-based pulmonary TB surveillance information system users. The following shows the login page of the Community-Based Pulmonary TB Surveillance Information System.
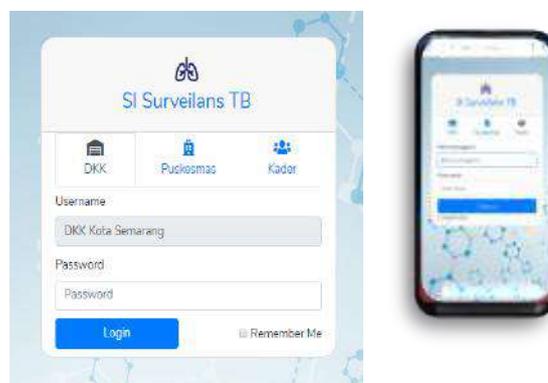
Fig.5: Login page of Community-Based Pulmonary TB Surveillance Information System

2) Display the report menu for users of the Semarang City Health Office

The Semarang City Health Office will receive a report and data recapitulation of suspected pulmonary tuberculosis of the Public health center in Semarang City. The display of the report menu for users of the Semarang City Health Office is shown in Figure 6
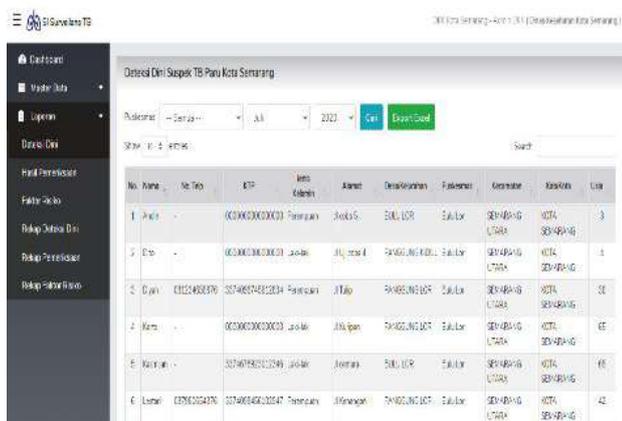
Fig.6: Display of the report menu at the Community-Based Pulmonary TB Surveillance Information System Health Office

Figure 6 shows the report menu at the Semarang City Health Office, which consists of early detection reports, examination results reports, suspicion reports based on risk factors, the recapitulation of early detection, recapitulation of examinations, and recapitulation of risk factors. This report menu can be downloaded according to the time requirements and needs of the Public health center in excel.

3) Display report menu for Public health center users

The Public health center will receive a report on suspected pulmonary tuberculosis that has been inputted by the cadres. The following displays the report menu for Public health center users
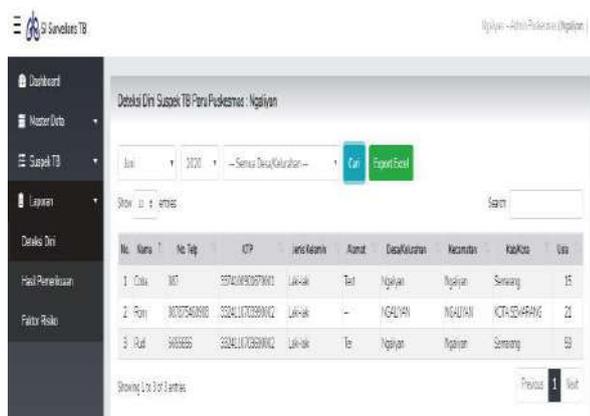
Fig.7: Display of the report menu for community-based Public health center users of the Pulmonary TB Surveillance Information System

Figure 7 shows the report menu display at the Public health center, which consists of early detection reports, examination results reports, suspicion reports based on risk factors. This report menu can

be downloaded according to the time requirements and needs of the Kelurahan in the Public health center working area in excel form.

4) Data Input Menu Suspect Pulmonary TB

Suspect data input menu, which consists of suspect identity, symptom, and suspect risk factors observed by cadres. To make it easier for users to input data on suspected pulmonary tuberculosis, this community-based pulmonary TB surveillance information system can be accessed by a mobile system, and most of the forms are filled in free forms. The menu display for the suspected pulmonary tuberculosis data input is shown inFigure 7
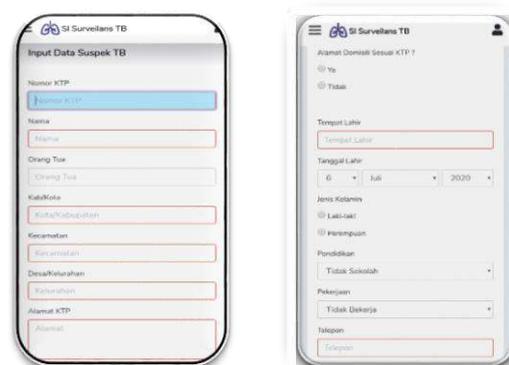
Fig.8: Menu display of community-based pulmonary TB surveillance information system data input

3.4 Blackbox Testing Functional Testing

Blackbox testing is used to see the suitability of the system being tested with the stated objectives. In this study, the focus of testing was on the functional requirements of the system. The results of black-box testing on community-based pulmonary TB surveillance information systems for DHO users, Public health center, and Cadres show that user actions and system responses have gone well and are following the system user objectives.

3.5 Evaluation of Information System Acceptance

Evaluation of information system acceptance using the Technology Acceptance Model (TAM) method to assess user responses to information systems on perceptions of information system usefulness, perceived ease of use, attitudes to use, and interest in using. The number of respondents was 34 people consisting of (managers of the pulmonary tuberculosis program of the Semarang City Health Office, managers of the Public health center pulmonary TB program, and cadres). Assessment using a Likert scale score and data analyzed

using quantitative descriptive. The results of the assessment are as follows:

1) Result of Assessment of Information System Usability Aspects

Perceptions of usefulness can be interpreted as user belief that using this technology will improve performance at work (Layungsari, Wuri, &Ruldeviyani, 2015)

The results of the assessment of user responses on the usefulness of the information system obtained an average index of 31.48, which is in the "high" category. This means that the user feels the Community-Based Pulmonary TB Surveillance Information System is beneficial. Respondents' responses to the beneficial aspects of using community-based pulmonary TB surveillance information systems are that this information system can simplify and accelerate the recording and reporting of pulmonary TB suspects, and the use of community-based pulmonary TB surveillance information systems can improve skills in recording and reporting. The results of this study are following the research conducted by Martunus, where the use of information systems can increase the ability of officers in recording and reporting, thereby accelerating the completion of reports (Martunus, Agushybana, &Nugraheni, 2019).However, research conducted by SeilaRiska in 2018 found that the perception of the benefits of SIMRS users did not affect the intention to use SIMRS, which was because users felt that SIMRS had not been able to make data search more manageable, not all reporting features were not available in SIMRS, and reports that could not input in SIMRS can only be recapitulated manually. (Riska, Daerina, Mursityo, &Rokhmawati, 2018)

2) Result of Ease Aspect Assessment

Ease of use will lead to the perception that the information system provides benefits in helping users' tasks. Ease of use is one of the factors that has been tested in the research of Davis et al. in 1989, which states that the ease of use factor is proven to explain a person's reasons for accepting and using the developed information system (Fred D. Davis, 1989).The results of the assessment of user responses on the aspect of ease of use indicate that most respondents give a high assessment of the ease of use of information systems. The average answer score for the convenience variable is 32.13 in the high category. According to respondents, the ease of use of this information system is because the process of entering data is easy and fast,

easy to access, easy to understand, and easy to use. Research conducted by Martunus also states that one of the indicators of perceived ease in using information systems is that the information system is easily accessible anywhere. (Martunus et al., 2019) Sevtiyani's research stated that perceptions of ease of use of RSUD SIM affect perceptions of the benefits of RSUD SIM in helping tasks and work. (Sevtiyani, Sediyono, &Nugraheni, nd)

3) Result of Assessment of Attitude Aspects of Using

Attitude to use information systems is a person's attitude towards the use of information systems in the form of rejection or acceptance of information systems. A person's attitude consists of cognitive (point of view), affective and other components related to behavior (Saputra&Misfariyan, 2013)

The results of the assessment on the attitude aspect of using information systems show that the respondents gave a high assessment of the attitude to using information systems, with an average answer score of 31.52 (high category). More than half of the respondents stated that they strongly agreed and liked the idea of using a community-based pulmonary TB surveillance information system. This is because respondents feel by using this information system, the process of entering data is easy and fast, easy to access, easy to understand, and easy to use. This research is different from the research by AyuLaraswaty, which states that more than half of the respondents do not agree that recording and reporting using the 5NG information system is better because respondents feel the burden is increasing and there are problems that the information system is often difficult to access, so it requires relatively time. (Gaol, Atik, & Djoko, 2017)

4) Result of Interest Aspect Assessment of Using

Interest in using is a person's tendency to continue to behave using information technology (Saputra&Misfariyan, 2013). In this case, there is someone's interest or desire to use the software. Also, it will provide recommendations to persuade others to take advantage of this technology. This desire to use arises because of the belief in an increase in performance, as well as ease of use.

The results of the assessment on the aspect of interest in using information systems, namely, most of the respondents gave a high assessment of the interest in using Community-Based Pulmonary TB Surveillance Information System. The average score of respondents' answers was 31.92 and in high criteria. The interest in using the Community-Based

Pulmonary TB Surveillance Information System is based on the respondent's plan to use the Community-Based Pulmonary TB Surveillance Information System for recording and reporting the discovery of pulmonary TB suspects in the community (index 32.6), receiving a community-based pulmonary TB surveillance information system if implemented (index 32.2) and willing to ask questions if there are difficulties in using the community-based pulmonary TB surveillance information system (index 32). Erika Devi's research states that the variables of use and convenience each have a positive influence on the interest in using the TB e-Scoring application. (Udayanti, Fajar, &Nugroho, 2018)

IV. CONCLUSION

The development of a community-based pulmonary TB surveillance information system aims to facilitate and accelerate the recording and reporting of suspected pulmonary TB findings by the community (cadres), as well as providing complete information on community-based pulmonary TB surveillance. We are developing a community-based pulmonary TB surveillance information system with web-based following the SDLC system development methodology stages, accessible via personal computers (PCs), laptops, or mobile systems. The community-based pulmonary TB surveillance information system has been tested using the Blackbox Testing system. The results showed that user actions and system responses have been running well and have been accepted by system users based on perceptions of benefits, perceived ease of use, attitudes in use, interest in using, with the average index in the high category.

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Modern man and Modernism as depicted in Rehman Rahi's "Suon Gaam" and Eliot's "The Love Song of J. Alfred Prufrock". Drawing out the similarities between the two poems

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Abstract— *Rehman Rahi and Eliot, the two giants of Kashmiri poetry and English poetry, respectively, have dealt with the concept of modernism and modern man. Rehman Rahi and T.S. Eliot have extensively drawn on the theme of modernization and modern man in their poems, "Suon Gaam" (Our Village) and "The Love Song of J. Alfred Prufrock", respectively. The poets while working independently on the portrayal of the theme have excellently toyed with the senses of the readers whilst appealing the sense of imagination the most in trying to bring forth the problems of Modernization. This paper is concerned with the depiction of modern man and Modernism in these poems, the disillusionment of man, his concerns, his social status, his feelings of being a 'Nobody' and towards the end of his journey through the tracks of modernity, his appeal to people to return to faith and tradition. The paper also focuses on drawing out the similarities between the two poems.*

Keywords— *Disillusionment, Eliot, Faith, Modern man, Modernism, Nihilism, Rehman Rahi, Traditions.*

I.   INTRODUCTION

Kashmir lives in the works of Rahman Rahi, a Kashmiri poet, born on 6 March 1925 in Srinagar. He was awarded the Indian Sahitya Akademi Award in 1961 for his poetry collection *Nawroz-i-Saba*, the Padma Shri in 2000 and India's highest literary award, the Jhanpith Award in 2007. On reception of his award, in 2007, Rahi said, "I am happy and sad", happy because I was honored, sad, because my people continue to be in distress". It was joyous moment blended with sorrow. "The award is not only an honor for my poetry but is also a recognition of language… the language of our speech and thought'' [1], Rahi further added.

The frail looking Rahi, in whose poetry you may find a touch of Nietchze's philosophy is aptly regarded as the greatest living poet of Kashmir. "He protected the Kashmiri language from Persian and Urdu influences. With his every written and spoken word he tries to bring forth the essential inclusiveness of Kashmiri culture-the Kashmiriyat" [2], said Bashir Manzar. While one may find traces of Nietchze's philosophy in the works of Rahi there is an undoubted

parallel between the work "Suon Gaam" by Rahi and Eliot's "The Love Song of J. Alfred Prufrock" [3].

Winner of Noble Prize 1948, Eliot is an undoubted giant of modern literature. This poem thematically represents the modern times and depicts modern man. Because of the characteristics of these themes they have a universal appeal. In his poems the central characteristic feature of the protagonist is the lack of communication and self-imposed isolation. All these themes come to life in his poem, "The Love Song of J. Alfred Prufrock". In the poem, the isolation and lack of communication is sexual, social, religious and vocational. The poem is an epitome of divided self, and a representation of "partition of the self".

Eliot's Prufrock is a middle aged man living a mediocre life, unable to live a life beyond doubtfulness, dullness, inadequacy, fear. He lacks decision making qualities and is hollow. Prufrock is an apt metaphorical representation of modern man and modernization.

II. DEPICTION OF MODERNISM AND SIMILARITIES IN THE POEMS

There are undoubted parallels between these works of the poets. To start with, both the poets wrote extensively on the theme of modernization and modern man. One can find disillusionment, discontent, isolation, distress in abundance. While drawing a parallel between Eliot's Prufrock and Rahi's "Suon Gaam" one cannot help but wonder whether the poem is a satirical remark on the man of modern times. While Rahi, with a dash of serendipity, talks about the traditions and cultures of villages, he does not shy away from depicting the shortcomings of the same. Rahi's "Village" like Eliot's Prufrock can be considered as a microcosm of modernism and modern man. Both Eliot and Rehman Rahi have drawn on the theme of how modernism has affected the psyche of man and led to disillusionment amongst men, and how the advancement had rendered modern man indecisive, contradictory and in Eliot's case "impotent".

Rahi begins his poem "Suon Gaam" [4] by referring to the entire village as his own and urges the anonymous reader to never call his village "A City". He is of the opinion that while the village is the hub of religious harmony, the city is "thirsty" because of the conflict. The same kind of "thirst" can be noticed in the first stanza of Eliot's Prufrock where he has personified the evening in the city by comparing it to the "Etherized patient".

According to Rahi, the village is better off as a village, without the touch and contamination by modernism. It is in the villages that people appreciate what they have and pray for the springs to be promising, it is in villages people are real and do not participate in harmony for the sake of it. In the similar way, Eliot while talking about the city and city-life as, "lifeless, restless, and chaotic" and a life of uncertainty.

Rehman Rahi, satirically represents the village, and not the city, as having direct connection to the eternal, God, by asserting that "the Villages" receive "sap from deen-dharma". By subjecting it to modernism, it will be rendered "impure" and "thirsty". Eliot's poem too portrays the lack of connection between the city and the eternal by portraying this lack of connection as similar to the "lack of communication between men in the cities". This is further proven by the fact that Prufrock while bring aware of his shortcomings and his lack of communication skills makes no attempt to talk to all. This lack of attempt is the symbolic representation of the fact that modern man has no internal or external connection with the Eternal.

One of the most striking resemblance between the two poems is their depiction of modernism. Rehman Rahi depicts modernism as 'crossroad' between tradition and modernity. He regards it as something that has derailed the children of the nation, drawn people away from each other and without good council; the children are turned into machines of war instead of gold. Modernism for Rahi is a place where the man comes and goes while making no attempt at doing something beyond his selfishness. The jest of this thought is similar to the lines from Eliot's poem where he says,

"In the room the women come and go,

Talking of Michelangelo". [5]

This "room" is the same room where Prufrock is sitting and watching all the events unfolding in front of his eyes. While he is aware of his shortcoming, he makes no attempt at making a conversation, however, it must not go unnoticed that no other person is attempting to talk to him. Besides, the line also depicts the shallowness of modern woman in attempting to discuss something they actually know nothing about. And they do it for social pretence. This self centered pretentious attitude of modern man is a result of modernism and it is because of modernism that man has started looking at fellow men as foes.

Modernism by Eliot is very well depicted in his description of the city in the lines;

"The yellow fog that rubs its beach upon the window panes,

The yellow smoke that rubs its muzzle on the window-panes".

This description of the city by Eliot is full of images that invoke in the reader the feeling of disgust. These images contrast to the beautiful and peaceful images of doves, Quran recitations, Shrine of Tsrar, golden showers from heaven", that Rehman Rahi draws in the beginning of his poem. Nonetheless, in their contradiction of the two aspects, both poets agree to the fact that modernism has led to compelling people to live life of uncertainty, not peaceful, and above all, not serene.

Rehman Rahi, while depicting the qualities of village, calls it "free and good", his attribution is followed by his fierce comparison of the people of this village to "haggard hag". He is of the opinion that while there are certainly some good qualities that people posses, modernism mars these qualities and replaces them with selfishness, self-

centeredness and deception of modern man. It is clearly shown in the lines from "Suon Gaam";

"Eating and drinking too only us…

Playing and prancing too only us…"

The same kind of self-centeredness is shown by Eliot in his protagonist Prufrock, who considers himself as the all-knowing. He believes he has all the knowledge of human nature and its problems. Under the umbrella of deception, he self-labels himself as social outcast, however, his this kind of self-importance and self-centeredness makes him more of a social elite than a social outcast.

Besides materializing the selfishness of modern man, Rahi very well illustrates the loss of religious values of modern man in the line "…throw a recitation party too I will, if successful is my charas venture". Here, Rahi attempts to throw light upon the fact that earlier whenever people started a new venture, they would have Quran recitation ceremonies; however, modernism has rendered modern man shallow to the point that he wishes to have a similar recitation once his drug venture is successful. The loss of religious values can also be seen very clearly in the lines;

"It is here I saw in a garden Shakti in embrace of Shiva held,

It is here in tightly draped rooms that blue films are beheld"

Rehman Rahi, draws a figure of sadness when he talks about how religion and religious ceremonies in the village have been replaced by vulgarity, deceit and an addiction to pornography.

According to Eliot too, modern man suffers from spiritual paralysis. He confirms the thought when he says, "shape without form.../Paralyzed force." Modernity, according to Eliot, has reduced a man to nothing but an empty vessel and an epitome of nihilism. Similar to Rahi's figure of sadness, a sad figure is noticed in Eliot's Prufrock when he talks about how the life of modernism has reduced men to "lonely…and leaning out of the windows." Eliot in the beginning of the poem warns the reader of the spiritual paralysis in the epigraph taken from Dante's *Inferno*. In the poem, the protagonist perceives his urban life as "Hell". Moreover, Prufrock is aware of the lack of spiritual core in him; when he refers to all men as "hollow men".

The similarity is once again noticed when both the poets talk about the institutions of modernization with contempt and uncertainty. Rahi urges the people to return to the traditional ways of living "Let Germans launch missiles; we will take a boat to Nishat from here." He enlightens people

that even though modernism may bring about development, it also brings along with it, the weapons of destruction. Eliot predicts the same destruction by modernism in his poem by using the images of the city life, "an image of the streets, chimneys, drains" to bring to light the destructive and disgusting nature of modernism.

Towards the end of the poem, Eliot's protagonist is disillusioned and indecisive about everything in his life. The only images clear to him are that of his "drowning" until a "human voice" wakes him up to free him from the clasps of modernism and nihilism. Eliot has thus, excellently and sincerely, mapped out the journey of the "neurotic, lonely, impotent" man, in the beginning of the poem, to a man realizing his "moral emptiness and meaninglessness". Prufrock becomes an example of a modern man devoid of meaning and goal and his spiritual transcendence into becoming "Someone" through "faith, culture, tradition" and not modernism. His calling out for the "human voice is the symbolic representation of his attempts to return to faith and shun disillusionment brought about by modernism.

Rahi, through his poem, attempts to be that "human voice" that Prufrock longs for, and urges the people to not forget that this is the land of "Rishis and Dervishes", the Mountains and the Temperament, the Tradition and the Philosophy. He says, "This is the land of Rishis from every corner are expected offerings". He pushes people not to get trapped in the vicious circle of modernity. He enlightens his men by reminding them that "We nurture faith, to whatever rises like a sun we offer our prayers". Like Eliot, who through Prufrock's journey attempts to bring back people to faith, Rahi too attempts to be that 'human voice' and remind the modern man of his "village" and that he is a Kashmiri, wearing a "Pheran", and all his claims to state otherwise are null and void.

III.   CONCLUSION

In nutshell, one can say that both the poets have represented the theme of Modernism in their works with utmost genius. There are also undoubted attempts by the poets to express their poetic free will in depicting the cons of the times they lived in and highlighting the question of be-ing raised by modernism. Time and again, the paper highlights the theme of modernism and modern man's disillusionment, distress, chaos, self-centeredness and spiritual hollowness by highlighting the independent metaphorical journeys of a 'village' and a 'man' in the poems and what modernism does

to them. The explicit representation of the theme in the two poems by drawing out the similarities between the two helps in creating an impactful effect on the reader and suggests a way out of chaos, in this case, the way out is faith, religion and going back to the traditions.

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The Implementation of design thinking Models on the Entrepreneurship Learning in Vocational Schools

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Abstract— *This study aims to determine the implementation of the design thinking learning model in entrepreneurship education, especially in marketing media competencies. The experimental method was used in this study with 120 vocational school students in Surakarta as research objects. The data were obtained by distributing questionnaires to students. The data is processed using SPSS Statistics 23 application. The results of N-Gain shows that students' creativity and entrepreneurial alertness in the experimental class has increased after receiving entrepreneurship education with Stanford D School's design thinking model. In the category of high creativity has increased by 7% while in the category of high entrepreneurial alertness has increased by 10%.*

Keywords— *learning model, design thinking, entrepreneurship learning, vocational schools.*

I. INTRODUCTION

Learners are increasingly required to have competence in order to answer challenges in the 21st century, especially to prepare themselves in the workforce. The competencies needed include communication skills, collaboration, creativity, and critical Thinking [12]. The curriculum must be a platform to build knowledge and encourage learners so that they can develop new skills needed in the 21st Century [2]. In addition to the educational curriculum, there is also a new approach in learning that is effectively able to develop the students' ability to make decisions, analyse, and solve problems immediately [9]. In curriculum 2013 revised edition 2017 entrepreneurial learning especially in vocational schools is converted into creative and entrepreneurial product subjects with the hope that the students can become an entrepreneurial, able to utilize biological wealth, empower the environment, and provide innovation or breakthrough to solve problems and meet the needs of society. Although the curriculum has been designed in such a way as to follow the demands in the 21st century, unfortunately there are still many lessons that still use conventional approaches which are considered ineffective in creating students' skills, especially in entrepreneurship subjects [3]. There are various reasons why educators are reluctant to apply the methods or approaches according to the curriculum 2013, such as educators are not ready to face changes in the educational

world, so they prefer to use conventional learning and the limitations of facilities and infrastructure available at school.

Apart from a variety of causes and barriers to the implementation of the model and learning approaches according to the 21st century, an educator still have to develop the skills of each learner. In fact, learning is not only transferring the knowledge that an educator has but also growing and honing the skills of students. There is an approach that is able to integrate the students' 4C in learning; communication collaboration, creativity, and the ability of critical thinking through design thinking. Design thinking is an approach that can be used appropriately and effectively when applied to entrepreneurship learning [1]. Design thinking consists of collaboration that aims to solve problems by identifying and processing information or problems that occur around us, experience and feedback, and students apply 21st century skills such as communication, creativity, and critical thinking to solve problems [9]. Simple problems even complex problems can be solved through design thinking.

II. LITERATURE REVIEW

2.1 Design Thinking As a problem solving approach

Design thinking is adopted from the way a designer or designers work, they deal with various complex problems

over the years, and then design and develop complex professional practices in their fields [8]. Why is design thinking said to be human-centered? In design thinking there is a systematic collaboration process with humans as the center of users [9], design thinking is created through a planned process so that it can eventually produce a condition or condition that is expected by humans [7]. In addition, design thinking is able to provide support and strengthen human dignity by solving various problems in the social, economic, political and cultural fields [13], so that solutions to these problems emerge such as certain decisions or policies. Design thinking has a special feature because through the work process of a designer it helps us produce, teach, study, and apply human centered techniques systematically with the aim of solving problems creatively and innovatively in terms of business, state, and everyday life [6].

The world of education is inseparable from design thinking that is also capable of creating a learning experience that is centered on the learner or student centered [14]. The basic thing needed in design thinking is to build the ideas of each individual, because design thinking involves processes and thoughts in it [9]. There are several characteristics of a designer or a design thinker [10] some of them: human and environment centered concern, ability to visualize, predisposition toward multifunctionality, systemic vision, the ability to use language as a tool, affinity for teamwork, avoiding the necessity of choice.

Based on this description, an individual known as a design thinker is able to communicate, collaborate, and collaborate with others. Besides that, the design thinker must think critically and creatively to solve problems and find solutions. The application of the design thinking approach in education is expected to be able to improve and train the skills of students as a design thinker should have in solving problems in society.

2.2 Process or Stage of Design Thinking

Due to the demands of the changing times in the era of distribution, humans must be able to overcome every problem they face. The desire to develop and become a better human factor always explores the possibilities that can be a solution to their problems. Design Thinking enables us to understand problems by approaching challenges and looking for the most appropriate steps or ways to overcome them according to human needs [5]. Then how is the design thinking process? There are five stages in design Thinking [4], namely:

(1) Empathize. At the first stage we are invited to understand the problems that want to be solved emphatically. One needs to go directly into the

environment where the problem occurs in order to be able to understand the experience and increase the empathy of the researcher. Through this empathy process allows researchers to prioritize the needs of users (who are involved in problems). The empathy stage also provides information that can be used at a later stage, in addition to developing an understanding of users, user needs, and problems that are the basis for product or solution development.

(2) Define. After going through the second stage, next is the define stage. The information obtained in the Empathy stage is collected at this stage and then analyzes and synthesizes the problem. Then comes the core problem we identified earlier. It should be remembered that the problem must be based or human-centered manner and not self-interest or other parties. The define stage helps the designer or researcher gather ideas that are useful in solving problems.

(3) Ideate. At this stage, a designer is ready to come up with an idea. After going through the empathy stage we are able to understand user needs (human need), then at the define stage we must analyze and synthesize the observations that produce basic human-centered problems. Furthermore, at this ideate stage, we are challenged to think of new solutions by "thinking outside the box" so as to be able to overcome the problem. It is very important if we are able to get various kinds of ideas or solutions to this problem, then we must select some of these ideation techniques to find the best way to solve or avoid the problem.

(4) Prototype. At this stage an output or output can be formed with a minimalist design or a prototype (for example, a cheaper and reduced version of the product) so that it can be seen whether the solution can solve the problem. Prototypes can be tested on groups or research teams or certain groups other than the development team. This stage is called the experimental stage because the team needs to test the design and evaluate the user experience. In the end the design team came up with a better idea because of the obstacles that occurred during the design trial process.

(5) Test. The prototype or design that has been obtained from the previous stage is tested by the evaluator and the results of the evaluation carried out are a repetitive process. The results obtained during the test can be used to explain the problem again, informing them of; user understanding; conditions of use; and user response. This stage allows changes and improvements to the prototype to gain an understanding of the product and its users.

2.3 Implementation of Design Thinking in Entrepreneurial Learning

Design thinking has been applied in various fields including education. There are several examples of educational institutions and communities that use design thinking as a guideline for activities including Design Thinking for Educators, Ideate High Academy, Interaction Design Foundation, Darden Executive Education, The Nothos Lab. Unfortunately in Indonesia itself is still quite unfamiliar with the use of design thinking in learning, in this case especially in entrepreneurship learning. Design thinking can be applied as a learning approach. The appropriate learning method to combine with design thinking is project based learning and problem based learning depending on the learning objectives to be achieved [11].

Design thinking contains two phases, namely analytical and synthetic. In the analytic phase, it consists of (1) discovery; at this stage the existing theory will be studied, (2) understanding, observing, and evaluating; at this analytical stage it allows observation activities to solve problems so that they can find solutions. In the synthetic phase there is a process of creating ideas so that the application of theory needs to be used. This synthetic stage is in accordance with the design thinking stage, namely ideation, prototyping, and testing which focuses on the creation process. The two analytical and synthetic stages must be interconnected so that they are able to create problem solutions through the observation process at the analytic stage and end with testing ideas or solutions that can be used. However, this process can occur repeatedly at every stage [9]. Because entrepreneurship learning is applied in secondary education, the design thinking approach is designed to be simpler than in higher education.

2.4 Research Objective

The purpose of this study was to determine the application of a problem-solving approach as well as a project-based approach, namely design thinking with the Stanford model on students' creativity and entrepreneurial alertness. The matter of problem in this research is (1) Does design thinking can enhance the creativity of students through entrepreneurial learning? (2) Does design thinking can enhance students' entrepreneurial alertness through entrepreneurial learning?

III. RESEARCH OBJECTIVE

The study used quasi-experiment methods by distributing questionnaires to students in the experimental class and control class, each class consists of 60 students. The research questionnaire uses a Likert scale with 4 scales i.e. from strongly agreed to highly disagreeing and data tested using SPSS 23 programs. Results of pretest and posttest are gathered and used to determine the application of design thinking models to increased ability and entrepreneurial alertness of students. The tabulation of the research data is further analyzed into the category of creativity and entrepreneurial alertness of students. These categories can be viewed in table 1. As for X is a questionnaires scores, σ is Standard Deviation, and μ is average score.

Table 1. Category of Creativity and Entrepreneurial Alertness (N-Gain)

Interval	Description
$X<\mu-0,5\sigma$	Low
$\mu-0,5\sigma \leq X \leq \mu+0,5\sigma$	Moderate
$X>\mu+0,5\sigma$	High

IV. RESULT AND DISCUSSION

Apart from going through the validity test, reliability test, and classical assumption test, the collected data were then processed using the SPSS Statistics 23 program to produce data as in table 2.

Table 2. Results of Data Processing Using SPSS

	Creativity		Entrepreneurial Alertness	
	Mean	Std. Dev	Mean	Std. Dev
Pretest Ex	33,63	4,202	51,48	7,031
Posttest Ex	36,43	4,500	60,03	6,454
Pretest Con	30,63	3,813	49,48	8,050
Posttest Con	30,47	3,657	51,98	6,573

Table 2 is the result of data processing variables of creativity and entrepreneurial alertness using SPSS. Creativity in the Pretests class experiments has mean 33.63 and Std. Dev 4.202, while creativity in the Posttest class of experimentation has mean 36.43 and STD. Dev 4.500. Entrepreneurial alertness on the experimental class pretests has mean 51.48 and Std. Dev 7.031, while entrepreneurial alertness on the experimental class posttest has mean 60.03 and STD. Dev 6.454. The creativity on the control class pretests has the mean 30.63 and STD. Dev 3.813, while the creativity on the Posttest control class has mean 30.47 and STD. Dev 3.657. Entrepreneurial alertness on the control class pretests has mean 49.48 and Std. Dev 8.050, while

entrepreneurial alertness in posttest-class control has mean 51.98 and STD. Dev 6.573.

Table 3. Categories of Creativity

Description		Control Class	Experimental Class
Low	Pretest	X < 29	X < 31
	Posttest	X < 29	X < 34
Moderate	Pretest	$29 \leq X \leq 32$	$31 \leq X \leq 36$
	Posttest	$29 \leq X \leq 32$	$34 \leq X \leq 39$
High	Pretest	X > 32	X > 36
	Posttest	X > 32	X > 39

After obtaining the results of data processing using SPSS then tabulations are made to determine the categories of students' creativity and entrepreneurial alertness before and after receiving treatment. The results of the tabulation of the prestest and posttest creativity questionnaires are shown in table 3. Before receiving treatment (pretest) students in the control class with high creativity were participants with a score above 32, students in the control class with moderate creativity skills had scores between 29 and 32. While students in the control class with low creativity skills had a score below 29. It was also known that students in the experimental class with high creativity skills were participants with a score above 36, students in the experimental class with moderate creativity skills had scores between 31 up to 36, while students in the experimental class with low creativity skills had scores below 31.

After receiving treatment (posttest) students in the control class with high creativity were participants with scores above 32, students in the control class with moderate creativity had scores between 29 to 32, while students in the control class with low creativity had scores in below 29. It was also known that students in the experimental class with high creativity were participants with a score above 39, students in the experimental class with moderate creativity had scores between 34 to 39, while students in the experimental class with low creativity had scores below 34.

Table 4. Distribution of the Number of Students in Each Creativity Category

Class		High	Moderate	Low
Control	Pretest	19	21	20
	Posttest	19	22	19
Experimental	Pretest	14	31	15
	Posttest	18	27	15

Based on table 4, it is known that before receiving treatment (pretest), students in the control class with high creativity amounted to 19 students (31%), students with moderate creativity amounted to 21 students (35%), and students with low creativity were 20 students (33%). Whereas in the experimental class, there were 14 students with high creativity (23%), 31 students with moderate creativity (52%), while those with low creativity were 15 (25%). After receiving treatment (posttest) students in the control class with high creativity amounted to 19 students (32%), students with moderate creativity numbered 22 (37%), and students with low creativity were 19 (32%). Whereas in the experimental class, there were 18 students with high creativity (30%), 27 students with moderate creativity (45%), while those with low creativity were 15 (25%).

In the control class there was no change in student creativity in the high category, which was still 19 students, in the moderate category there was an increase of 1 student from 21 students to 22 students, and there was a decrease in creativity in the low category as many as 1 person who originally numbered 20 students to become 19 students. Whereas in the experimental class, the low category had a fixed number of 15 students, while in the moderate category there was a decrease of 4 students, but in the high creativity category there was an increase of 4 students to 18 students. It can be concluded that there is an increase in creativity in the experimental class compared to the control class. The experimental class with the high creativity category increased by 7%, from 23% to 30%, while the control class with the high creativity category did not change.

Table 5. Categories of Entrepreneurial Alertness

Description		Control Class	Experimental Class
Low	Pretest	X < 45	X < 48
	Posttest	X < 49	X < 57
Moderate	Pretest	$45 \leq X \leq 53$	$48 \leq X \leq 55$
	Posttest	$49 \leq X \leq 55$	$57 \leq X \leq 63$
High	Pretest	X > 53	X > 55
	Posttest	X > 55	X > 63

After obtaining the results of data processing using SPSS in table 2, tabulations are made to determine the categories of student entrepreneurial alertness before and after

receiving treatment. The results of the tabulation of the prestest and posttest questionnaire on entrepreneurial alertness are shown in table 5.Before receiving treatment (pretest) students in the control class with high entrepreneurial alertness were participants with a score above 53, students in the control class with moderate entrepreneurial alertness had a score between 45 to 53, while students in the control class with low entrepreneurial alertness had scores below 45.It was also known that students in the experimental class with high entrepreneurial alertness were participants with scores above 55, students in the experimental class with moderate entrepreneurial alertness had scores in between 48 to 55, while students in the experimental class with low entrepreneurial alertness had a score below 48.

After receiving treatment (posttest), students in the control class with high entrepreneurial alertness were participants with scores above 55, students in the control class with moderate entrepreneurial alertness had scores between 49 to 55, while students in the control class with entrepreneurial alertness low has a score below 49. It is also known that students in the experimental class with high entrepreneurial alertness are participants with scores above 63, students in the experimental class with moderate entrepreneurial alertness have a score between 57 to 63, while students in the experimental class with low entrepreneurial alertness has a score below 57.

Table 6. Distribution of the Number of Students in Each Entrepreneurial Alertness Category

Class		High	Moderate	Low
Control	Pretest	14	26	20
	Posttest	12	32	16
Experimental	Pretest	13	33	14
	Posttest	19	27	14

Based on table 6, it is known that before receiving treatment (pretest), students in the control class with high entrepreneurial alertness were 14 students (23%), students with moderate entrepreneurial alertness were 26 students (43%), and students with low entrepreneurial alertness were 20 students (33%). Whereas in the experimental class, there were 13 students with high entrepreneurial alertness (22%), 33 students with moderate entrepreneurship alertness (55%), while those with low entrepreneurial alertness were 14 students (23%). After receiving treatment (posttest) students in the control class with high entrepreneurial alertness amounted to 12 students (20%), 32 students with moderate entrepreneurial alertness (53%), and 16 students with low entrepreneurial alertness

(27%). Meanwhile in the experimental class, there were 19 students with high entrepreneurial alertness (32%), 27 students with moderate entrepreneurial alertness (45%), while those with low entrepreneurial alertness were 14 students (23%).

In the control class, although there was an increase in entrepreneurial alertness in the moderate category, from 26 students to 32 students and a decrease in entrepreneurial alertness in the low category, from 20 students to 16 students, it turns out that entrepreneurial alertness in the high category has decreased from 14 students to 12 students. Whereas in the experimental class there was no change in entrepreneurial alertness in the low category, which was still 14 students. In addition, there was an increase in entrepreneurial alertness in the high category from 13 students to 19 students. It can be concluded that there is an increase in entrepreneurial alertness in the experimental class compared to the control class. The experimental class with the high entrepreneurial alertness category increased by 10%, from 22% to 32%, while the control class with the high entrepreneurial alertness category decreased 3% from 23% to 20%.

V. CONCLUSION

Based on the results of this study, it is known that there is an effect of the application of design thinking on the creativity and entrepreneurial alertness of vocational students. Design thinking is basically human centered because the problems experienced by everyone are expected to be solved by using the processes or stages contained in design thinking. The use of design thinking in entrepreneurship learning can improve communication skills, collaboration, creativity, and critical thinking in accordance with the demands of the 21st century. In order to solve problems, students must communicate and collaborate with others (collaboration), besides that students think critically for can create ideas creatively so as to produce solutions that are applied or implemented to overcome the problem. This article is limited to the application of design thinking in vocational schools and it is hoped that in the future research on the application of design thinking in other studies with a wider scope will be carried out. Further researchers can design and develop problem-based learning and project-based learning methods that use a design thinking approach in entrepreneurship learning.

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Unveiling the picturesqueness of Karimganj

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Abstract—*This paper focuses on unveiling and lime lighting the richness of Karimganj, an administrative district of Assam. There has been lot of researches done and piled on the beauty of Assam but one thing which is majorly missing in them is the rich and latent Sylheti culture. We often confuse these terms like Sylheti, Punjabi, and Bengali with the identity of origin. To clarify on this, I have tried to explain that this terminology of Sylheti means those people who belong to Sylheti culture and not the only ones who are right now living in Sylhet (a part of Bangladesh). We often confuse cultural identity with geographical one.*

Keywords—*Assam, birds, culture, Karimganj, Sylheti, Sonbeel.*

I.   INTRODUCTION

Karimganj in particular and Barack Valley in general felt to me like an idyllic land. Mesmerizing beauty of Karimganj reminisced me of William Wordsworth's description of "idyllic" pastoral and rustic life.The fragrance of soil, soothing weather, relaxing and energizing shower of rain, all this makes Karimganj a heavenly space. The romanticism of awe-inspiring beauty of lands described by Robert Frost and the mysticism in Lewis Carol's *Through the Looking Glass*, each quality is present in beauty of land of Barak Valley. Not just this, Barak is one of the gem beholding some great historical monuments.

II.   LAND AND ITS HISTORY

Karimganj is a town, located on the bank of river Kushiyara. With a tincture of mysticism, it is although located on the right of Indo-Bangladesh border but it itself becomes the "border" due to its presence at the periphery. To go on in depth about its geography, it shines on the southern tip of Assam. 1983 becomes an important year in history of Karimganj because it was then granted the status of a district. To be precise about the surroundings, Barak Valley consists of 3 districts- Karimganj, Hailakandi and Cachar. It gains its importance due to establishment of two urban administrative organs Karimganj Municipal Board and Badarpur Town Committee.

There are many different views about the etymology of the term 'Karimganj" because it is often quoted as land with no history. But there are two perspectives on its name. One is that it is named after a Local named Mirasdar Mohammed Karim Chowdhary. And another is that it is named after Pathan chief Mohammed Karim and Mohammed Zaki (who established Zakiganj on the other side of Kushiyara in Bangladesh). Composed of Karim (Arabic) and Ganj (Persian), it got amalgamated and became "Karimganj".

It is really difficult to construct a chronologically comprehensive history of Karimganj because its early history is hazy and veiled.

III.   OCCUPATION

As per data, around 60% of workforce belong to agricultural sector. This reminisces me of the idyllic pastoral lands described by Romantic age poet William Wordsworth in *Lyrical Ballads.* Prominent occupation in Karimganj is related to agriculture and related activities like farming, fishing, horticulture and forestry. Apart from this there is also international trade activity with Bangladesh which makes it a "Ganj" (means marketplace in Hindi) in true sense.

Let me here clarify here that with passage of time Karimganj has developed not only in the terms of its agricultural enrichment but also in other occupational spheres like medicine, education, automobiles and so on.

IV.   KARIMGANJ AS AN URBAN HUB

Late 19th century was the dawn time for Karimganj's development as an urban hub. Land and climate suited for cultivation of tea and the proper water navigation system made the tea cultivation rich. Karimganj's inclusion in the Cachar-Chittagong-Calcutta transportation network not only contributed to its urbanization process but also shaped the structure of its emerging educated middle class. By early years of 20th century, "Karimganj emerged as the

third largest town of Surma Valley…containing the office of SDO, a Munseff Court, a Criminal Court, a Police Station, a small jail…a river port…etc." It emerged as a business centre, with many educational and cultural institutions. It enacted host to noted litterateurs like Rabindranath Tagore.

V.   WOMEN LITERACY

In abundant researches on Karimganj, there was a common view point that women literacy rate is comparatively lower in Karimganj. But fortunately, it is not the case. As per census 2011, women literacy improved in Karimganj by around 14.8%. In 2001, it was recorded as 57.28% which got incremented to 72.09% in 2011. So this is a positive sign of educational awareness and women empowerment. People belonging to Karimganj are progressive in thinking and ideology, hence they focus on women education.

VI.   SYLHETI CULTURE- LATENT YET RICH

Sylheti culture is Karimganj is rich yet veiled culture in history of Assam. After the induction of Karimganj in Assam, the first generation migrants were restless in settling themselves in new geo-political space, in searching their identity and existence in the newly formed land. So, the second generation came out for rescuing their culture, identity and existence by writing about their history but the problem arise when Sylhetis were tagged as "others" in Assam. Perhaps, this is the reason why Sylheti literature of Assam is yet latent and not in the mainstream. But undoubtedly, the richness of their folk culture and lifestyle makes them stand out of the normative box and makes them rich.

There are twin elements that makes a culture rich and alive i.e. dialect and social practices. Even Jawaharlal Nehru quoted that "Culture is the widening of mind and of the spirit". To speak of the dialect, "sylheti" dialect is used by residents of Karimganj and almost whole of Barak Valley. It is perhaps like Bangla but with some peculiarities of pronunciation. Even there is an indigenous script called "Sylheti Nagri/ Jalalabadi Nagri/Phool Nagri". Sylheti is used as "lingua franca" in Karimganj in particular and Barak Valley in general. The speakers of the dialects are responsible for keeping a dialect alive and fortunately sylheti speakers are doing same.

The culture of Barak Valley shows signs of unity and syncretism as Mukundadas Bhattacharjee's poem shows:

"Dakhin-pub Bharate aache bhukhanda ekkhana/Cacahar jela naam

taar aage chilo jaana/Hailakandi Karimganj aar Silchar

mahakuma/Barak upatyaka naam hoiyache teen janapad niya/Choiritute ei bhukhanda shashya shyamala/…"

VII.   FOOD SPECIALITY OF SYLHETI CULTURE

Food maintains the exotic richness of the culture and it does same for Sylheti culture as well. Popular food items among Sylhetis are "shutki (dried fish), biroin chaul (a variety of sticky rice), chunga pitha (sweet meat of rice powder) and shoishya (mustard seed paste)". Biron Chaul is essential in sylheti culture, hence it is served as compulsory dish in every marriage ceremony.

VIII.   KARIMGANJ- AN EPITOME OF UNITY

Amidst the religious conflict prevailing in the nation, Karimganj stands as an epitome of unity. Residents of Karimganj practice secularism, as both "Aaul-Baul-Marifati" (Sufi religious practice) and "Panchali Kirtan" (Vaishnavite religious practice) are practiced. Folk culture i.e. "lok sanskriti" of Sylheti community holds them together and this togetherness is reflected in music, dance, craftworks, and literature and so on. Strength and non-fragmented togetherness of Sylheti folk culture makes it alive and fresh even after the fragmented territory. Villages are more witnesses of this togetherness. Although villages are called rustic but along with this they hold purity and fragrance of unpenetrated richness.

In crisp if I describe Karimganj then it is epitome of religious cooperation and co-existence. Sanjib Deb witnessed that "Badshah Than is located inside Kali Mandirs where Hindus and Muslims have equal rights of entry.

IX.   BEAUTY OF KARIMGANJ

Karimganj is the place that is not just rich due to its fertile land, agrarian occupation and rich culture, but also due to the awe-inspiring picturesque places to visit.

Although there are many tourist places in Karimganj but for this research I have taken some really important and famous ones-

1. Sonbil Lake
2. Malegarh War Memorial
3. Badarpur Fort
4. Sutarkandi (Indo-Bangladesh border)

1. <u>Sonbil/Sonbeel Lake</u> –

Eyes beholding Lake Sonbeel is the second largest seasonal wetland in Asia. Along with this, it is the largest wetland in Assam. The surprising fact about Son Beel is that it becomes a "farm land for rice cultivation during winter till March". Later on, it becomes a lake. It looks like a complete picturesque landscape because this sprawling lake is surrounded by hills from both the sides. It becomes a resourcefor fishery as well. Hizol tress ((Barringtonia Acutangula) present around proves like an icing on the cake and heightens the beauty of Sonbeel. To add on, the sunrise and sunset view of Sonbeel Lake is mesmerizing and breathtaking.

2.   Malegarh War Memorial

This is one of the famous historical places in Karimganj. There is a complete historical background of Malegarh Sepoy Mutiny in 1857 at Latu in Karimganj District, Assam.

3.   Badarpur Fort

It is a beautiful fort build during Mughal era.
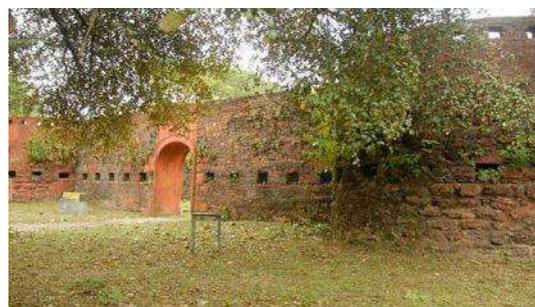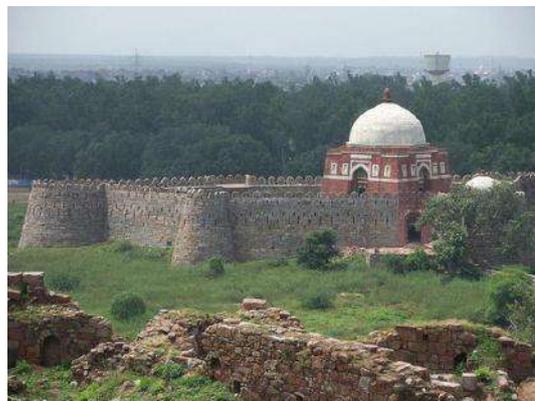
4.   Sutarkandi- Indo-Bangladesh Border

It is famous for International trading especially of coal, fruits and silicon. Due to presence of BSF, this border gives a miniature glimpse of Wagha Border.

X.   EXOTIC BIRDS OF KARIMGANJ-

Being from Delhi, I usually see the birds like pigeons, crows, hens, parrots, peacocks and so on. But the birds of Karimganj captured by attention in such a manner that its beauty is imprinted on my mind screen.

Although the list is very wide but I will be taking up some exotic birds among that list-

1.   Lesser Whistling Duck (Dendrocygna javanica)

2. Cotton teal (Nettapus coromandelianus)

3. Guineafowls (titir)

4. Asian pied starling

5. Little cormorant

6. Brown headed gull

associated with this very particular culture. People feel that a person living in Sylhet (a part of Bangladesh) is the only one who is addressed as Sylheti. Partially this is correct but in a holistic approach, Sylhetis are also those who follow this culture living in any part of the world (perhaps their ancestors are from Sylhet).

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XI. CONCLUSION

To conclude, Karimganj is one of those places which is so much worthy of recognition. It is almost like a paradise which is yet unexplored. Most of us are yet unaware about the beauty it is ornamented with and the culture it is rich with. There are multiple reasons on why I chose Sylheti culture in particular for this research. It is one of those cultures which are rich in folklore, customs and dialect. Apart from this I wanted to decentralize and dissect a myth

The Translation and Dissemination of *Chu Ci* in Europe

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Abstract—This paper combs through the translation and dissemination forms of Chu Ci in Europe from the perspective of time. Before the twentieth century is the early stage and its major dissemination form develops from reference translation to systemic one. Representative works of this stage includes the translation of Pfizmaier and Denys. The modern stage is divided by the first half of the twentieth century and Chu Ci began to treated as an subject in European Universities. Research perspectives on Chu Ci started to expand. From the later half of twentieth century to the presentis the contemporary stage.Complete translation versions of Chu Ci had appeared. Eastern Europe emerged as a new force in the translation of Chu Ci. At the end, major translation achievements and research angles will be summarized.
Keywords—Chu Ci; translation; Europe; Sinology.

I. INTRODUCTION

Unlike The Book of Songs and The Analects of Confucius, which are Chinese famous classic literature, the translation and dissemination of *Chu Ci* are less concentrated in Europe(Guo 2013; Wei 2014; Yan 2013; Guo & Cao 2014). Early work in the translation study of *Chu Ci* tended to focus on the English world, ignoring the splendid contributions European sinologists had made(Chen 2013). In fact, it was initially introduced by Austrian sinologist August Pfizmaier in 1852 and it is found that European scholars have studied *Chu Ci* for more than four hundred years. Under the backdrop of "Going global" strategy for Chinese culture development, it is of great significance to reflect on the translation and dissemination history of *Chu Ci* in Europe, which may lend perspective or paradigms for domestic academic circles and promote academic exchanges as well as the translation of Chinese classics.

Based on the translation history of *Chu Ci* in Europe, it can be roughly divided into three main phases: the early study phase before the twentieth century, the modern study in the first half of the twentieth century, the contemporary study from the second half of the twentieth century to the present(He 2010; Chen 2013). In this study, it will introduce representative works of each phase and the developing characters in different stages, various dissemination forms

of *Chu Ci* in Europe will also be involved.

II. THE EARLY STAGE:FROM REFERENCE TRANSLATION TO SYSTEMIC TRANSLATION

When it comes to the origin of the translation and dissemination in Europe, there are always different voices. Most of the relevant studies believed that it was German scholar August Pfizmaier that had first translated the poems of Chu Ci to the European and American world(He 2010; Wei 2014). He published Li Sao and Nine Songs in the Vienna Royal Academy of Sciences Report in 1852(He 2010). However, the latest research found that Portuguese Jesuit Emmanuel Dias Jr had already published"Tian Wen Lue"("The Summary of Tian Wen") in Beijing in 1615(Saraiva & Jami 2008:185). Not only had the title created connection with Tian Wen, but the content had included Emmanuel's answers to Qu Yuan's doubts. This can prove that the dissemination of Chu Ci in Europe should trace back to 1615(Chen 2013). In fact, Emmanuel's work was used to preach under the cover of Chinese classics, which followed the "Spreading a religion through knowledge"strategy of Matteo Ricci. Whether Emmanuel could truly understand Chu Ci still remains some doubts.

In 1728, French Jesuit Joseph de Prémare finished his book The Notitia Linguae Sinicae, in which he extolled the

gorgeous metaphors in Chu Ci and translated some of the verses(Mungello 1976). Joseph's book had lay a foundation for teaching Chinese, which made it possible for promoting Chinese culture in Europe(Demiéville & Qin 1993).

In 1869,Marquis d'Hervey de Saint Denys, the French sinologist, completed his translation of Chu Ci Zhang Ju in French version which was published by Maisonneuve et cie, Nevertheless, this translation had not exerted much influence in the society and only enjoyed certain popularity in aristocratic salons(Xu 2013).

It was not until 1879 that Chu Ci began to be translated into English, which should give the credit to Edward Harper Parker, the British ambassador to China(Guo & Cao 2014). Ever since Parker had published his translation in China Review, the criticism came one after another for its Victorian poetry rhyme and a lack of deliberation. Herbert Allen Giles even thought that "...Parker, always too hasty a translator, followed up with serious mistakes."(Lim Boon Keng 1974: xxi). Besides, David Hawkes (1962) described "It is reallly more a paraphrase than a translation." Since the unique feature of Chu Ci hadn't been fully displayed, it would be reasonable that most of western readers couldn't grasp the thought and emotions of the original text. But, his pioneering contribution of introducing Chu Ci to English world cannot be ignored.

Herbert Allen Giles(1884:33-36), who was mentioned before, published his Gems of Chinese Literature in Shanghai which included the translation of "Yu Fu"("The Fisherman") and "Shan Gui"("The Mountain Spirit"), etc. Inspired by "Shan Gui", the poet Granmer Byne recreated it and put into his poetry anthology as The Land of Exile. Two years later, French poet Emile Blémont published Poèmes de Chine which incorporated different genres of Chinese classic literature such as Tang Poetry, Book of Songs and Li Sao(Ruan 2007). Rather than literal translation, their works were more like creative translation with multiple alterations in meaning, let alone the fallacies they had made. However, this kind of translation was highly accepted by the French, which had been quite conducive to the dissemination of Chu Ci.

French ambassador Edouard Chavanne came to China in 1889. He was the student of Marquis d'Hervey de Saint Denys and more renowned for his translation of The Records of History(B. Laufer 1918). Less understood was

his indirect contribution to the interpretation of Chu Ci through copious quotation while translating The Records of History. After that, he had also finished the translation of Tian Wen.

In 1892 and 1893, Belgian orientalist Charles Joseph de Harlez published La Poésie chinoise (Chinese Poetry), which translated part of Li Sao, Da Zhao, Nine Songs, and Tian Wen. It can be seen that there is great extension in the choice of Chu Ci works, and his version is succinct and fluent(Chen 2013).

Different from other countries in Europe, Sinologists in Sweden and Dutch tended to focus on the geography and language rather than pure interpretation of Chinese literature(Idema 2014:7). J. J. M. de Groot is one of the examples and he had already published a useful study on the annual feasts and customs of the Amoy Chinese in 1880(Léonard Blussé, Harriet Thelma Zurndorfer & Erik Jan Zürcher, 1993:286). Based on extensive field research and the analysis, the study compared Chinese Dragon Boat Festival with Europe ritual activities and draw a conclusion that the origin of Dragon Boat Festival was intended to sacrifice the Dragon instead of honouring Qu Yuan.

Similarly, Sweden sinologist Berhard Karlgren was expert in textual research and discerning the false from the genuine. He classified pre-Qin literature into two main categories: systematic and non-systematic and Li Sao belonged to the second one(Pee 2012). Some of those had been translated, but those translations aimed at philological correctness rather than literary elegance (Malmqvist 2016). That would explain why he was more renowned for his philological contribution to sinology.

III. THE MODERN STAGE:FROM UNIVERSITY EDUCATION TO ACADEMIC DEBATE

Sinology was widely established in European universities in the early 20th century, which has closely connection with external aggression. The main propagators and disseminating approaches have expanded. In the last stage, missioners, ambassadors and part of the sinologists were the active force. As for the translation works, little had been showed in a systematic way. After western countries had successfully opened the gate of China, purely translation on the text level couldn't satisfy those scholars any more and they began to further explore the mystery of the oriental

culture.

In 1895, the missioner and scholar James Legge published The Lî Sâo Poem and Its Author in The Journal of the Royal Asiatic Society of Great Britain and Ireland. He was commonly known for the translation of Four Books and Five Classics which were regarded as the standard version and important research materials(Chen & Liu 2008). He didn't start to translate Chu Ci until later in his life and those works remained in the rough. But still, his rigorous attitude towards study had imparted every word in his works with sound evidence. China Review even described that "Legge's translation is the milestone in the history of sinology"(Lehrich, C.I. 2005:82-84).

In 1902, German sinology Wilhelm Grube completed Gschichte der Chineseischen Literature (A History of Chinese Literature), in which he translated "Yu Fu"(Fisherman) and "Li Sao"(Li 2008:56). He separated sinology from orientalism and gave priority to the national characteristics of culture. The readers could have a better understanding of the Chinese culture. nother German scholar August Conrady had planned to conduct a research on Tian Wen before lecturing on it in Universität Leipzig in 1907. However, he died before it was finished. (Chen & Xu 2014). Fortunately, he had nurtured many excellent sinologists such as Eduard Erkes and Franz Xaver Biallas.

In 1913, Eduard Erkes finished his doctoral thesis about Zhao Hun. In 1929, he published Da Zhao in Asia Major with annotation based on his understanding of oriental folklore. In 1940, he published The God of Death in Ancient China in Tough Pao(Finsterbusch 1958). Besides, he also dug into the research on Qu Yuan. Similarly, his fellow disciple Franz Xaver Biallasdid his doctorial thesis on Chu Ci. In 1928, he published Kû Yuân, his life and poems. No matter from the content or emotion, this article was displayed with strong character of European biographies written at the end of 19th century. In 1933, he worked as a teacher in Fu Jen University in Beijing and started a publication named Monumenta Serica. Over the next two years, Biallas gradually translated Nine Chapters in Germany.

For those contributions that Conrady and his students had made, previous scholars didn't stint their compliments. Zhen(2014) described "...these German scholars promoted the dissemination of Qu Yuan and his work in the west, as well as the understanding of the early Chinese traditional customs." Moreover, their thorough studies about Chu Ci symbolized that Chu Ci had became a special research direction in European universities.

Compared with other countries in the Europe, Britain is relatively late in the study of Chu Ci. But, it quickly caught up from the behind. Excellent research groups and comprehensive outcomes came forward in large numbers. Among the multiple outstanding scholars, two of them deserve to be introduced in details: Herbert A. Giles, who had been mentioned in the last part, and Arthur D. Waley.

In 1916, Arthur Waley published Chinese Poems in London, including Nine Songs and Li Sao. Different from the previous scholars, Waley adopted Chu Ci Zhang Ju of Wang Yi as his annotation. Two years later, he further translated Guo Shang, combining with Li Sao and Nine Songs, A Hundred and Seventy Chinese Poems successfully came out(Guo & Cao 2014). In 1919, this book went through countless edition and was welcomed in the Europe.

In 1927, Henri Maspero, the chair of Chinese at Collège de France, published his monumental La Chine Antique(Loewe 1980). He believed that the new poems created by Qu Yuan had subverted the Book of Songs both in terms of spiritual level and literature genre. Long poems began to be widely used in sentimental act.

Out of the interests towards the Catholics in China, Gaberiele Maria Allegra came to China and later became the chaplain. Apart from the missionary work, Allegra also put his energies on translating Li Sao into Italian, which was published in Shanghai in 1938(Raissa De Gruttola 2015).

In 1943, B.M. Anexcess, an academician of the Soviet Academy of Science, directed Federlin to obtain a doctorate by studying the life story of Qu Yuan. Professor E. A. Serebrjakov, another representative of the study of Chu Ci during Soviet Union period, organized a long paper to detailedly analyze the works of Chu poets(Chen, 2007). The studies about Chu Ci in Soviet period were obviously not broad enough when compared with other countries in Europe. Instead, Chinese classic novels and mythologies frequently appeared in their research.

As it shows from the above, one of the most obvious features in this period is that Chu Ci began to be treated as a subject in European Universities, which encouraged the emergence of excellent sinologists like Eduard Erkes and

Franz Xaver Biallas. History of Chinese Literature revised by Giles in 1901 marked that Cambridge became the first University to teach Chu Ci in England(Knechtges 2018). After the World War II, more and more doctoral dissertations was about Chu Ci. Moreover, academic contention also promoted the development of studies on Chu Ci to some extent. For example, the controversy about translation of Da Zhao between H. A. Giles and Arthur Waley. Giles criticized that Waley didn't remain true to the original in the pursuit of readability(Yang 2014). Even though Waley contradicted that it was possible to adopt proper literary translation especially for poems, we can see from Waley's later works that his translation strategies was keeping revised(He 2010). In this sense, it can be found that the contradictions between scholars hadalso made contributions to the translation of Chu Ci and its related studies.

IV. THE CONTEMPORARY STAGE:FROM COMMEMORATION TO DIVERSIFIED RESEARCH

During this period, politic played a vital role in the translation process of Chu Ci. Especially the establishment of UNESCO which was dominated by European countries. For a series of complex politic reasons, Russia was pushed to the periphery: only four books were translated from Russian, and none were translated into Russian(Yifeng Sun &Chris Song 2019:).That's why the government actively engaged with other countries through various cultural activities, which in turn helped to cultivate political alliances. Thanks to these, Chinese traditional literature came to the front and gained more attention in the eastern Europe.

Literary translation underwent an significant revival after Stalin's death in1953---the time when Akhmantova published her translation of Li Sao. Akhmantova didn't blindly pursue the rhyme and the rhythmic modes varied greatly even in the sentence that was supposed to be rhythmic. But she succeeded in expressing the main idea of Li Sao(Zhang 2011). In 1986, the famous sinologist Federlin integrated his years of researches into one book in which he gave us details about Qu Yuan and his great works(Xu 2013:29). Federlin put his focus not only on the translation of Chu Ci, but on the life experience as well as

the writer's personalities.

Besides, Polish sinologist Janusz Chmielewki published the proceedings of conference to commemorate Qu Yuan in 1954(Wei 2011). The proceeding includes multiple works of outstanding scholars such as Aleksego Debnickiego and Olgierd Adrian Wojtasiewicz, etc (Rudakowska 2014).Four years later, Chmielewki translated the poems of Qu Yuan. Different from other translators, he referred to the creation of Chinese scholars in this area like Guo Moruo and Yang Hsien. It was obvious that cultural communication between countries was of great significance to disseminate Chu culture.

In 1953, Romanian Academy of Science held a memorial for Qu Yuan. In 1974, Ileana Hogea-Veliscu and Iv Martinovici jointly translated the poems of Qu Yuan, including Li Sao, Nine Songs, Nine Chapters and part of Tian Wen(Chen 2013). As we can see, the great cultural countries in Europe such as English and German tend to have a longer research history than eastern Europe. Moreover, sinological research in most European countries began to cover a wider range of subjects at this stage(Zhen 2014). Academics act as individual researchers, not as members of a certain "school." Research centers, specialized discussion lists and conferences further enhance the built up of international networks of scholars working in the same field.

Apart from the wider research angles, more and more translation of Chu Ci appeared in the form of full text. In 1955, Arther Waley published The Nine Songs, A Study of Shamanism in Ancient China(Guo 2013). At the same year, English scholars David Hawkes finished his doctoral thesis "The Problem of Date and Authorship in Chu Tzu" in Oxford University(Wei 2014). Later, this thesis was published as monograph in 1959. Based on the translations of these two excellent translators, German scholar Peter Weber translated Nine Songs, Tian Wen, Zhao Hun, Da Zhao and Li Sao in 1967. Rita Keindorf(1999) published her doctoral dissertation Mystische Reise im Chuci. One major feature of this thesis lied that it had elucidated the philosophy and literature meaning. In 1992 and 1999, Micheal Schimmelpfenning's master thesis and doctoral thesis were both concerned with Chu Ci. He was so interested in Chu Ci that had already published dozens of research papers to discuss it from different angles by now

(Schimmelpfennig, M 2004). The main idea he wanted to express in his articles was that Chu Ci Zhang Ju was the result of joint efforts rather than the glory of Wang Yi alone In addition, there are a lot of other materials about Chu Ci in the anthology of ancient Chinese literary history, encyclopedias, newspapers and magazines which are compiled by European scholars, but the list gets too long to include here.

V.   CONCLUSION

On the whole, the study of Chu Ci in Europe starts with the translation of some chapters of Chu Ci and gradually develops into a comprehensive study which may be interpreted from new research angles such as anthropology and religion. Throughout the history of translation development of Chu Ci, there are two aspects that deserves our attention:

In terms of translation, the full translations of Chu Ci in English and French have appeared, which provides the authoritative reference for Western sinologists to further conduct research. To achieve a better effect of the dissemination of Chu Ci, Chinese scholars in related areas may work together to publish our own full translation in multiple languages. This may help the foreigners to truly understand the cream of Chinese classic literature. In terms of research, European scholars tend to study Chu Ci from four main angles: firstly, the origin of Chu Culture; Secondly, the relation between Chu Ci and Taoism; Thirdly, the relation between Chu Ci and Shaman Culture; Fourth, the language form of Chu Ci. As it shows that European sinologists tend to explore the culture connotation from the aspects such as religion and nationality, which is quite different from the Chinese scholars.

There is no denying that those translations exist in some problems due to the different cultural background, but it is their relentless effort that has aroused the scholars' comments and therefore promote the sudy of Chu Ci in Europe. In order to truly expand the influence of Chu culture and even Chinese culture overseas, it's necessary to conduct a comprehensive induction of its translation and related research, which is also the key for taking Chinese classic culture to the global stage.

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Association of Southeast Asian Nations University Network Framework for Women Empowerment in Academe

Dr. Vladimir T. Tamayo

Abstract— *This study is anchored on the 21st Century Skills Framework of the Association of South East Asian Nation University Network (AUN). AUN has been an advocate of the 21st century education movement from its inception and visions to empower education leaders to move forward in their own practice. Two decades ago, AUN helped established the Partnership for 21st Century Skills (P21) highlighting 18 different skills. However, over the years, it became clear that the framework was too long and complicated. To resolve this issue, leaders of different specializations were interviewed to determine which of the 21st century skills were the most important.*

Keywords— *collaboration, communication, critical thinking, and creativity.*

I. INTRODUCTION

For decades, the progress of women advancing in higher education careers has been quite evident. However, there is still a long road to travel. Women remain underrepresented in academic leadership and must exercise professional growth to foster their own advancement and challenging inequities (Bracken et al., 2009). Further, it takes the view that gender inequity is embedded in organizational culture, and therefore the academe must focus on proactive strategies to advance gender equity in academic leadership, such as providing professional development, creating opportunities for experiential learning, encouraging mentors to support and coach more women as they work to advance within administrative roles.

According to Anderson and Jefferson (2017), there was near unanimity that four skills are of great importance which 21st century leaders need to possess in transforming schools: the "Four Cs": collaboration, communication, critical thinking, and creativity.

Specifically, collaborative skill is the willingness to work with all members of the academe. Leaders in the academe must give everyone a voice that will empower them to take ownership of the problem, and more importantly, the solution. A collaborative leader has five qualities: willing to take risks, eager to listen to others,

passionate for the cause, optimistic about the future, and able to share knowledge, power, and credit.

Communication skill is the ability to communicate with people, and select methods that allow the greatest expression of his or her thoughts and feelings, and are appropriate for the intended audience. Communication skills include essential element: listening for the message, complimenting people, delegating tasks clearly, and managing meetings with people within the organization.

Furthermore, critical thinking skill is the ability to think clearly and rationally, understanding the logical connection between ideas. It includes problem solving skills which help a leader in synthesizing possible solutions to a problem. A leader with critical thinking skills can: understand the link between ideas, determine the importance and relevance of arguments and ideas, recognize, build and appraise arguments, identify consistencies and errors in reasoning, approach problems in a consistent and systematic way, and reflect on the justification of their own assumptions, beliefs and values. In addition, leaders need to move away from the step by step approach to problem solving that is ingrained in current practices.

Finally, creative skill is more than just artistic talent. It is the ability to transcend ideas, rules, patterns, and relationships to create meaningful ideas, forms, methods and interpretations that have value.

It is along with the view that this study was conducted. Determining the 21st century skills of women leaders may lead to the empowerment of their leadership skills and the entire academe as a whole.

II. METHODOLOGY

The study used Descriptive-co-relational research which includes naturalistic observation, case studies and surveys (Weiten, 2012). Its main concern is to describe patterns of behavior and discover links or associations between variables. Further, the goal is the acquisition of factual, accurate and systematic data that can be used in averages, frequencies and similar statistical calculations

III. RESULTS AND DISCUSSIONS

The first specific problem posted in Chapter I dealt with the profile of the women leaders in the academe as to age, civil status, highest educational attainment, academic rank, length of service as leader, and leadership trainings attended for the last three years.After administering the questionnaires and tabulating the respondents' profile and their 21st century leadership skills, the findings are summarized as follows:

1. Respondents' Profile

1.1 Age: The age level with the highest frequency was 40-46 years old and the lowest frequency was 33-39 years old.

1.2 Civil Status: The total number of respondents was dominated by 21 married women leaders.

1.3 Educational Attainment: Twenty-two of them were doctorate degree holders.

1.4 Academic Rank: Out of 28 respondents, 20 of them held professorial ranks.

1.5 Length of Service: The study was dominated by 15 women leaders who spent 15 years and above in the service.

1.6 Leadership Trainings or Seminars Attended for the Last Three Years: Seminars attended on the National Level ranked 1 as the highest number of seminars attended while the Local Level ranked 4 as the least number of seminars attended by the respondents.

2. 21st Century Leadership Skills

2.1 Collaborative Leadership Skills: The item "encourage people an active role in decision making about matters that affect them" obtained the highest weighted mean of 4.00 with a verbal description of "Always" while the item "use influence to produce results whenever possible" obtained the lowest weighted mean of 2.96 with a verbal description of "Often". The average weighted mean of Collaborative Skills is 3.69 and is described as "Always".

2.2 Communication Leadership Skills: The item statement "am able to conduct meetings in a democratic way" earned the highest weighted mean of 3.96 with a verbal description of "Always" while the item statement "tend to do more talking than others in conversations" earned the lowest weighted mean of 2.39 with a verbal description of "Sometimes". The average weighted mean of Communication Leadership Skills is 3.55 and is described as "Always".

2.3 Critical Thinking Skills: The item statement "analyze other people's ideas objectively, by evaluating both advantages and disadvantages" got the highest weighted mean of 3.93 with a verbal description of "Always" while the item statement "relax and focus again on my regular duties after my solution is implemented" got the lowest weighted mean of 3.36 with a verbal description of "Always". The average weighted mean of Critical Thinking Leadership Skills is 3.73 and is described as "Always".

2.4 Creative Leadership Skills: The item statement "believe that my creativity comes from careful planning and forethought obtained the highest weighted mean of 3.89 and is verbally described as "Always" while the item statement "become creative when I am emotionally moved" obtained the lowest weighted mean of 2.46 and is verbally described as "Sometimes". The average weighted mean of Creative Leadership Skills is 3.32 and is described as "Always".

Among the four leadership skills, Critical Thinking Skills obtained the highest weighted mean of 3.73 and is described as "Always" while Creative Skills obtained the lowest weighted mean of 3.22 and is described as "Often".

3. Relationship between Profile of the Respondents and their Leadership Skills

The result of correlation analysis between profile of the respondents and their 21st century leadership skills shows that among the profile variables, length of service was the only variable that has Pearson correlation coefficients of .487 and .386 when tested with both collaborative and communication leadership skills thus resulted to a significance of .009 and .042, respectively. Also, length of service is found to have Pearson correlation

coefficient of .387 with the over-all leadership skills, Further analyses were made to verify the result of the test (see Appendix C) using stepwise regression analysis but the same results were obtained. Considering the number of profile variables correlated with the leadership skills of the respondents, the researcher cannot reject the hypothesis of the study. Therefore, there is no significant relationship between profile of the respondents and their 21st century leadership skills.

4. Proposed Activities to Empower the 21st Century Skills of Women Leaders in the Academe was prepared by the researcher.

IV.   CONCLUSIONS

Based on the findings of the study, the following conclusions were drawn:

1. The respondents were in the age of early and late 40's, majority were married and holders of doctorate degree, with academic rank of Professor, have spent 15 years and above in service as leaders, most of them attended seminar or training in the National Level.

2. Based on the summary of leadership skills, women leaders in the academe were inclined to be critical thinkers while they needed to be empowered in their creative leadership skills.

3. Except for age, civil status, educational attainment, academic rank and trainings attended, only length of service could predict the kind of leadership skills women in the academe may employ in terms of collaboration and communication.

4. The proposed activities were developed to empower 21st century leadership skills of women in the academe. The proposed activities were designed based on the findings of the study, following its content will empower women leaders reach their fullest potential in leadership.

V.   RECOMMENDATIONS

In the light of the above conclusion, the following recommendations are offered:

1. Women presidents, vice presidents, and deans may attend different international leadership-related trainings to empower their 21st century leadership skills and eventually improve their functions as leaders in the academe;

2. A leadership enhancement activities specifically for women administrators may be conducted to empower their leadership skills and improve their effectiveness by developing their knowledge, skills and attitudes in performing their function as leaders in the academe. Also, an organization intended for women leaders in the academe may be put up to strengthen their 21st century leadership skills for a better relationship with all the stakeholders of the schools;

3. The proposed activities may be used as basis for the planning of trainings, programs and activities that may empower the 21st century leadership skills of women leaders in the academe; and

4. Further researches on the 21st century leadership skills of women leaders may be expanded to analyze the impact of women leadership in the academe.

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Adaptation of The 3 Mistakes of My Life into the Film Kai Po Che

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Abstract— *Chetan Bhagat is one of the most popular and renowned living authors of India. He is one of the favorite novelists of young India and has many time been crowned as an icon of youth. His novel depicts the youth with westernization and modernization in their life style and manners. His characters are social rebels and stands for their vitality. His Three Mistakes of My Life: A Story about Business, Cricket and Religion gives as idea of the major narrative strands. The three protagonists of the novel are raising entrepreneurs and the plot revolves around their ups and downs of their business fortune. On the other hand the adaptation of this novel Kai Po Che means 'kite is cut', is based on the novel "The 3 Mistakes of My Life". It can be described as a wholesome cinematic experience. The story has been set in Ahmedabad during the years of 2000 – 02, the script of the film follows the lives o three friends – Ishaan, Govind and Omi and their desire to own a successful business and move out of a middle class root. The story revolves around their trials and travails as they set up a sports goods business and a cricket coaching academy, and their encounter with the Muslim world through ali, Ishaan's talented cricket disciple. The movie gradually builds to a climax set during the Gujarat genocide of Muslims during February – March 2002.*

Keywords— *Westernization, mordernization,, narrative, adaptation, cricket, genocide, etc.*

Chetan Bhagat is one of the most mainstream and eminent living creators of India. He is one of the most loved authors of youthful India and has many time been delegated as a symbol of youth. His tale delineates the young with westernization and modernization in their way of life and habits. His characters are social dissidents and represents their essentialness. People are no more observed through the old idea which arrange men are predominant and ladies as sub-par. As by result of globalization and modernization people are given their due spot and regard, in their own keenness and capacities, they are believed to be working or considering side by side. As per him all his lady characters are solid and feministic. He needs his characters become good examples for little youngsters. They ought to be ladies of substance and not simply prop that occupy the space. His The 3 Mistakes of My Life: A Story about Business, Cricket and Religion gives as thought of the significant account strands. The three heroes of the novel are raising business people and the plot spins around their high points and low points of their business fortune. The epic starts with the

creator getting a self destruction mail from an individual named Govind in Ahmedabad. Bhagat gets astonished and discovers the kid. He additionally comes to meet him to know the purposes for his self destruction. The remainder of the story is described by Govind. Govind, Ishaan and Omi are beloved companions. Govind originates from a helpless family with just a mother who attempts to make their living by running a little hand crafted food shop. He adds to the accounts by offering educational costs to understudies in Math. Ishaan isn't acceptable in examines. His solitary energy is cricket. His dad is furious with him since he left National Defense Academy and got back. Omi has a place with a steadfast Hindu Brahmin family; his dad is the minister of a sanctuary. Omi is required to convey this custom of turning into a cleric from which he needs to get away. One day Govind chooses to introduce a shop selling cricket stuff. Omi's folks permit them to lease a little spot inside the sanctuary premises. While Govind deals with the record, Omi and Ishaan run the shop. As Govind scored hundred imprints in Maths in his sexually transmitted disease

X, Ishaan demands Govind to instruct Maths to his more youthful sister Vidya for her forthcoming clinical selection tests. Govind concurs reluctantly. Vidya is a juvenile little youngster who has no enthusiasm for Math or medication. She needs tohave the opportunity to make every second count. The shop works out in a good way for certain vacillations. Anyway Govind needs to grow his business. He sets aside cash and pays an underlying portion for another shop in Navrangpura Mall which will be opening in no time The primary slip-up of Gonvid Patel. Taneesha Kuishrestha comments:

> *"What strikes you first about Chetan Bhagat's novels is the fact that this author writes about Indians and for Indians. His characters are young, ambitious and passionate and have the same moral, social and religious dilemmas as many of the young Indians today. At the same time their context and sensibility too is unabashedly Indian. The new and the third Bhagat book, "The 3 mistakes of my life", has all these qualities."[1]*

On 26th January toward the beginning of the day, individuals all over world were frightened to get the updates on an overwhelming quake which demolished numerous structures in Gujarat. Govind is devastated to see the state of his fantasy shop in Navaranpura Mall, yet with the help from companions and his mom he returns to taking care of his little shop. Omi's maternal uncle Bitto mother an individual from a Hindu Political Party and enthusiast of Parekh Ji, the pioneer of this gathering regularly visits their shop. He frequently hauls these children to his political gatherings. Then Ishaan catches wind of a skilled kid named Ali who hits a six at each ball. Ishaan looks at him yet Ali gets exhausted after each fourth ball and has a cerebral pain. He takes him to Dr.Multani who discloses to them that Ali is honored with outstandingly quick reflexes and this squeezes his mind. Ishaan chooses to mentor him, develop his endurance and set him up to be a public cooperative person. He gives Omi the duty of his eating routine as he is malnourished. Omi first rejects Ishaan's proposition since he is a Muslim and child of Bitoo mother's main adversary a pioneer of mainstream party. He later consents to support Ali yet stays quiet about everything. After significant preparing there is improvement in Ali's endurance. Ishaan wishes to take him to an India-Australia coordinate and acquaint him with some compelling individual who could assist Ali with turning into an effective cricketer. The three, alongside Ali figure out how to arrive at the VIP hall in Goa. There they

meet an Australian cricketer Fred Li who sees Ali's ability and vows to support them and masterminds frothier passes to Australia. Ali gets a grant for cricket preparing in Australia however on condition that he would play for Australia yet Ali denies saying that he might want to play just for India. At some point, while in Australia, Govind acknowledges he is missing Vidya. He considers her and communicates his emotions. Omi comes to think about their relationship yet cautions Govind about the conventions of the general public. Love blooms between the two. The trio, along, with Ali comes back to Ahmedabad and return to their work. Love arrives at its extraordinary among Govind and Vidya and on her birthday they submit the offense of having sexual connection the second error of Govind. He is embarrassed about having a sexual illicit relationship with his closest companion's sister. Sweta Paspulati argues that:

> *"It does make you think about certain aspects and the feeling lingers with you for a long time. That is what you would remember after many long years that you have read the book and of course guys would remember the Cricket and the girl."[2]*

In the midst of every one of these occurrences breaks out a common uproar when a train bogie conveying a company of Hindu supporters, alongside Bitoo mom's child Dheeraj was as far as anyone knows burnby Muslims. Hindu fomenters drove by Bitoo mom consumed and slaughtered a few Muslims in the neighboring towns. Ali descends for every day practice to Ishaan. Ishaan took the kid to a sheltered spot; an old structure where these companions would accumulate now and again. Omi and Govind went along with them as well. The horde arrives at the structure requesting Ali is given over to them with the goal that they could complete him as they had slaughtered his folks. The three attempted their level best to control the horde. They consumed a couple by blowing a chamber, however the crowd was in furor. Omi gets unintentionally executed by his mom when he attempts to spare Ali. At last, Bitoo mother had Ali in his hold. Govind misses saving Ali by a brief instant and Ali's wrist gets cut-the third misstep of Govind. Bitoo mom gets slaughtered in the battle. Ishaan is angry with Govind for intuition childishly and for his postponement in ensuring Ali. He likewise finds Govind's relationship with his sister and is frantic at him. Govind reprimands himself for all the tragic occasions and attempts to end it all however he is spared. His mom persuades Ishaan to excuse him. Ishaan, with his sister, comes to meet Govind

in the clinic and they become companions once more. Govind vows to pay for Ali's treatment. Ali completes medical procedure which turns fruitful and he by and by begins rehearsing cricket. The book closes with Govind consenting to enable the writer to compose a book on his three errors.

This tale depends on the genuine episodes and adjusts with genuine occurrences like Gujarat quake, 9/11 assault, Godhra damage and uproars too accept cricket matches. The book gives close to genuine depiction of why numerous understudies scorn Math, a sort of insider perspective on political decision legislative issues and Gujarat revolts, the difficulties and contrasts individuals face while pursuing huge dreams and then some. The book mirrors the run of the mill life in Ahmedabad old city, where individuals have their own needs and mirrors the ordinary business outlook of Gujarati people group and the effect of common uproars.

In this novel, the setting is the city of old Ahmedabad which however urban, is yet not as cosmopolitan city the same number of India's other metropolitan urban communities. It has the characteristics of modest community and old world in pols or settlements with conventional Indian family unit foundation. The characters are youthful, aspiring and energetic and have a similar good, social and strict problems the same number of the youthful Indians today. Simultaneously, their unique circumstance and reasonableness also is audaciously Indian. Chetan Bhagat has explained minutely the attitude and the expectation for everyday comforts of the individuals living in the pols. The development of the region (inhabitants in it) is with the end goal that they have to turn on tube-light in any event, during daytime hitch shows the crowed pols and thin boulevards in the old city where individuals need to live. Bhagat has reliably depicted the humble community mindset in India. They are principally inspired by others lives. The main activity of ladies living in pols is the tattle. In the novel, individuals concoct the tattles like the hypothesis about Omi turning out to be inept on the grounds that a cricket ball hit him or that Ishaan was tossed out of NDA and didn't flee or that Govind became unfeeling the day his father left the home. Everybody in the pol discusses these things however they are pointless and good for nothing. Sandhya Iyer in her review says :

"The last few chapters especially go out of hand. One knows Chetan's a big fan of Bollywood and believes that much like a Hindi film that must have action in the end, a novel too must have its share of blood and gore to make it
wholesome enough. First of all, Bollywood itself is moving away from formulaic fares so Chetan's jumped in a bit late here. Secondly, there is no emotional resonance or reasoning to any of the violence that takes place in the temple, with the Hindus trying to attack Ali with Ishan and others trying to save him."³

All the primary characters having own enthusiasm and fixation in the novel reflects specific class of youth and their concern. The tale mirrors the state of little scope business and their issues, the Indian legislative issues, common partitions, collective mobs, cricket rage in India alongside mentality of the present youth to these issues. Govind recounts to his story as a piece of telling his three errors that lead him to self destruction.

Abhishek Kapoor's executive film "Kai Po Che", signifies 'kite is cut', depends on the novel "The 3 Mistakes of My Life". It tends to be depicted as a healthy artistic encounter. The story has been set in Ahmedabad during the long periods of 2000 – 02, the content of the film follows the lives o three companions – Ishaan, Govind and Omi and their craving to claim a fruitful business and move out of a white collar class root. The story rotates around their preliminaries and struggles as they set up a games products business and a cricket instructing foundation, and their experience with the Muslim world through ali, Ishaan's skilled cricket pupil. The film slowly works to a peak set during the Gujarat massacre of Muslims during February – March 2002.

Kai Po Che is an exceptionally smooth film, flawlessly shot and altered. It has some magnificent exhibitions by the principle entertainers, and some extremely contacting minutes. A portion of different minutes that there are no unimportant logical discourses on Hindu – Muslim Bhai – chaara, the film sends avery solid message for non – savagery, it creates some extremely charming and reasonable characters like Omi's dad – a Hindu non – collective sanctuary cleric, Vidya, Ishaan's sister – a fiery Gujarati young lady who doesn't stop for a second to make a first move with a man she prefers, and afterward obviously Ali – the peaceful youngster having a decent bating expertise in the sport of cricket. Sudhish Kamat says:

"Kai Po Che reminds us of another mostly fantastic approximation of India- Mani Ratnam's Bombay, a melting pot of culture and boiling communal tensions. A film that resorted to a Utopian ending after neatly facing off one

community against another, through strategic character types in microcosm of India".[4]

Notwithstanding all that is going for the film, I have seen that Kai Po Che is a dangerous film past its story structure and even illustrative personality of governmental issues. Truth be told somehow or another the film does fairly well in its introduction of the Muslim people group. The Muslims are obviously partnered with the mainstream Gandhian ideological group, Muslims are not indicated using weapons of any sort in the film – in actuality the overall powerlessness of Ali's dad when their home is assaulted by a traditional of Hindu horde is extremely moving. The Hindu are appeared to make the primary move – regardless of whether it is the pulling down of Ali's pajama in the play area by a lot of menaces, or the overall lack of care and refusal of help to Muslims after the seismic tremor. It was an alleviation to not perceive any visuals of meat shops, people continually performing namaz, or heaps of burqa wearing ladies. Truth be told one could even overlook the ever – present skull tops. Kai Po Che produces a white washed rendition of the narrative of the Gujarat destruction of 2002. The issue with this film is that it makes the Gujarat massacre of 2002 acceptable to the crowd. The destruction devoured in a brief peak, wher at long last the compassion isn't even with the people in question. Truth be told new 'casualties' are made – Ishaan, who forfeits his life for Ali, Omi, who has just lost his folks, presently coincidentally winds up slaughtering his closest companion and goes through ten years in prison and Govind, who loses his companion and Vidya, who loses her sibling.

A main point of interest with the movie is that the brutality executed on the Muslims is straightforwardly connected to the train misfortune at Godhra station in which around 60 individuals passed on. The unpredictability of those connections and the ensuing enquiries into the Sabarmati Express fire are not something that the movie producer even alludes to. We as a whole concur that the train fire at Godhra   station was an extremely lamentable scene, yet we likewise realize the issue is significantly more convoluted. I am certain that the filmmaking group had done through examination into this, yet they picked the state line. They pick practicality over genuineness.

In Kai Po Che, the brutality against the Muslims is pitched as an unconstrained erupt in light of the fact that supposedly the Muslims of Godhra burnt the Sabarmati

express in which numerous guiltless individuals kicked the bucket, including Omi's folks. The film portrays Omi's fierceness against the muslims, his total conviction that it was the Muslims who murdered who executed his folks, and henceforth the defense for assaulting the Muslims in ahmedabad. The Film denounces Omi's savagery. Surely it asks Omi to be a superior individual. Yet, the simple reason – impact connection among Godhra and the Gujrat program and the oversimplified connection among activity and response that the film sustains is inadmissible to me. No correct reasoning individual – the producers, pundits crowd will say that brutality is something worth being thankful for, however canister the film, the characters are apparently lenient of flare-ups, unconstrained upheavals of youth, and slip-ups that assume the state of mass killings, assaults, plunder and obliteration of property. Vinayak Chakravorty comments that:

"Kai Po Che uses its runtime well, regaling with a simple story of dreams even as it touches the complexity of modern India's most shameful socio-political chapter. The film is among Bollywood's best so far this year."[5]

The film effectively coordinates compassion with the three companions – All feeling is ascribed to Ishaan, Govind and Omi. After the peak we overlook the mercilessness of this pre-arranged brutality; we even overlook that it was pre-arranged. The brutality on the Muslims isn't despicable any longer, yet Ishaan's demise is. The film has a reasonable message that it has been ten years of that occurrence, presently it's an ideal opportunity to excuse, overlook and proceed onward.

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Attitudes and Self- Efficacy of Students toward Mathematics

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Abstract— The study aimed to assess the attitudes and self-efficacy of junior high school students towards mathematics performance for the school year 2019-2020 using a descriptive-correlational survey research design. An adapted questionnaire was answered by 267 junior high school students. The data was statistically analyzed using mean, Pearson product-moment correlation, and Spearman Rho for the significance of p-value as statistical tools. The respondents' first-quarter grade was described as approaching proficiency, which means students performed not very well in their mathematics performance.

Attitudes of the respondents towards mathematics were evaluated in areas of self-confidence, value, enjoyment, and motivation. Junior high school students had a moderately high level of self-confidence in mathematics and enjoyed studying mathematics. They had a high level of attitude in valuing mathematics as they believed mathematics is essential in everyday life, and it helps them develop the mind and teaches them to think. They also had a high level of attitude in terms of their enjoyment in learning mathematics subjects because they believe studying mathematics helps them with problem-solving in other areas it is useful. They also think that having a strong background in mathematics could help them in their professional life. The students had a moderately high level of attitudes in terms of motivation in learning mathematics as they feel nervous and makes them feel uncomfortable during mathematics class. Students' self-efficacy in mathematics was moderately high because of the belief they will be able to use mathematics in future careers when needed. A significant relationship between students' profile and their level of attitudes in self-confidence, value, enjoyment, and motivation in learning mathematics was investigated. It was found out that respondents' sex, most liked and disliked subject has a significant relationship with their self-confidence. Their value of mathematics was significantly related to their parents' education, mothers' occupation, parents' monthly income, gadgets used in learning mathematics, and most liked the subject. Enjoyment in learning mathematics was significantly related to students' daily allowance, devices used in learning mathematics, and most enjoyed subjects. Their motivation was significantly associated with their most liked subject. Profile variables of the students were correlated to their level of self-efficacy and mathematics performance. Among the profile variables, the most wanted subject was with a significant relationship with their self-efficacy. Simultaneously, mathematics performance was significantly related to their sex, parents' education, mothers' occupation, and gadgets used in learning mathematics. Attitudes of junior high school students towards mathematics were significantly correlated to their self-efficacy in mathematics.

This study recommends that students may make some effort to improve their performance in mathematics. Their attitudes towards mathematics should be improved to enhance their self-confidence, motivation, and self-efficacy in mathematics.

Keywords— Attitudes, self-efficacy, motivation, self-confidence, enjoyment, value, performance.

I. INTRODUCTION

Mathematics is one subject that pervades life at any age and in any circumstance. Thus, its value goes beyond the classroom and the school. Mathematics, as a school subject, therefore, must be learned comprehensively and with much depth (Department of Education, 2013). Mathematics is a relevant subject in the modern education of the youth. It is a vital significance as it permeates the daily lives of people around the world. It serves as the basis of modern inventions, scientific discoveries, and research studies (Pilayan, 2013).

It is also a tool that can be used to solve the problems in daily life. Due to this, mathematics has been considered one of the most critical allied subjects in a secondary school curriculum. It is an essential subject in the high school curriculum that links algebra, geometry, and trigonometry (Pilayan, 2013).

Furthermore, the study of mathematics at the secondary level is necessary for the foundation stage of higher education. Every secondary school student should study mathematics as a compulsory subject.

However, negative attitudes toward mathematics are common (McNaught, 2010; Blackweir, 2016). Whether anecdotally identified as "Mathemaphobia" (Chukus 2012; Blackweir, 2016) or from a phenomenological perspective as disaffection (Blackweir, 2016), mathematics has been burdened with a severe image problem. Furthermore, because attitudes towards mathematics depend on the experiences of individual students, significant differences can be found between one class and another as well as between students in the same mathematics class (Noyes, 2012).

Moreover, the attitude of students towards mathematics is one of the factors for learning mathematics. The study conducted by Mogensen (2011) revealed that experiences result in changes in the brain and suggest that motivation should be affected and treated seriously when a school culture makes students keep low profiles to avoid being labeled. Self-confidence and good role models amongst classmates and teachers are decisive for students' attitudes towards the subject. Thus, the philosophy of students towards mathematics is one of the factors for learning mathematics. Furthermore, the study of Elci (2017) revealed that students' attitudes towards Mathematics have significance in attaining success.

Similarly, self-efficacy in Mathematics is also a decisive factor. Several studies revealed the strong relationship between self-efficacy and Mathematics performance (Pampaka et al., 2011; Fast et al., 2010; Liang, 2010; Tudy, 2014). Maximizing the impact of self-efficacy, Cheema (2013), as cited by Tudy (2014), concluded that basic and simple measurements of math self-efficacy are likened to the effectiveness, such as the mathematically elegant and complex counterparts. Self-efficacy in Mathematics is strongly related to the students' attitudes towards the subject. The former also showed a significant effect on the tertiary entrance ranks (Vukovic et al., 2013; Tudy, 2014).

According to Bandura (1997), self-efficacy is related to personal perception of a person's capacity to plan and execute actions to achieve specific goals. Self-efficacy is measured according to the level of the person's certainty for carrying out a particular task. It is task-specific, related to the perception about the difficulty level that a person has for a specific job (Zimmerman, 2000, Bondoc, 2015) and also context-specific referring to the context of the task (Bong & Skaalvik, 2003; Linnerbrick & Pintrich, 2003; Bondoc, 2015). As Bandura argues (1981), self-efficacy is the best means of measuring an action's level of success as it focuses on the specific action each time.

Since attitudes and self-efficacy in mathematics affect the performance in mathematics, low performance in Mathematics is also a problem in the Philippines. For instance, in the result of the Third International Mathematics and Science Study ranked the Philippines (TIMSS) as 39th out of 41 participating international countries (Mullis et al. Hinor, 2007) as cited by Villaver (2014). This showed that Filipino students could not go beyond simple recall. They could not fully comprehend the questions, thus leading to a wrong answer. Mathematics performance, as measured by the National Achievement Test (NAT) result is below the 50% required by DepEd. In 2009, even with only the science high schools participating in the Advanced Mathematics category, the Philippines ranked lowest (Department of Education, 2010).

Moreover, the Division of Aurora experiences problems in Mathematics performance, as seen in the NAT result released by the National Education Testing and Research Centre (2012). The division's Mean Percentage Score (MPS) is 52.0, ranked 58 out of 191 divisions in the country.

Besides, the researcher worked in Mariano D. Marquez Memorial National High School for three years as a

secondary school teacher and assessed the mathematics performance and potential of students and found out. Students experienced difficulty in Mathematics. Most of them do not perform the task given by the teacher. In quizzes, students got very low scores. When performing their seat works, some of the students have only a few are passed the examination, and most of them would take the remedial investigation to pass the subject.

Moreover, the researcher observed that attitude and self-efficacy are the factors of teaching mathematics to secondary students. Several studies revealed that positive attitudes are conducive to good achievement in mathematics. Furthermore, regarding school mathematics, self-efficacy is found to be one of the most critical variables for explaining the difference in mathematics performance of students that explains a quarter of the variance while predicting students' mathematics achievement (Recbar et al., 2018).

Dika and Langat, 2015 revealed a complexity of interrelated factors that have been found to influence learners' attitudes and self-efficacy achievements in mathematics. Several researchers have regarded attitudes and self-efficacy as a critical factor to be considered when attempting to understand and explain variability in student achievement.

It is, therefore, essential to understand the students' attitude and self-efficacy and its relationship to their mathematics performance. The researcher believed that knowing the students' attitude, self-efficacy, mathematics performance, and the relationships among these variables will help the teachers to have a strong basis in building their students' attitudes and self-efficacy alleviating their mathematics math performance.

Attitude towards Mathematics

Attitude, a hard to define the concept, is "a learned disposition or tendency on the part of an individual to respond positively or negatively to some object, situation, concept or another person" Recber, (2018). In mathematics, Recber (2018) indicated the inconsistent research findings regarding the relationship between attitude towards mathematics and mathematics achievement. While some researchers reported a statistically significant relationship (Michelli, 2013; Recber, 2018), others stated a statistically significant but not strong relationship between attitude towards mathematics and mathematics achievement investigated the causal ordering between mathematics attitude and mathematics achievement of secondary school

students. Students were randomly selected from seventh graders and were followed for six years until they reached 12th grade. Students completed achievement tests on necessary skills, algebra, geometry, and quantitative reasoning and a questionnaire regarding attitude towards mathematics. Data analysis revealed that for all grade levels, prior achievement significantly predicts future attitude. However, prior attitude does not significantly predict future achievement. Thus, researchers emphasized the predominance of achievement over attitude in secondary school years.

Similarly, in a recent study, Soleymani and Rekabdar (2016) investigated the relationship between undergraduate students' mathematics achievement and attitudes toward mathematics. They reported that previous performance has a positive effect on attitude towards mathematics. However, the effect of attitude on final grade was not statistically significant. Specific theories give an insight into how attitudes may be changed; "Learning Theory of Attitude Change: Classical conditioning, operant conditioning, and observational learning can be used to bring about attitude change. Classical conditioning can create positive emotional reactions to an object, person, or event by associating positive feelings with the target object. Operant conditioning can be used to strengthen desirable attitudes and weaken undesirable ones. People can also change their attitudes after observing the behavior of others. Elaboration Likelihood Theory of Attitude Change: This theory of persuasion suggests that people can alter their attitudes in two ways. First, they can be motivated to listen and think about the message, leading to an attitude shift. Or, they might be influenced by the characteristics of the speaker, leading to a temporary or surface shift in attitude. Messages that are thought-provoking and that appeal to logic are more likely to lead to permanent changes in attitudes. Dissonance Theory of Attitude Change: people can also change their attitudes when they have conflicting beliefs about a topic, subject, or issue. To reduce the tension created by these incompatible beliefs, people often shift their attitudes"(Kendura, 2013; Langat 2015).

Attitudes of Students and their Performance in Mathematics

Attitudes are defined approaches an organization of several beliefs focused on a specific object or situation tendency to respond in some preferential manner (Rokeach, 1972 as cited in Martino and Zan, 2001; Elci, 2017). Thurston (1929) also defined the attitude as a combination of

tendencies, human emotions, fears, beliefs about a particular problem, and prejudices Elci (2017). Neale (1969) defined the attitude towards mathematics as a person's tendency to like or to hate mathematics, to deal with or to avoid from mathematical activities, his or her belief of being successful or not in mathematics, or a belief that mathematics was useful or not (Elci, 2017).

Researchers (Attard, 2012; Mata, Monteiro, & Peixoto, 2012) have identified important factors contributing to students' attitudes towards learning mathematics. These include the students themselves, the school, the teachers' beliefs, and attitudes, and their teaching methods.

The teachers' teaching method significantly influences students' attitudes (Mensah et al., 2013). Teachers can do many things to facilitate classroom learning to alleviate students' engagement level and confidence in learning mathematics (Attard, 2012; Kele & Sharma, 2014). This can be achieved by implementing meaningful activities embedded in real-life contexts (Kacerja, 2012).

Most research on attitudes points to the fact that attitude plays a crucial role in learning and achievement in mathematics (Zan and Martino, 2007; Langat, 2015) hence determines the student's success in the subject. It determines their ability and willingness to learn the subject, work on various assigned tasks, and their persistence in the functions available. In general, the conceptions students hold about Mathematics determine how they approach mathematics tasks leading them into productive or nonproductive orientations. In many cases, students have been found to approach Mathematics as procedural and rule-oriented. This prevents them from experiencing the richness of Mathematics and the many approaches used to develop competence in the subject (Mensah et al., 2013).

Mathematics Self-Efficacy

Albert Bandura defined self-efficacy as "beliefs in one's capabilities to organize and execute the courses of action required to produce given attainments" (Bandura, 1997 as cited by Causapin, 2012). People who have firm self-efficacy beliefs in a domain "act, think, and feel differently" from low self-efficacy (Bandura, 1984). They are more persistent, more effective, and more self-regulated (Pajares & Urdan, 2009). Bandura hypothesized that this belief is domain-specific, which means it cannot be expected that a person is self-efficacious in all human endeavors (Bandura, 1997).

Mathematics self-efficacy is the belief in one's ability to learn and succeed in school mathematics. A student's conviction that adopting certain behaviors will result in achievement in the mathematics classroom; however, the student defines it. This belief was shown to predict mathematics performance better than any other mathematics-related belief constructs (Liu, 2009). Other factors, apart from self-efficacy can guide and motivate students. When students do not believe in their ability to succeed in each task, they need to have much higher self-control and motivation to achieve. Unfortunately, students who have low self-efficacy are less likely to regulate their achievement behaviors or be motivated to engage in learning (Klassen and Usher, 2010; Schunk and Pajares, 2009).

Self-efficacy is not merely a reflection of past achievements (Bandura, 1997). There are capable students with low and high self-efficacies, and there are less capable ones with varying levels of this belief (\Caupasin, 2012). Furthermore, high self-efficacy causes changes in behaviors that influence future performance regardless of previous achievement (Caupasin, 2012).

Theoretical Framework

The study is anchored on the cognitive theory of psychopathology of Beck (2011). He developed a comprehensive theoretical model called the cognitive model. This model describes how people's thoughts and perceptions influence their lives. It explains individuals' emotional, physiological, and behavioral responses as mediated by their perceptions of experience, which are influenced by their beliefs and distinct ways of interacting with the world and their experience. In this study, the cognitive model comprises the students' attitude towards mathematics; and self-efficacy in mathematics and its influence in mathematics performance. Students' attitude towards mathematics and mathematics self-efficacy describes how students' thoughts and perceptions influence their mathematics learning.

Nicolidau and Philippou (2008; Repuya, 2018) stressed that thoughts or the attitude of the students towards mathematics start in the early years of schooling. They emphasized that the teachers in high school have the opportunity and responsibility to promote and even enhance a positive attitude towards mathematics. They further explained that fostering a positive attitude towards mathematics to students can influence their mathematics performance.

This study is related to the studies mentioned earlier. However, it differs in some aspects. The studies of Nicolidau and Philippou (2008), Klomegah (2007), and Smith et al. (2006) all agreed that math performance is affected by the behavior of the learner towards mathematics. Hoffman and Schraw (2006), Fast et al. (2010), and Liu and Koiala (2009) are all in consensus as well that math self-efficacy is a strong predictor of mathematics performance. Phillips (2015) and Cadorna et al. (2016) both agreed that teachers could do a lot in helping the students overcome their fear of the subject. The methodology of this study is different from the previous studies in that it determined the influence of thoughts (ATM) and beliefs (MSE) on students' mathematics performance.

II.   CONCEPTUAL FRAMEWORK

In this study, the cognitive model comprises the students' attitude towards mathematics; and self-efficacy in mathematics and its influence in mathematics performance.

Students' attitudes and self-efficacy describes how student's thought and perceptions influence their mathematics learning. Student's thoughts reflected in their attitudes toward mathematics will lead to a specific outcome because of their actions. Having a positive attitude means that whatever happens, there is something good that can be expected from it if efforts were exerted. Negative emotional dispositions towards mathematics might be associated with different patterns of attitude, depending on the students' perceived competence and vision of mathematics and the relationship amongst the three dimensions. The Attitude toward mathematics of the student along emotional disposition must not only be considered as unfavorable;

hence when at least one of the dimensions is negative, students' negative attitude towards mathematics can be profiled depending on the dimension that appears negative. It means that the students' negative attitude starts with any of the three dimensions. Mathematics self-efficacy affects the attitude and the behavior one holds towards mathematics and the motivation and the confidence to perform well.

Self-efficacy is the most influential predictor of human functioning. In this study, the student's belief in their performance affects their behavior on how they will function in performing mathematics tasks. Students with a high sense of self-efficacy exhibit strong motivation and approach difficulties as challenges to be mastered, whereas students with a low sense of self-efficacy exhibit weak commitment and approach difficulties as threats and anxiety.

Using this framework and the above discussion, the researcher believes that the profile of respondents and the attitudes and the levels of their self-efficacy in mathematics is related to their mathematics performance.

The research paradigm shows the interrelationship of students' profiles, attitudes, self-efficacy, and their effect on their performance in mathematics. Moreover, the researcher believes that respondents' attitudes were also related to the levels of their self-efficacy in mathematics. Finally, the respondents' attitudes (self-confidence, value, enjoyment, and motivation) influenced students' mathematics performance. Meaning, when students have high confidence, gives a high value of math, enjoy the subject, and have high motivation, their self-efficacy will also be high. Having high self-efficacy could result in positive academic performance in mathematics.

INDEPENDENT VARIABLES

1. **STUDENT'S Socio-Demographic PROFILE**
   1.1. Sex
   1.2. Birth order
   1.3. Parent's educational attainment
   1.4. Parent's occupation
   1.5. Monthly income
   1.6. Daily allowance
   1.7. Mathematics reading materials available at home
   1.8. Gadgets use in learning mathematics
   1.9. Time spent in studying mathematics
   1.10.   Most liked subject and disliked subject

2. **STUDENT'S ATTITUDE TOWARDS Mathematics** (Self-Confidence, Value, Enjoyment, and Motivation)

3. **STUDENT'S SELF-EFFICACY TOWARDS Mathematics**

DEPENDENT VARIABLE

STUDENT'S FIRST QUARTER GRADE IN MATH

Proposed Action Plan for the Improvement of Mathematics Performance

Fig.1: Research Paradigm

III.   PURPOSE OF THE RESEARCH

This study aimed to assess the attitudes and self-efficacy of students toward Mathematics performance.

1. How may the socio-demographic profile of the respondents be described in terms of:
   1.1. Sex ;
   1.2. Birth order;
   1.3. Parent's educational attainment;
   1.4. Parent's occupation ;
   1.5. Monthly income;
   1.6. Daily allowance;
   1.7. Mathematics reading materials available at home;
   1.8. Gadgets use in learning mathematics;
   1.9. Time spent in studying mathematics, and

   1.10. Most liked the subject and disliked subject?

2. What is the level of performance of the respondents in math based on their first quarter grade?

3. What is the attitude of the respondents towards mathematics in terms of:

   3.1 self-confidence;

   3.2 value;

   3.3 enjoyment, and

   3.4 motivations?

4. What is the level of self-efficacy of the respondents towards math?

5. Is there a significant relationship between the profile of the respondents and their:

5.1   Attitudes;

5.2   self-efficacy, and

5.3   Mathematics performance?

6. Is there a significant relationship between the respondents' attitudes and level of self-efficacy in Mathematics?

7. Is there a significant relationship between the attitudes of the respondents towards Mathematics and Mathematics performance?

8. Is there a significant relationship between respondents' level of self-efficacy towards math and Mathematics performance?

IV.   METHODOLOGY

This part discusses the research design, research locale, participants of the study, sampling design and research instruments, data gathering procedure, and statistical treatment of data.

Research Design

This study employed a descriptive - correlational research design to examine the student's profile, attitude, level of self-efficacy, and performance in mathematics of Grade 9 students in Dinalungan and Casiguran district for the school year 2019-2020.

Descriptive such as frequency, weighted mean, and percentages were used to present student's profile, which includes sex, birth order, parent's educational attainment, parent's occupation, monthly income, daily allowance, mathematics reading materials available at home, gadgets use in learning mathematics, time spent in studying mathematics, most liked the subject and disliked subjects. Specifically, it is a survey type. It is a type of research that is most appropriate in this study since an assessment survey is needed. The descriptive – correlation method of studies is best suited. As mentioned, the data were generated using a researcher-made and adapted questionnaire.

Research Locale

The study was conducted at secondary school in Dinalungan and Casiguran, Aurora. Mariano D. Marquez Memorial National High School and Juan C. Angara Memorial High School are located at Dinalungan, Aurora. Casiguran National High School, Lual National High School, Dibacong National High School, and Tinib-Calacuasan

Integrated School were located at Casiguran, Aurora. The researcher selected the research site because he was teaching at one of the said schools and had observed that mathematics attitudes and self-efficacy were factors of the problems of the students, and these somehow affected their academic performance. The researcher wanted to gather relevant information about the levels of students' attitudes and self-efficacy in mathematics for them, who were teaching mathematics subjects, making possible solutions in alleviating attitudes, and developing students' self-efficacy in mathematics. The researcher also considered accessibility.

Instrumentation

The Attitudes Toward Mathematics Inventory (ATMI) was initially developed by Tapia and Marsh (2004) in English. The inventory comprised of 49 items and constructed to cover six domains related to attitudes towards mathematics. These are confidence, anxiety, value, enjoyment, motivation, and parent/teacher expectations. The items were constructed using Likert-scale format, and the students respond to the statement on a five-point scale ranging from strongly agree (5), agree (4), neutral (3), disagree (2), and strongly disagree (1). Out of 49 questions, 12 items have negative wordings. According to the developers, these domains were considered due to the previous studies reported as essential factors.

The final version of the ATMI comprises 40 items with four subscales, namely, self-confidence (15 items), value (10 items), Enjoyment (10 items), and Motivation (5 items). The items in the questionnaire are appropriate for the present study since it focused on the attitudes of students towards math.

The questionnaire-checklist that aims to draw out proper responses to the objectives of this study will be constructed. This questionnaire – checklist made and adapted by the researcher and will be presented for analysis and checking by the research adviser to ensure the validity of responses it would elicit.

ATMI is a reliable instrument that demonstrates content and constructs validity. The instrument has a coefficient alpha of 0.97 with a standard error of measurement of 5.67. Item-to–total correlations indicate the right internal consistency. Principal component analysis with a varimax rotation resulted in a four-factor structure as the best fit for these items. (Tapia, Martha; Marsh, George E.,2000)

There is evidence of content validity. The factor structure of the ATMI revised fits the domain of attitudes' towards mathematics. Anxiety and confidence, enjoyment, and motivation. (Tapia, Martha; Marsh, George E.,2000), However, since the questionnaire was already used in the previous study, the instrument is reliable and valid.

For the level of self-efficacy, the researcher based and adapted the questionnaire on the Mathematics Self-Efficacy and Anxiety Questionnaire (MSEAQ) by DIANA K. MAY (2006) in determining the students' levels of anxiety and self-efficacy in mathematics. Since the tool is for anxiety and self-efficacy, the researcher adopted only the self-efficacy tool because it is the only need.

The computed Cronbach's Alpha determined the internal consistency of the students' responses. For the students' responses on the level of their anxiety, the computed Cronbach's Alpha is 0.92 or 92%, which means there is high internal consistency on the students' responses. For the students' responses on the level of their self-efficacy, the computed Cronbach's Alpha is 0.94 or 94%, which means there is high internal consistency on the students' responses. As cited and used by Bondoc (2015).

The performance of the respondents will be measured using their grades for the first quarter examination.

Data Gathering Procedure

In gathering the data for this study, the researcher observed the following steps: First, the researcher was personally sent a letter seeking the approval on the conduct of the study to the office of the Schools Division Superintendent. The same procedure was made to the District Supervisor. A similar procedure was made to the school head of the school understudy.

The second was the administration and retrieval of the questionnaire. The researcher was asked permission from the school heads to distribute the questionnaire, administer, and conduct an interview with the respondents. Finally, collation and tabulation of data were made. The researcher was collated, tally, and tabulate all the information acquired from the respondents utilizing a five-point Likert scale, analyze and interpret the statistical results with the help of a statistician.

V. RESULTS, ANALYSIS AND DISCUSSION

It presents the findings, analysis, and interpretation of the data gathered through textual and tabular forms to answer the stated problems.

1. Profile of the Respondents

The profile of the respondents included sex, birth order, parents' educational attainment, parents' occupation, parents' monthly income, daily allowance, mathematics reading materials available at home, gadgets use in learning mathematics, and time spent studying mathematics and most liked and most disliked subject.

1.1 Sex. Figure 2 presents the sex distribution of the respondents. Two hundred sixty-seven junior high school students represented the study as respondents. Females outnumbered their male counterparts with 167 or 61.55%, while males were 100 or 37.45%.

This means that the gender split in Philippine education is still too unbalanced. Citing the data released by Functional Literacy, Education and Mass Media Survey (FLEMMS) conducted in 2008, the estimated 68 million Filipinos 10 years old and over in 2008, 95.6% are literate. The introductory literacy rate among females is 96.1%, while 95.1% among males. Further, the Net Enrolment Ratio in the public secondary level during the same school year was lesser than the elementary level. There was a more significant disparity between girls and boys in high school at 1.17 Gender Parity Index, which is equivalent to 117 girls in every 100 boys (www.pcw.gov.ph, 2012).
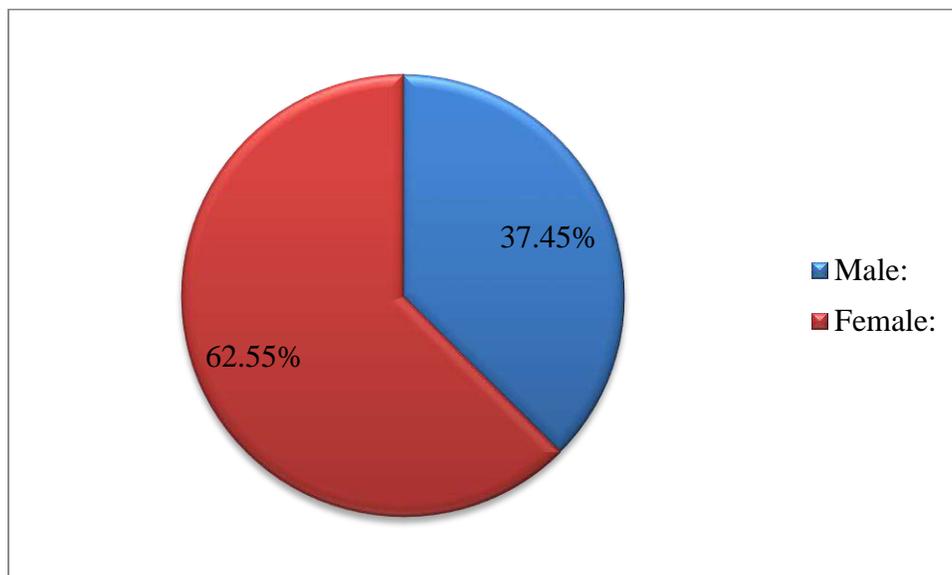
Fig.2: Sex of the Respondents

N = 267

The finding was further supported by Gacayan (2013) in his study in Northern Aurora that the majority of the students were female compared to males. Therefore, I can say that no doubt, there is a significant gender disparity in Philippine education.

1.2 Birth Order. Figure 3 shows the respondents' birth order. It revealed that 71 (26.59%) were third-born child followed by first-born with 59 (22.10%), second child (47 or 17.60%), fourth (43 or 16.10%), fifth (21 or 7.87%), ninth (10 or 3.75%), sixth (9 or 3.37%), tenth (6 or 2.25%), and eight-born child was represented by only 1 (0.37%) student. Noticeably, none of the respondents was a seventh-born child.
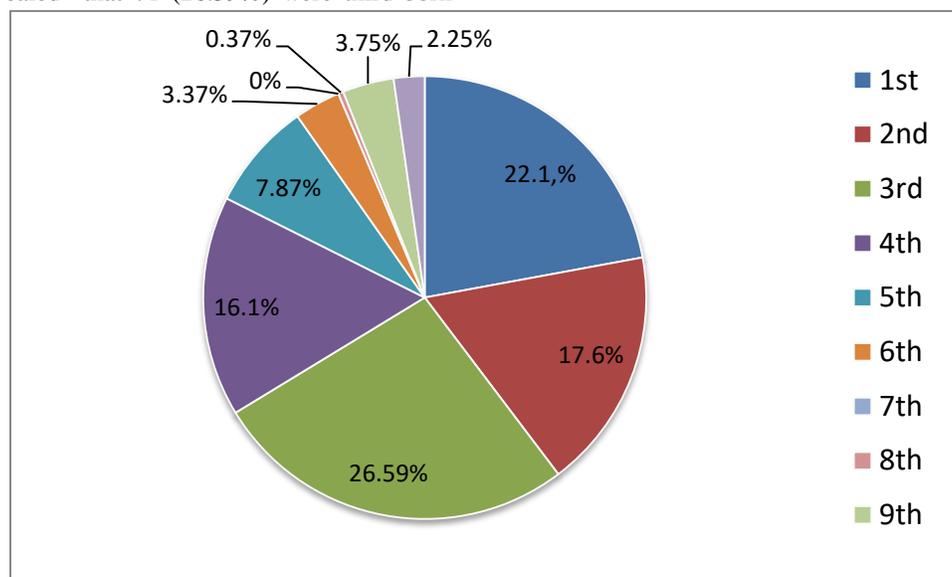
Fig.3: Birth Order of the Respondents

N = 267

The impact of a person's birth order is often underestimated as a significant factor in identity formation. The environment at home impacts on child development, and birth order can influence how a child is treated by parents and siblings (Rocker, 2012).

According to Lehmann et al. (2012), several theories outline the potential channels through which birth order effects might occur. First, parents may face different time and financial constraints over their lifetime, preventing them from equalizing their resources and investments across children. On the one hand, if there are time and resources constraints, first-born and last-born children may benefit from their more significant share of resources than middle-born children. However, if parents' earnings tend to increase over their life cycle, later-born children may face more advantages than their earlier-born siblings. Second, changing the composition or parental characteristics may contribute to differing home environments across children of different birth orders. For example, later-born children may be more intellectually stimulated by growing up with older children and better-educated parents (Lehmann, 2012). Yet, if the level of intellectual stimulation at home is closely tied to parental time constraints, later-born children may be disadvantaged by being part of a larger family. Third, biological or physiological differences may also induce varying outcomes. Later-born children have older mothers, and older mothers are more likely to give birth to children of lower weight five and experience a greater number of complications during pregnancy and at birth. On the other hand, mothers may become better child caretakers as they gain experience with each child, and later-born children may benefit from better child-rearing practices.

First-born children are typically independent, trailblazers, with the propensity to be anxious or dominant. They have also been shown to be higher achievers, more conscientious, and more patient. Second-born siblings are more open to new experiences and demonstrate more rebellious tendencies (Rocker, 2012).

1.3 Parent's Educational Attainment. Table 2 shows the highest educational attainment of the respondents' parents. From 267 respondents, the majority of the father, 67 (25.09%) were high school graduates, 53 (19.85%) were high school undergraduate, and 39 (14.61%) were unable to complete elementary. Twenty-seven (10.11%) were college graduates, 23 (8.61%) were elementary graduates, 22 (8.24%) were college level, and 16 (5.99%) undergo graduate studies.

The majority of mothers (79 or 29.59%) were high school graduates, followed by 57 (21.35%) high school level. There were 28 (10.49% of the mother who was elementary level, and another 28 (10.49%) were college graduates, 20 (7.49%) were elementary graduates, 19 (7.12%) were college level as well as 19 (7.12%) with graduate studies degree. The remaining 17 (6.37%) were with a vocational certificate.

Table 2. Parent's Educational Attainment

Educational Attainment	Father		Mother	
	Frequency	**%**	**Frequency**	**%**
Elementary level	39	14.61	28	10.49
Elementary graduate,	23	8.61	20	7.49
High school level	53	19.85	57	21.35
High school graduate	67	25.09	79	29.59
Vocational certificate	20	7.49	17	6.37
College level	22	8.24	19	7.12
College graduate	27	10.11	28	10.49
Graduate studies	16	5.99	19	7.12
	Total	**100**	**Total**	**100**

1.3 Parent's Occupation. Table 3 presents the occupation of the respondent's parents. Out of 267 respondents, 138 (51.69%) reflected farming as their father's occupation, 66 (24.72%) were self-employed, 50 (18.73%)

were private employees and 13 (4.87%) government employee.

As of the mother's occupation, 164 (61.42%) were housewives, 52 (19.48%) were private employees, while 32

(11.99%) were government employees. Fifteen of them, however, were recorded as self-employed while 4 (1.50%) were farmers.

Table 3. Parent's Occupation

Occupation	Mother		Father	
	Frequency	%	Frequency	%
Housewife	164	61.42		
Government employee	32	11.99	13	4.87
Private employee	52	19.48	50	18.73
Self-employed	15	5.62	66	24.72
Farmer	4	1.50	138	51.69
Total	**267**	**100**	**267**	**100**

The combined findings of parents' occupation showed that most of them were farmers and housewives. This revealed the findings that most of them were high school graduates. Thus, the only job that fits them was according to their educational attainment. On the other hand, Children felt secure with their family if their needs are being provided. The child will not think anymore about how their needs in school and in-home will be provided because their parents' occupation can already provide their needs Gacayan (2013). Moreover, Pangeni (2009) suggested that parents who are educated to a higher level have greater access to a combination of economic and social resources that can be used to help children succeed in schools.

Lopez et al. (2009) revealed that the parents' job significantly affects the performance of the students. Parents with a permanent job have children who performed best in school.

1.4 Parent's Monthly Income. Figure 4 shows the monthly family income of the respondents. Of the 267 respondents, there were 182 or 68.16% among respondent's parents with a monthly income of below PHP. Ten thousand followed by 36 or 13.48% of the respondents with monthly income ranging from PhP. 10 000 to PhP. 15, 000. There were 15 or 5.62% of the respondents reflected their parent's income amounting to PHP 16, 000 – 20, 000 while 14 or 5.24% were earning a monthly income of PhP 21 000 – 25, 000.

It can be noticed that 10 or 3.75% of the respondents have a monthly income of PhP 41 000 and above, 8 or 3.00% were earning PHP 26 000 – 30, 000, and 2 or 0.75% were earning PHP 31, 000 – 40, 000. They are those who hold key positions either in government or private agencies and owners of business establishments.
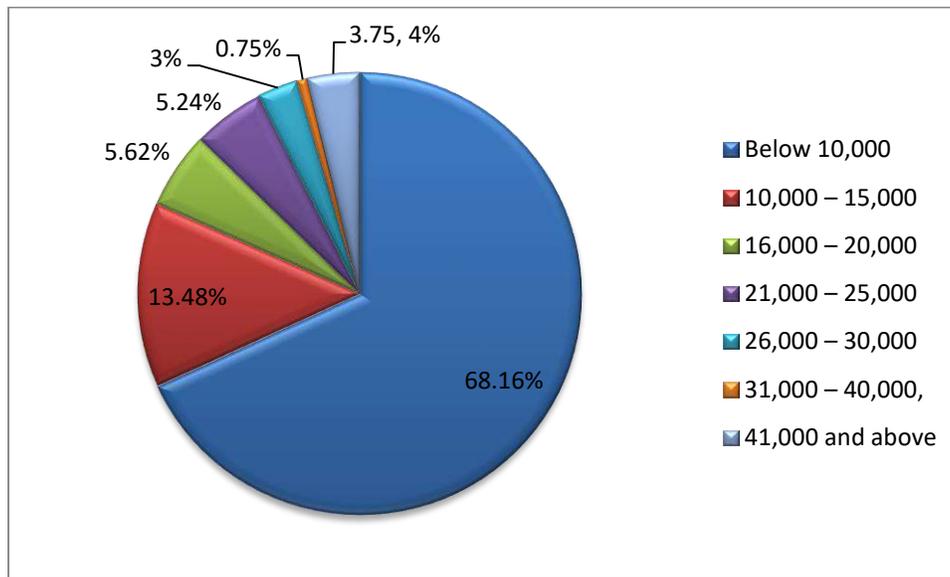
Fig.4: Monthly Family Income

N=267

1.6 Daily Allowance. Figure 5 shows the respondents' daily allowance. Of the 267 respondents, most (109 or 40.82%) of the respondents indicated their daily allowance amounting to 11 – 20 pesos followed by 49 or 18.35% with daily allowance amounting to 41 – 50 pesos while 39 or 14.61% with 21 – 30 pesos daily allowance. Thirty-eight (14.23%) have a daily allowance amounting to 61 pesos and above, while 14 or 5.24% have a daily allowance of below 10 pesos, and 4 or 1.50% have their daily allowance of 51 – 60 pesos. It can be noticed that most of the respondents had a low daily allowance. Adzido (2016) stated that being in low socioeconomic status in terms of reasonable money allowance is not an excuse for poor performance. On the other hand, Dorkpah (2016) found out that families with higher socioeconomic status may improve students' performance and achieve better academic performance.
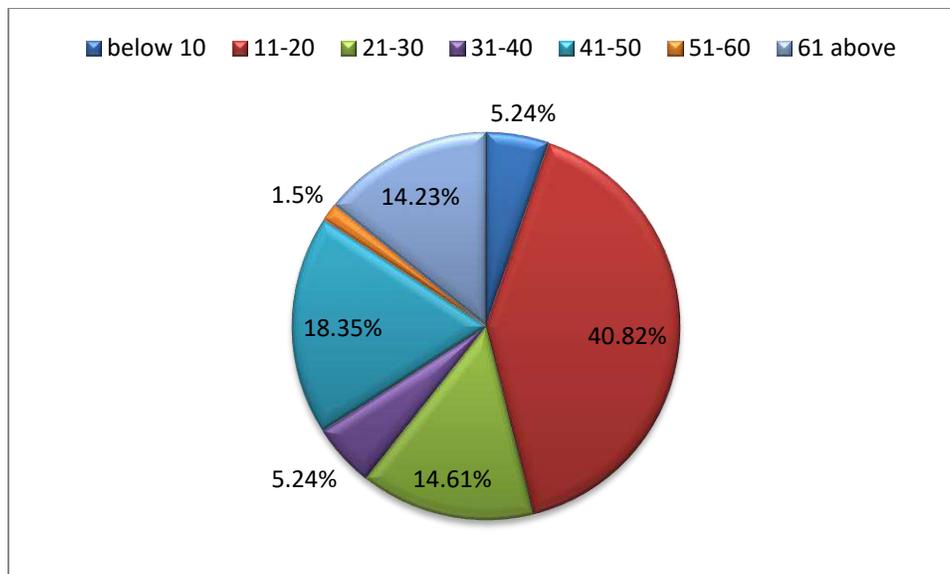
Fig.5: Daily Allowance of the Respondents

N=267

1.7 Mathematics Reading Materials Available at Home. Figure 6 shows the respondents' available math reading materials at home. Out of 267 respondents, the majority (162 or 60.67%) have math books at home, which is common math reading materials followed by math textbook with 84 or 31.46% of the respondents, while 17 or 6.37% of them have math dictionary which they can use to learn math. However, 4 or 1.50% of the respondents do not have any reading materials for learning math at home. It can be noticed that most of the respondents have a math book at home. This implies that most of the respondents have more instructional reading materials at home as it serves as an integral part of learning.
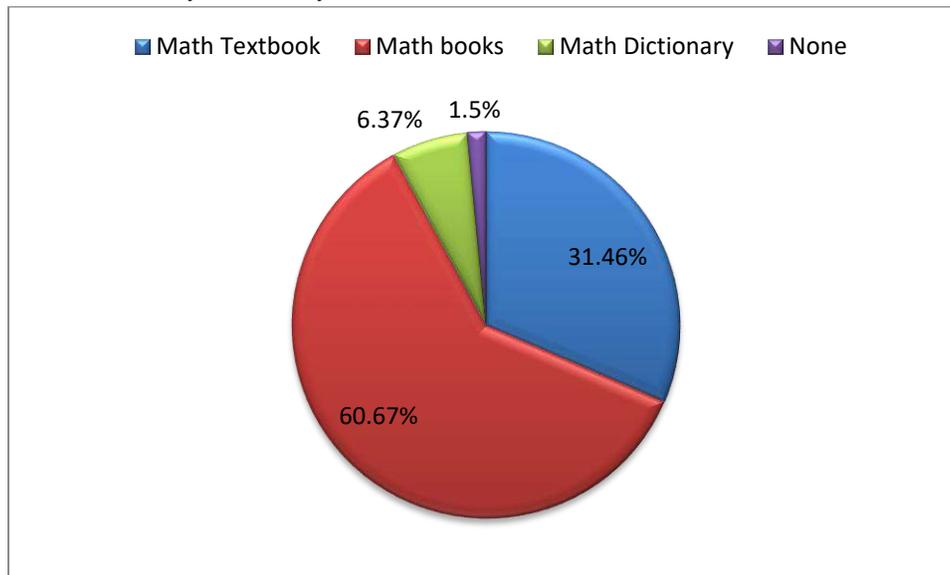
Fig.6: Mathematics Reading Materials Available at Home

N=267

Moreover, based on the Children's Literacy Foundation (CLIF), home learners must be allowed to read their math learning materials. Once the environment is created for a learner who chooses what he wants to read with proper guidance, he is more motivated and more tendencies for math literacy development. Likewise, teachers believed that allowing the learners to read math books and practice what he reads guided with scaffolding increases enjoyment, confidence, and motivation (McDougall 2016).

1.8 Gadgets used in Learning Math. Table 4 shows the respondents' gadgets use in learning mathematics. Of the 267 respondents, the majority or (156) of the respondents used their cellphones in learning math, while 144 used a calculator, 11 used laptops, and 8 used desktop computers.

Table 4. Gadgets

Gadgets use in learning mathematics	Frequency	Rank
Cell phone	156	1
Calculator	144	2
computer desktop	8	4
Laptop	11	3

*multiple responses

Results revealed that most students utilized their cellphones in text messaging, chat, games, movie watching, and video chats but also, they used it as a tool in learning math. Cellphones or Cellular phones nowadays have different applications that can be used in learning different subject areas. With the aid of the internet, cellphone users can browse different topics of their interest, helping them learn. This implies that the respondents were using either cell phone or calculator in learning math subjects.

1.9 Time they were Spent in Studying Math. Figure 7 shows the respondents' number of hours spent studying math. Out of 291 respondents, time allocation is essential in all aspects of learning. The majority of the respondents spend at least 1-hour learning math (191 or 71.54%), while 51 or 19.10% spent 30 minutes and below, and 15 or 5.62% spent 2 hours learning math. Few of them

spent more than two hours of learning math. As shown in the table, 4 or 1.50% spent 3 hours and 4 hours respectively. Interestingly, two (0.75%) of the respondents spent 5 hours and above in learning math.

The result implies that most of the respondents were allocating at least 1 hour of their learning math subject. It also means that the respondents have a few time in studying Mathematics at home.

This implies that most of the respondents had lesser time for studying math at home. Gbore (2009) found out that study time attitudes affect a strong relationship with the academic performance of students, while Adeyemo (2009) concluded that the students' academic achievement was the outcome of a combination of the study of time behavior and other factors in any course of study.
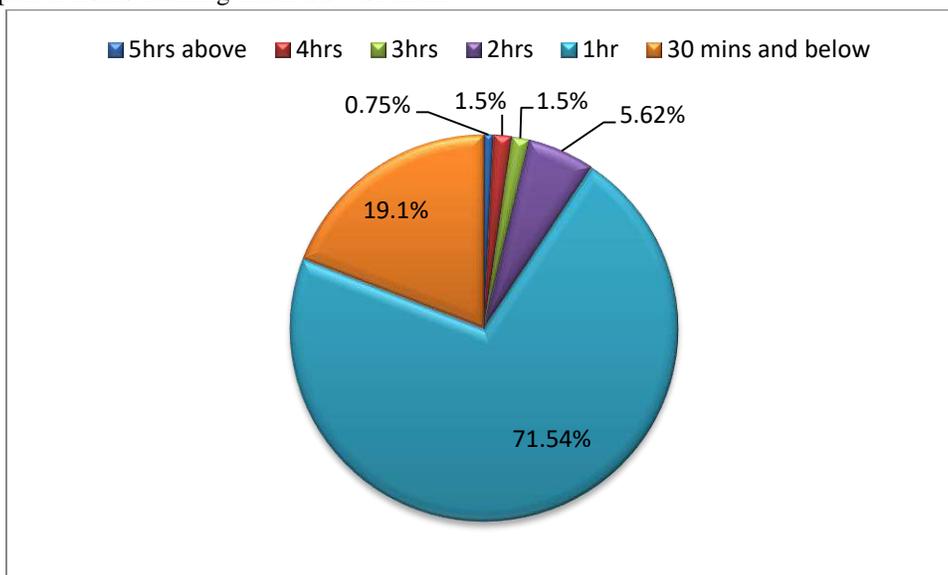
Fig.7: Time Spent in Studying Math.

N=267

1.10 Most Liked and Disliked Subject. Table 5 shows the respondents' most liked and disliked subject. Out of eight subjects in junior high school, math was the most liked subject by 71 or 26.59% of the respondents. Filipino follows with 36 or 13.48%, both English and Science with 35 or 13.11%, MAPEH (34 or 12.73%), Araling Panlipunan (33 or 12.36%), TLE (15 or 5.62%), and ESP (8 or 3.00%). Interestingly, few of the respondents liked ESP or Edukasyon sa Pagpapakatao (Values Education). This implies that some

of the respondents were not interested in this subject even though it focusses on the development of good manners to become a good citizen of society.

In terms of most disliked subject, from 267 respondents, 25.47% of the respondents indicated that they disliked math, 17.23% disliked science, 15.73% disliked English, 12.36% disliked Araling Panlipunan, and 9.36% disliked TLE subject.

Table 5. Most Liked Subject and Most Disliked Subject

Subjects	Most Liked Subject		Most Disliked Subject	
	Frequency	**%**	**Frequency**	**%**
English	35	13.11	42	15.73
Science	35	13.11	46	17.23
Math	71	26.59	68	25.47
Filipino	36	13.48	8	3.00
Araling Panlipunan	33	12.36	33	12.36
TLE	15	5.62	25	9.36
MAPEH	34	12.73	17	6.37
ESP	8	3.00	8	3.00
None			20	7.49
Total	**267**	**100**	**267**	**100**

The findings showed that the majority of the respondents liked the math subject. However, a large number of them also indicated that they disliked math subjects. This implies that some of the respondents favored math, and some showed no interest in the subject. This further implies that the respondents varied in terms of the favorite subject and less preferred subject. They are taking all the subjects as a requirement for the completion of their curricula.

2. Respondents' First Quarter Grade in Math.

The table shows the respondents' first-quarter grade in Mathematics subject. The mean grade of the respondents in Mathematics performance was 82.83, which was verbally interpreted as approaching proficiency. Seventy-eight of the respondents, which makes up the majority with 29.21%, got an average grade of 85 – 89 proficient in math. It was followed by 62 respondents (23.22%) with an average grade of 80 – 84, which was verbally interpreted as approaching proficiency, 57 respondents (21.35%) with 75 – 79 average grades, and 34 respondents (12.73%) who got an average grade of 90 – 94. However, 32 (11.99%) of the respondents got a failing grade of 74 and below. A few (4 or 1.50%) of them got the highest grade of 95 – 100.

Table 6. Frequency distribution of respondents' first-quarter grade in Math

First Quarter Grade	Frequency	%	Verbal Description
95-100	4 32	1.50	Excellent
90-94	34 57	12.73	Approaching Excellence
85-89	78 62	29.21	Proficient
80-84	62 78	23.22	Approaching Proficiency
75-79	57 34	21.35	Developing
74-below	32 4	11.99	Beginning
Total	**267**	**100**	
Mean First Quarter Grade	**82.83**		**Approaching Proficiency**

The result implies that the respondents perform differently in their math subjects, as reflected in their first-quarter grades. The majority of the performance of the respondents in mathematics were proficient as verbal interpreted. This implies that most of the respondents attained a proficiency level, according to DepEd Order No, 30, s. In 2012, these learners could independently show the competencies and do the tasks related to them as they reached the proficiency level. Students are now ready to apply their skills through gained fundamental skills.

On the other hand, several researchers, including the one conducted by Garoma (2016), stated that most students had low mathematical achievement. Kosha and Gupta (2010) pointed out that the performance of the students may be attributed to several interactions of critical factors associated with students, the schools, and the curriculum. These factors may also be the reason for the different performance of students in public secondary school.

3. Respondents' Attitudes towards Mathematics

Tables 7, 8, 9, and 10 present the respondents' attitudes in Mathematics in terms of self-confidence, value, and enjoyment and motivation component.

3.1 Respondents' Self-confidence towards Mathematics

It shows that the overall weighted mean was 3.04, which was verbally interpreted as "neutral". This meant that respondents had moderately high of attitudes on when asked about their self-confidence in Math subject. The findings showed that most of the respondents had moderately high self-confidence, which showed a positive attitude. They tend to believe that their valued effort in increasing their mathematical ability and considering if mathematics as useful in their daily lives will help them in their future care

Table 7. Respondents' Attitudes towards Self-Confidence in Math

	Self-Confidence	WM	VD	Indication
1	Mathematics does not scare me at all.	3.15	Neutral	Moderately High
2	I have a lot of self-confidence when it comes to mathematics	3.18	Neutral	Moderately High
3	I can do mathematics experiments without too much difficulty.	2.96	Neutral	Moderately High
4	I expect to do well in any mathematics class I take.	3.01	Neutral	Moderately High
5	I am always confused about my mathematics class.	2.91	Neutral	Moderately High
6	I feel a sense of insecurity when attempting mathematics.	2.83	Neutral	Moderately High
7	I learn mathematics quickly.	3.00	Neutral	Moderately High
8	I am confident that I could learn advanced mathematics.	3.17	Neutral	Moderately High
9	I have usually enjoyed studying mathematics at school.	3.42	Agree	High
10	Mathematics is dull and boring.	2.39	Disagree	Moderately High
11	I like to do new experiments in mathematics.	3.32	Neutral	Moderately High
12	I would prefer to experiment with mathematics than to write an essay.	2.97	Neutral	Moderately High
13	I would like to avoid using mathematics in college.	2.84	Neutral	Moderately High
14	I like mathematics.	3.25	Neutral	Moderately High
15	I believe I am good at mathematics experiments.	3.16	Neutral	Moderately High
	Overall Weighted Mean	**3.04**	**Neutral**	**Moderately High**

Legend: Range   Verbal Description   Indication

    5.00 - 4.21   Strongly Agree (SA) Very high

    4.20 - 3.41   Agree (A)   High

3.40 - 2.61	Neutral (N)	Moderately high
2.60 - 1.81	Disagree (D)	Low
1.80 - 1.00	Strongly Disagree (SD)	Very low

Results also revealed that there were respondents who showed disagreement that math is dull and boring. This implies that most of the respondents have high self-confidence and attitude towards mathematics since they believe that mathematics would help them in their future careers. This indicates that a healthy attitude towards mathematics can nurture self-confidence among students. The enjoyment of the respondents while studying mathematics and the likeness of doing mathematics experiments were showed how students were willing to learn mathematics lessons. According to the study of Van der Bergh (2013), students with high self-confidence believe in their abilities that they can be successful in learning mathematics, thus overcoming the fear of failing. These are ready to take mathematical challenges, which in turn increase their academic achievement; otherwise, students with low self-confidence do not believe in themselves, thus tend to avoid taking mathematics challenges (Adelson & McCoach, 2011). Moreover, Martino (2014) mentioned that if the self-confidence toward mathematics is low, it will defeat the purpose of learning in mathematics. Thus, self-confidence toward mathematics was an essential part of success in mathematics achievement.

3.2 Respondents' Value for Mathematics.

It was shown that the respondents have high value towards math, as shown in the overall weighted mean of 3.54. This means that the respondents have a high value in learning math. This further implies that the respondents value the usefulness of mathematics in everyday life and to the world in general. However, some respondents show moderately high value towards math when they indicated that, "I get a great deal of satisfaction out of mathematics experiments" with a weighted mean of 3,24; "Mathematics is one of my most dreaded subjects" with a weighted mean of 2.98; and "My mind goes blank, and I am unable to think clearly when studying mathematics" with a weighted mean of 2.89.

Table 8. Respondents' Attitude towards Value of Mathematics

	Value	WM	Verbal Description	Indication
1	Mathematics is a very worthwhile and necessary subject.	3.45	Agree	High
2	I want to develop my mathematics skills.	3.97	Agree	High
3	I get a great deal of satisfaction out of mathematics experiments.	3.24	Neutral	Moderately high
4	Mathematics helps develop the mind and teaches a person to think.	3.84	Agree	High
5	Mathematics is vital in everyday life.	3.95	Agree	High
6	Mathematics is one of the most important subjects for people to study.	3.82	Agree	High
7	High school mathematics courses would be beneficial no matter what I decide to study.	3.78	Agree	High
8	I can think of many ways that I use mathematics outside of school.	3.46	Agree	High
9	Mathematics is one of my most dreaded subjects.	2.98	Neutral	Moderately High
10	My mind goes blank, and I am unable to think clearly when studying mathematics.	2.89	Neutral	Moderately High
	OWM	**3.54**	**Agree**	**High**

Legend: Range	Verbal Description	Indication
5.00 - 4.21	Strongly Agree (SA)	Very high

4.20 - 3.41	Agree (A)	High
3.40 - 2.61	Neutral (N)	Moderately high
2.60 - 1.81	Disagree (D)	Low
1.80 - 1.00	Strongly Disagree (SD)	Very low

The findings showed that most of the respondents had a high value of the usefulness of mathematics, especially their eagerness or willingness to develop their mathematical skills as it is essential in their daily life.

According to Getahun et al. (2016), the high value of math may emanate from the students' awareness of the emphasis given to science disciplines in the education system, and the essential role math plays in the disciplines. Likewise, respondents of the present study showed a high value of math. Furthermore, the study of Sangkap (2010) showed positive beliefs that Filipino students valued effort in increasing one's mathematical ability and considered mathematics as useful in their daily lives.

3.3 Respondents' Enjoyment of Mathematics.

As presented in Table 9, the overall weighted mean is 3.42, interpreted as high. This means that the respondents have high enjoyment in learning math subjects. The finding showed that respondents were enjoyed their mathematics subject because they believed that studying mathematics trained them on how to solve the problem in some other areas. After all, it developed critical thinking skills and problem-solving skills, which were the main objectives of the mathematics curriculum of the Department of Education. It also shows that, knowing mathematics how hard, the respondents believed that advanced studying is useful to cope with the lessons in mathematics. According to the study of Villaver (2014), Filipino students could not go beyond simple recall. They could not fully comprehend the questions, thus leading to a wrong answer. Mathematics performance, as measured by the National Achievement Test (NAT) result is below the 50% required by DepEd. In 2009. It implies that the lessons in mathematics were not quickly learned by the students inside the classroom; instead, they need to follow up learning at home through homework or advanced studying in their mathematics lessons.

Table 9. Respondents' Enjoyment Of Mathematics

	Enjoyment	WM	Verbal Description	Indication
1	I am happier in a mathematics class than in any other class.	3.25	Neutral	Moderately high
2	Mathematics is a fascinating subject.	3.45	Agree	High
3	I am willing to take more than the required amount of mathematics.	3.26	Neutral	Moderately high
4	I plan to take as much mathematics as I can during my education.	3.34	Neutral	Moderately high
5	The challenge of mathematics appeals to me.	3.45	Agree	High
6	I think studying advanced mathematics is useful.	3.68	Agree	High
7	I believe studying mathematics helps me with problem-solving in other areas.	3.72	Agree	High
8	I am comfortable expressing my ideas on how to look for solutions to a problematic mathematics experiment.	3.31	Neutral	Moderately high
9	I am comfortable answering questions in mathematics class.	3.24	Neutral	Moderately high
10	A strong mathematics background could help me in my professional life.	3.49	Agree	High
	OWM	**3.42**	**Agree**	**High**

Legend: Range   Verbal Description   Indication

5.00 - 4.21	Strongly Agree (SA)	Very high
4.20 - 3.41	Agree (A)	High
3.40 - 2.61	Neutral (N)	Moderately high
2.60 - 1.81	Disagree (D)	Low
1.80 - 1.00	Strongly Disagree (SD)	Very low

3.4 Respondents' Motivation towards Mathematics.

Table 10 presents the motivation of the respondents in learning mathematics. It shows that most respondents have moderately high motivation based on the overall weighted mean of 2.90. This implies that the respondents have moderately high motivation in learning mathematics

The results showed that most of the respondents had moderately high motivation when they feel nervous and uncomfortable in studying mathematics. This implies that respondents have negative motivation in mathematics subjects. They feel nervous that leads to uncomfortable in studying mathematics. Since the majority of respondents of this study was female, it indicates that female respondents have less motivation in mathematics subject compared to male. This result was supported by the findings of Elci (2017) that statistically significant differences were found in favor of attitude male towards mathematics. Moreover, the findings of Veloo et al. (2015) reported that there is a gender difference in students' attitudes towards mathematics. Male students are more interested in mathematics than the female.

Table 10. Respondents' Motivation Towards Mathematics

No.	Motivation	WM	VD	Indication
1	Studying mathematics makes me feel nervous.	3.10	Neutral	Moderately High
2	Mathematics makes me feel uncomfortable.	2.90	Neutral	Moderately High
3	I am always under a terrible strain in a mathematics class.	2.81	Neutral	Moderately High
4	When I hear the word mathematics, I have a feeling of dislike.	2.83	Neutral	Moderately High
5	It makes me nervous to even think about having to do a mathematics experiment.	2.85	Neutral	Moderately High
	OWM	**2.90**	**Neutral**	Moderately High

Legend: Range   Verbal Description   Indication

5.00 - 4.21	Strongly Agree (SA)	Very high
4.20 - 3.41	Agree (A)	High
3.40 - 2.61	Neutral (N)	Moderately high
2.60 - 1.81	Disagree (D)	Low
1.80 - 1.00	Strongly Disagree (SD)	Very low

Based on the study of Gacayan (2013), the effectiveness of motivators affects so many student choices for school work. They remain engaged depending on the multi-factors of age, curriculum, vision, instructional strategies, tasks, learning context, and roles of the school, home, teacher, and students. Engaged students are observed to be intrinsically motivated. They are more influenced by success in school, which they attribute to well-planned lessons, structured classrooms, engaging class presentations and discussions, and motivated teachers.

4. Self-efficacy of the Respondents Towards Mathematics

Table 11 presents the respondents' level of self-efficacy in Mathematics. As shown in the table, the overall weighted mean was 3.25, verbally interpreted as moderately high. This means that the respondents have a moderately high level of self-efficacy in mathematics. This implies that most of the respondents had moderately high self-beliefs towards mathematics because they believe they can use it in their future careers. They further believe that having a positive self-confidence towards mathematics will help them in their future endeavors. It can also be noticed that respondents felt confident enough to ask questions in mathematics class. It indicates that students were interested and more willing to learn those lessons which didn't understand, meaning students were actively participated in the teachers' and students' learning process.

This supported the findings of Prakash (2011) as stated that our drives, motives and emotions govern our interests, but mostly our instincts. In another article entitled "Creating an Interest in Learning Science", Paris and Turner (as cited in Keiff, 2009) said that interest plays a vital role in motivating students to study. If the learner has an interest in the subject matter, it is more likely that the learner will engage in a good study habit that will help the student expand the knowledge at hand. Realizing the importance of mathematics in their lives would help the respondents be more motivated to learn mathematics concepts.

Table 11. Respondents' Self-Efficacy Towards Mathematics

	Self-efficacy	WM	VD	Indication
1	I feel confident enough to ask questions in my mathematics class	3.33	Neutral	Moderately High
2	I believe I can do well on a mathematics test.	3.27	Neutral	Moderately High
3	I believe I can complete all the assignments in a mathematics course.	3.13	Neutral	Moderately High
4	I believe I am the kind of person who is good at mathematics.	3.11	Neutral	Moderately High
5	I believe I will be able to use mathematics in my future career when needed.	3.54	Agree	High
6	I believe I can understand the content in a mathematics course.	3.30	Neutral	Moderately High
7	I believe I can get an "A" when I am in a mathematics course.	3.15	Neutral	Moderately High
8	I believe I can learn well in a mathematics course.	3.36	Neutral	Moderately High
9	I feel confident when taking a mathematics test.	3.28	Neutral	Moderately High
10	I believe I am the type of person who can do mathematics.	3.30	Neutral	Moderately High
11	I feel that I will be able to do well in future mathematics courses.	3.28	Neutral	Moderately High
12	I believe I can do the mathematics in a mathematics course.	3.19	Neutral	Moderately High
13	I believe I can think like a mathematician.	3.02	Neutral	Moderately High
14	I feel confident when using mathematics outside of school.	3.30	Neutral	Moderately High
	OWM	**3.25**	**Neutral**	Moderately High

Legend: Range	Verbal Description	Indication
5.00 - 4.21	Strongly Agree (SA)	Very high
4.20 - 3.41	Agree (A)	High
3.40 - 2.61	Neutral (N)	Moderately high
2.60 - 1.81	Disagree (D)	Low
1.80 - 1.00	Strongly Disagree (SD)	Very low

Furthermore, Kundu and Ghose (2016), in their study, shows that self-efficacy in mathematics is strongly influenced by the attitude towards the subject. It was further supported by Altura and Yacizi (2010) that students with a positive attitude to mathematics see mathematics as a friendly tool or a challenge. This boosts their confidence and thus increases their self-efficacy.

5. Relationship of Respondents' Profile and their Self-Confidence, Value, Enjoyment, and Motivation in Mathematics

Table 12 presents the relationship among profile variables of the respondents and their self-confidence, value, enjoyment, and motivation in mathematics.

It can be noted that respondents' sex was significantly related to self-confidence component (r = -.130, p < 0.05). Thus, the null hypothesis is rejected. The negative correlation indicates that male respondents have a high level of self-confidence than the female level of self-confidence. It implied that Result supported by the study of Elci (2017) that statistically significant differences were found in favor of attitude male towards mathematics. Moreover, the findings of Veloo et al. (2015) reported that there is a gender difference in students' attitudes towards mathematics. Male students are more interested in mathematics than the female.

Parents' education was significantly related to how respondents' value mathematics (r =.192, p<.01) and (r = .199, p<.01). Thus, the null hypothesis was rejected. This implies that parents' educational attainment was a great impact on attitude value towards mathematics. It implied that most parents of the respondents were work-oriented. It means that parents valued how education is important to their children because they don't want their children to experience the life of being a farmer. Although being a farmer is a great job, but it requires more physical difficulties.

On the other hand, based on their hardships of being a farmer, it serves as the motivation for their children to pursue their career and give more focus on their study. The result was supported by the findings of Alokan (2013) that educational attainment played an essential role in influencing the level of academic achievement of their children. However, it can also serve as their motivation to achieve their dreams. Moreover, the findings of Gacayan (2013) when he found out that parental educational attainment had significant effect on child's performance.

Significant relationship was also found between mothers' occupation and respondents' value of mathematics (r = .151, p < .01). Thus, the null hypothesis is rejected. This implies that respondents' mother's occupation was significantly related to the respondents' value in mathematics. It implies that mothers' occupation has a big impact on valuing mathematics because mothers were primarily observed what the family needs. Most of the respondents' mother occupation were housewives, It implies mothers easily monitor the needs of their children in terms of their learning, and they influenced their children to study and value those learning that they acquired in school. It was proven that if the mother focused on their children, then their children will perform well their academic performance. This finding concurs with Recber (2018) that a mother's occupation is significant in the achievement of students and is correlated with academic achievement while the father's occupation does not.

Table 12. Relationship of Respondents' Profile and Attitudes

Profile	**Attitudes**										
	Self Confidence		**Decision**	**Value**		**Decision**	**Enjoyment**		**Decision**	**Motivation**		**Decision**
	r-value	**p-value**		**r-value**	**p-value**		**r-value**	**p-value**		**r-value**	**p-value**	
Sex	-.130*	0.033	Reject Ho	-0.072	0.241	Accept Ho	-0.055	0.373	Accept Ho	-0.049	0.426	Accept Ho
Birth Order	0.005	0.929	Accept Ho	-0.018	0.767	Accept Ho	-0.069	0.262	Accept Ho	0.057	0.349	Accept Ho
Mother's Education	0.015	.808	Accept Ho	.192**	0.002	Reject Ho	0.074	0.226	Accept Ho	-0.059	0.335	Accept Ho

Father's Education	0.104	0.09	Accept Ho	.199**	0.001	Reject Ho	0.079	0.2	Accept Ho	-0.074	0.227	Accept Ho
Mother's Occupation	0.01	0.865	Accept Ho	.151*	0.014	Reject Ho	0.076	0.218	Accept Ho	-0.025	0.683	Accept Ho
Father's Occupation	0.004	0.943	Accept Ho	0.011	0.854	Accept Ho	-0.056	0.366	Accept Ho	-0.051	0.402	Accept Ho
Parent's Monthly Income	0.01	0.867	Accept Ho	.158**	0.01	Reject Ho	0.1	0.105	Accept Ho	0.012	0.852	Accept Ho
Daily Allowance	0.042	0.491	Accept Ho	0.119	0.051	Accept Ho	.142*	0.020	Reject Ho	-0.097	0.115	Accept Ho
Reading Materials	0.067	0.273	Accept Ho	0.073	0.233	Accept Ho	0.037	0.548	Accept Ho	-0.021	0.735	Accept Ho
Gadgets	-0.022	0.723	Accept Ho	-.226**	0	Reject Ho	-.176**	0.004	Reject Ho	0.039	0.531	Accept Ho
Time Spent	0.014	0.824	Accept Ho	0.051	0.409	Accept Ho	0.031	0.62	Accept Ho	0.018	0.773	Accept Ho
Liked	-.171**	0.005	Reject Ho	-.121*	0.048	Reject Ho	-.173**	0.005	Reject Ho	.190**	0.002	Reject Ho
Disliked	.-191**	0.002	Reject Ho	0.028	0.646	Accept Ho	0.111	0.071	Accept Ho	-0.083	0.178	Accept Ho

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

*Correlation is significant at the 0.05 level (2-tailed)

Respondents' parents' monthly income was significantly related to the value of mathematics (r= .158, p<.05). Thus, the null hypothesis is rejected. The positive correlation implies that the high the monthly income, the better in valuing mathematics. It implies that parents' monthly income was related to valuing mathematics. Family income affects the students in valuing mathematics because most of the respondents' parents were below the minimum income every month. In this case, parents were not fully supported the studies of their children in terms of financial support. Mayer (as cited in Machebe et al., 2017) observed that the children coming from wealthy families have higher chances of succeeding in their life than those children who are coming from low-income families, probably because parents of affluent families spend more on the education of their children because they consider this as their "investments" that would lead to a better future for their children.

It also is noted that respondents' daily allowance was significantly related to enjoyment in mathematics (r = .142, p < .05). Therefore, the null hypothesis is rejected. The positive correlations indicate that the higher the daily allowance, the better enjoyment in mathematics. Meaning, respondents enjoyed learning mathematics when they have enough allowance to support their mathematics requirements. In support of the result of the study of Yousefi (2010) that daily allowance is a large factor in the learning process and academic achievement of high school learners.

Looking at the profile of the respondents, the data revealed that there is a significant correlation between gadgets used in learning mathematics and the value of mathematics (r= -.226, p < .05). Therefore, the null hypothesis is rejected. The negative correlation meant that the less number of cell phone users, the higher the valuing mathematics. This can be analyzed that when respondents less engage in different gadgets, they more valuing mathematics. It indicates that the majority of respondents had a cell phone. It means that they were more engaged in cell phones rather than valuing mathematics. Instead of using it in the mathematics lesson, they were used in other functions such as mobile gaming. Study results supported by the study of Flangan (2011) the children exposed to using gadgets in learning mathematic were less valuing their mathematics lessons.

Respondents' gadgets used in learning mathematics was also found to be significantly related to respondents' enjoyment of the subject (r = -.176, p < .05). Thus, the null

hypothesis is rejected. The negative correlation indicates that the lower number of cell phones used, the higher the enjoyment in mathematics. This can be analyzed that when respondents less engage in different gadgets, they were more enjoyed in learning mathematics lessons. It indicates that the majority of the respondents had cell phones, it implies that students enjoyed learning mathematics if they lessen the usage of a cell phone because instead of using it in learning, they used it in mobile games, social media, and other entertainment which they found enjoyable rather than studying mathematics lesson.

Respondents' most liked and disliked subject was significantly related to the level of their self-confidence (r = -.171, p<.01) and (r=-.191, p<0.01) respectively. Thus, the null hypothesis is rejected. The negative correlation indicates that the least you like the subject, the high self-confidence in mathematics. On the other hand, the less you disliked the subject, the higher self- confidence in mathematics. Based on the respondents' level of self-confidence had moderately high interpretation, and they agreed to the statement, " I have usually enjoyed studying mathematics in school." It means that the more the respondents enjoy the mathematics classes, the more they will have self-confidence. Van der Bergh (2013) argues that students with high self-confidence believe in their abilities to succeed in learning mathematics, thus overcoming the fear of failing. These students are ready to take mathematical challenges, which in turn increases their academic achievement; otherwise, students with low self-confidence who do not believe in themselves tend to avoid taking mathematics challenges (Adelson & McCoach, 2011).

Respondents' most liked subject was significantly related to mathematics subject (r= -121, p < .05). Therefore, the null hypothesis is rejected. The negative correlation indicates that the least you liked the subject, the more you valued Mathematics subject. Most of the respondents agreed on the statement "Mathematics is important in everyday life" it means that if the respondents valued the importance of mathematics in everyday life, they don't need to like the subject because having a perception that it was important in everyday life it is enough for them to learn mathematics subject.

The most liked subject was significantly related to mathematics subjects (r = -.173, p < .01). Therefore, the null hypothesis is rejected. The negative correlation indicates that the least you liked the subject, the higher you enjoyed the subject. It means that students who are less liked mathematics subject will surely enjoy learning the subject.

Based on the statements in motivations, most of the respondents were moderately high motivation levels in the statement "studying mathematics makes me feel nervous." it implied that if the students removed their nervous and change into enjoyment, their academic performance will be improved.

According to PISA 2012 results published by OECD (2013), students may learn mathematics because they find it enjoyable and exciting. They further posit that interest and enjoyment affect both the degree and continuity of engagement in learning and the depth of understanding. This means that the more students enjoy doing mathematics, the more they are likely to engage in problem-solving thus enhancing their learning and performance.

Significant relationship was found between most liked subject and motivation (r= .190, p< .01). Therefore, the null hypothesis rejected. The positive correlation implied that the more you liked the subject the more you motivated in the subject. This means that it was considered as factor of students' motivation in learning mathematics. Most of the statements in motivations were negative statements and moderately high on the statement "Studying Mathematics makes me nervous." it implies that liking the mathematics subjects will motivate them to study and improve their mathematics performance. Moenikia and Zahed-Babelan (2010) pointed out that attitudes of students towards mathematics effects on how well they perform in the subject and how often they engage in the subject.

No significant relationship was found between self-confidence and profile variables: birth order, mother and fathers' education, mothers and fathers' occupation, parents' monthly income, daily allowance, reading materials, time spent studying mathematics, and gadgets used in learning mathematics. This means that these variables were not influenced with respondents' self-confidence in mathematics.

Likewise, sex, birth order, fathers' occupation, daily allowance, reading materials, time spent studying math, and the most disliked subject was not significantly related to respondents' value of mathematics. Meaning, the respondents' value of mathematics do not influence by the profile variables mentioned.

No significant correlation was also found between profile variables sex, birth order, mother and fathers' education, mothers and fathers' occupation, parents' monthly income, reading materials, time spent studying mathematics, and most disliked subject and respondents' enjoyment of

mathematics. This proves that these variables do not directly influence respondents' enjoyment of mathematics subject. As of the motivation, aside from the most liked subject, all profile variables sex, birth order, mother and fathers' education, mothers and fathers' occupation, parents' monthly income, daily allowance, reading materials, time spent studying mathematics, and most disliked subject, were not significantly correlated to respondents' motivation to study mathematics. This means that the respondents were motivated to study mathematics because they like the subject.

The findings revealed that sex has a negative correlation in respondents' self-confidence in math, most liked and disliked subject that there is a negative correlation in respondents' self-confidence in mathematics while parents' education, monthly income, gadgets used, and most liked subject were the predictors of the respondents' value of mathematics. Respondents' enjoyment of mathematics was influenced by the daily allowance, gadgets used, and most liked the subject. Interestingly, the most liked subject of the respondents was the only motivator for them to study mathematics.

5.2 Relationship among profile variables of High School Students and their level of self-efficacy and mathematics performance.

Presented in Table 13 was the relationship between the profile of the respondents and their self-efficacy and math performance.

Results revealed that respondents' most liked subject is significantly related to the level of self-efficacy towards mathematics ($r = -.225$, $p < 0.01$). The analysis found with evidence that the null hypothesis is rejected; Thus, there is a significant relationship between respondents' most liked subject and respondents' level of self-efficacy. The negative correlation indicates that the lesser you liked the subject, the higher self-belief in learning mathematics. Based on the level of self-efficacy of respondents were verbally interpreted as moderately high, and most of them agreed in the statement, " I believe I will be able to use mathematics in my future career when needed." It means that when the respondents

were liked more the subject, they tend to believe that self-efficacy will become low.

On the other hand, when the respondents dislike the subject, it means they had high self-efficacy in the subject because they believed they learned well in mathematics lessons, and it is useful in their future career. On these respondents' perceptions in mathematics, they don't need to like mathematics because they know it will help them in their future career and study harder to improve their performance in mathematics. The result was supported by the study findings of Langat (2015) considering students' opinions and beliefs regarding mathematics, how much value and like it and what they forecast for their future education reflect the most vital predictor variables affecting students' achievement. Students with high self-concepts example, those who thought that doing well in mathematics was not difficult and valued the importance of Mathematics were more likely than their peers with low self-concepts to attain a higher mathematics achievement. Moreover, Breen and O'Shea (2010) refer that several studies are showing that self-efficacy is related to engagement in learning, and there is a correlation between self-efficacy and performance on the task

The most disliked subjects were significantly related to respondents' self-efficacy towards mathematics ($r = .136$, $p<0.05$). The analysis found with evidence that the null hypothesis is rejected; Thus, there is a significant relationship between respondents' most disliked and self-efficacy in Mathematics. The positive correlation meant that the higher the dislike of the subject, the better level of self-belief in mathematics. It implies that respondents believed more in their capabilities to perform the mathematics task. The result of the study is in line with the findings of Prakash (2011), which stated that our interest governs our drives, motives, and emotions, but mostly our instinct. In another article entitled" Creating an Interest in Learning Science", Paris and Turner (2010) said that interest plays a vital role in motivating students to study. If the learner has an interest in the subject matter, it more likely that the learner will engage in a good study habit that will help the student expand the knowledge at hand. Realizing the importance of mathematics in their lives would help the respondents to be more motivated to learn its concept.

Table 13.Relationship among Respondents' Profile, Self-Efficacy, and Math Performance

Profile	Self-Efficacy	p-value	Decision	Math Performance	p-value	Decisiom
	r-value			*r-value*		
Sex	-0.076	0.218	Accept Ho	.153*	0.012	Reject Ho
Birth Order	0.008	0.897	Accept Ho	-0.071	0.249	Accept Ho
Mother's Education	0.063	0.308	Accept Ho	.337**	0.000	Reject Ho
Father's Education	0.088	0.153	Accept Ho	.306**	0.000	Reject Ho
Mother's Occupation	0.038	0.533	Accept Ho	.182**	0.003	Reject Ho
Father's Occupation	-0.017	0.788	Accept Ho	0.084	0.172	Accept Ho
Parent's Monthly Income	0.027	0.664	Accept Ho	.220**	000	Reject Ho
Daily Allowance	0.053	0.39	Accept Ho	.158**	0.01	Reject Ho
Mathematics Reading Materials	-0.023	0.711	Accept Ho	0.006	0.925	Accept Ho
Gadgets used in Learning Mathematics	-0.02	0.743	Accept Ho	-.160**	0.009	Reject Ho
Time Spent Learning Mathematics	0.05	0.413	Accept Ho	0.066	0.282	Accept Ho
Most Liked Subject	-.225**	0	Reject Ho	-0.118	0.054	Accept Ho
Most Disliked Subject	.136*	0.026	Reject Ho	0.02	0.749	Accept Ho

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

*Correlation is significant at the 0.05 level (2-tailed)

Looking at the respondents' profile and their mathematics performance, it shows that respondents' sex was significantly related to their mathematics performance (r= .153, p<0.05). This analysis found with evidence that the null hypothesis is rejected; thus, there is a significant relationship between respondents' sex and their performance in mathematics. This implies that sex greatly influenced the performance of the respondents in mathematics that leads to better achievement and progress. The positive relationship of sex to the respondents had a very satisfactory performance in mathematics than males. EFA (Education for all) Review report (2015) supported by United Nations International Children's Emergency Fund (UNICEF) that reasons why males do not perform well in school because boys are less ready for school, parents tend to view girls as more academically inclined than male. These factors can adversely affect school attendance at performance, as well. Boys from low-income family particularly from the rural areas, are pulled out of school; they are ones most likely to drop-out in order to make a financial contribution to aid the family by taking on jobs that do not require academic skills but rather practical skills, e.g., working as farm helpers or stevedores. (Education for all, 2015).

Respondents' parents' educational attainment was significantly related to their mathematics performance (r = .337 and .306, p < 0.01). The analysis found with evidence that the null hypothesis is rejected; thus, there is a significant relationship between parents' educational attainment at their mathematics performance. The positive correlation implied that the parents who have higher educational attainment, the better the child performs in mathematics classes. This implies that parents' educational attainment has an impact on performance in mathematics. Parents can guide their children at home to whatever school tasks are assigned to their children. Given enough knowledge of the parents on the

tasks of their children will help them guide their children in accomplishing such tasks. It was supported by the findings of Alokan (2013) that educational level played an essential role in influencing the level of academic achievement of their children. On the other hand, in a family where both parents are educated, they are well taken care of for their academic activities. Thus, their educational attainment is relevant to this matter Capuno (May, 2019).

Respondents' mother's occupation were significantly related to their performance in mathematics (r = .182, p < 0.01). Therefore, the null hypothesis is rejected. This implies that there is a significant relationship between respondents' mother's occupations in the performance in mathematics. Most of the mother's occupations were housewives. It implies that mothers can monitor or guide their children whatever they need in their school, and also mothers can have enough time to take care of their children. According to Parungao (2009), the mother's occupation is significant in the achievement of students and is correlated with academic achievement while the father's occupation does not.

Respondents' parents' monthly income was significantly related to their mathematics performance (r = .182, p < 0.01). The analysis found with evidence that the null hypothesis is rejected; thus, there is a significant relationship between parents' monthly income at their mathematics performance. The positive correlation meant the higher parents' monthly income, the better performance in mathematics. This implies that parents' monthly income had an impact to their mathematics performance. Their monthly income can reflect the capability of parents to send their children to school. That is why it is essential to assess their monthly income, so it could be the basis for understanding the performance of the respondents in math. The respondents belong to the family below the poverty line struggled to send their children to school because of the financial requirements like the fare of their child going to school, food or snacks, and school supplies that are needed in the child's day to day school tasks. When the child is affected financially, it could have adverse effects on their performance in school because they will feel the stress of having inadequate financial resources. Mayer (as cited in Machebe et al., 2017) observed that the children coming from wealthy families have higher chances of succeeding in their life than those children who are coming from poor families, probably because parents of affluent families spend more on the education of their

children because they consider this as their "investments" that would lead to a better future for their children.

Respondents' daily allowance was significantly related to their mathematics (r =.158, p < 0.01). Thus the null hypothesis is rejected. The positive correlation implies that the higher the daily allowance, the better performance in mathematics. This can be analyzed that when the respondents have enough daily allowance, they tend to have better mathematics performance. Based on the combined respondents' parent monthly income, which indicated below the minimum salary every month, they were not able to give enough daily allowance to their children who can only range in Php10 - Php20 daily. This amount of allowance was not enough for their needs in the school. It was supported by findings of Yousefi (2010) that daily allowance is a large factor in the learning process and academic achievement of high school learners. Adzido (2016) stated that being in low socioeconomic status in terms of reasonable money allowance is no excuse for poor performance.

The table also showed that respondents' gadgets used in learning mathematics significantly correlated with mathematics performance (r= -.160, p < 0.01). Thus, the null hypothesis is rejected. The negative correlation indicates that as the number usage of cellphone decreases, the level of performance of respondents in mathematics increases. This can be analyzed that lessens the students' used cellphone, then the level of performance gets higher. Based on the students' gadgets use, majority of them uses a cellphone, that results in a low performance in mathematics because respondents were more engaged in gaming application in cell phone rather than using it in learning, which leads them to unfocused studying mathematics.

It can also be seen that birth order, father's occupation, most liked and disliked subject, mathematics reading materials, and time spent learning mathematics was not significantly related to their mathematics performance.

6. Relationship between Attitude of High School Students and their self-efficacy in mathematics.

Table 14 presented the relationship of respondents' attitudes to their self-efficacy.

As reflected in the table, respondents' self-confidence was significantly related to their self-efficacy. The computed p-value of .325 provides a positive and highly significant relation. Self-confidence towards the studied subject is essential for students to succeed in their field of study. It implies that respondents' self-confidence was led

them to believe their capabilities to learn more in mathematics lessons, and having high self-confidence can boost the self-beliefs of the respondents. According to Causapin (2012), self-efficacy is beliefs in one capability to organize and execute to courses of action required to produce given attainment. Furthermore, Self-confidence in mathematics refers to student perceptions of self as a mathematics learner that include beliefs about one's own ability to learn and perform well in mathematics (Adelson & McCoach, 2011)

It was also showed respondents' value of mathematics and self-efficacy is positively related. The computed p-value of .300 proves a positive and highly significant at 0.01 level of significance. The result implies that the more you value certain things, it will lead you to

believe in those things. It means that the more you valued mathematics subjects, it will lead you to believe your capabilities to learn more and focus more on your studies in mathematics. Through these perceptions, students were academically performed well. According to the study of Syyeda (2016), if students recognize the importance of mathematics in their lives, they will become motivated to study, practice, and learn the subject.

Furthermore, self-efficacy is the belief in one ability to learn and succeed in school mathematics. A student's conviction that adopting certain behaviors will result in achievement in the mathematics classroom; however, the student defines it. This belief was shown to predict mathematics performance better than any other mathematics-related belief construct (Lui, 2009).

Table 14. Relationship of Respondents' Attitudes and Self-Efficacy in Math

Attitudes	Self-Efficacy	p-value	Decision
Self-Confidence	.325**	0.000	Reject Ho
Value	.300**	0.000	Reject Ho
Enjoyment	.468**	0.000	Reject Ho
Motivation	-0.072	0.096	Accept Ho

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

*Correlation is significant at the 0.05 level (2-tailed)

Respondents' enjoyment in mathematics was expected to have a positive relation to their self-efficacy. The computed p-value of .468, which is positive, proves a positive and highly significant relationship between respondents' enjoyment and self-efficacy in mathematics. It indicates that the more you enjoyed the mathematics subject, it leads the respondents to believe more about their capabilities to do their mathematics-related activities. Most of the respondents had a high level of enjoyment in mathematics and had a moderately high level of self-efficacy. Most of them agreed that mathematics would help them to solve problems in different areas. They also believe that mathematics will be needed in their future career, respectively. The statements lead to the respondents to enjoy and believe in their selves to improved their mathematics skills. It was also means that both enjoyment and self-efficacy were affecting their affective aspect of the respondents. The result of the study supported by the study of Prakash (2011) stated that our drives, motives and emotions govern our interests, but mostly our instincts. On

the other hand, enjoyments were drives the respondents' interest, emotions, and motives were driven respondents' self-efficacy towards mathematics.

Respondents' motivation is assumed to have a positive relationship to self-efficacy but the computed p-value of -.0.072, which is negative and provides no significant relationship. The null hypothesis was accepted because a positive and significant relationship between attitudes and self-efficacy of the respondents was not found. It can be noticed from the statements in motivation that the respondents had moderately high motivation in mathematics, and most of them had moderately high motivation in the statements studying mathematics were makes them feel nervous. It means that motivation statements were negative. It implies that despite respondents feel nervous in mathematics lessons, it does not affect their mathematics self-efficacy, and they still believed to themselves in doing their mathematics task. This agrees to Kundus and Ghose (2016), in their study, shows that the attitudes towards the subject strongly influence self-efficacy in mathematics. It

was further supported by Altura and Yacizi (2010) that students with a positive attitude to mathematics as a friendly tool or a challenge. This boosts their confidence and thus increases their self-efficacy. However, the Students are intrinsically and extrinsically motivated to learn mathematics if they desire to do so after finding the learning of mathematics engaging (OECD, 2013).

Results revealed significant correlations among self-confidence, value, enjoyment, and self-efficacy.

7. Relationship between Attitude of High School Students and their performance in mathematics

It can be observed that the respondents' value towards mathematics was significantly related to their mathematics performance ($r= 0.188$, $p < 0.01$). Thus, the null hypothesis is rejected. The results of the statistical analysis indicated that value accounted for a significant relationship to the math performance of the respondents. Therefore, respondents' value of learning mathematics is the predictor of their performance. This implies that students' value of Mathematics was influenced by their attitudes and mathematics performance towards the subject. If students recognize the value of mathematics in their future endeavors, they will become more motivated to study the subject. The positive relationship of the value of mathematics and students' performance in mathematics meant that the higher their perception of the value of mathematics, the higher the level of their performance. Students value the usefulness of mathematics in their everyday life because they believe that

they can use it in the future. According to Adelson and McCoach (2011), perceived usefulness refers to students' perception of the importance of mathematics in the present everyday life and the future. Syyeda (2016) opined that the perceived usefulness of mathematics is believed to influence students' attitudes towards the subject. If students recognize the importance of mathematics in their lives, they will become motivated to study, practice, and learn the subject simultaneously.

It is also observed that respondents' motivation towards Mathematics was significantly and negatively related to their mathematics performance. The negative value $r = -0.326$ shows that the lower level of motivations, the higher the respondents' performance in mathematics. Based on the statements were the respondents answered in their level of motivation towards mathematics, they had moderately high level of motivation towards mathematics and most of them were a moderately high-level interpretation in the statement "studying mathematics makes me feel nervous". It means that if the respondents lessen their nervousness in studying mathematics lesson, they had good academic performance in mathematics because having a positive motivation in mathematics it leads to better performance. The findings further support by the study of Ismail (2009), when mathematics is found enjoyable, it affects the student's motivation to learn. Furthermore, students' engagement in motivational regulation is a function of their existing motivation beliefs, and attitudes (Wolters & Benzon, 2013).

Table 15. Relationship of respondents' Attitudes and Math Performance

Attitudes	Math First Quarter Grade	p-value	Decision
Self-Confidence	-0.04	0.52	Accept Ho
Value	.188**	0.002	Reject Ho
Enjoyment	0.115	0.06	Accept Ho
Motivation	-.326**	0.000	Reject Ho

It can also be noted that enjoyment was positively but not related to their mathematics performance. The positive value of $r=0.115$ shows that enjoyment was not significantly related to their mathematics performance. It implied that when the students know the value of mathematics in their lives, respondents were obliged to learn their mathematics lesson even though they were not felt enjoyable with the subjects. Based on the study result Syyeda (2016) of the perceived usefulness of mathematics is

believed to influence students' attitudes towards the subject. If students recognize the importance of mathematics in their lives, they will become motivated to study, practice, and learn.

It can also be seen that the self-confidence was not related to mathematics performance. Findings were contrary to the findings of the study by Hannula, Maijala, and Pehkonen (2004, 2009), who stated that self-confidence is an essential factor that influences students' learning, which in

turn affects their performance in Mathematics. Furthermore, Van der Bergh (2013) argues that students with high self-confidence believe in their abilities to succeed in learning mathematics, thus overcoming the fear of failing.

8. Relationship between Self-Efficacy and Math Performance

Table 16 presents the regression analysis results of respondents' self-efficacy and mathematical performance.

It can be observed that respondents' self-efficacy was positively but not significantly related to their mathematics performance. The positive value of 0.021 shows that self-efficacy does not significantly influence the respondents' mathematical performance. This result suggests that respondents' self-efficacy does not predict their mathematics performance. This can be attributed to the school environment. Farmers mainly inhabit rural communities. Therefore, these communities do not attract some amenities like pipe-borne water, electricity, right roads, and well-equipped schools. The government's reluctance to put amenities in these areas may be due to insensitivity to the plight of the population that is found in the barangays. Many of the barangays generally lack good educational facilities, thus, affecting their self-efficacy and mathematics performance. Students in rural and urban areas tend to perform differently in mathematics. This was supported by Onoyase (2015) in her study, which showed that there was a significant difference in the academic performance among students in urban, semi-urban, and rural secondary schools in English Language, mathematics, biology, chemistry, and geography. Owoeye and Yara (2011) have proven that students in urban areas had better academic achievement than their rural counterparts. On the contrary, the findings of Bondoc (2015) show a significant relationship between students' self-efficacy and their performance in mathematics. Furthermore, psychologists and educators have never insisted that self-efficacy was neither the most important nor the most significant predictor of academic performance (Schunk, 2009).

Table 16.Relationship between Respondents' Self-Efficacy and Math Performance

	Math First Quarter Grade	p-value	Decision
Self-Efficacy	0.021	0.727	Accept Ho

VI. CONCLUSION AND RECOMMENDATIONS

This study assessed the attitudes and self-efficacy of students towards mathematics performance. The respondents' first-quarter grade was described as approaching proficiency, which means students performed not very well in their mathematics performance. The respondents' attitudes towards mathematics were moderately high in terms of their self-confidence, high attitude on their value of mathematics, high attitudes in enjoyment in learning mathematics, and moderately high attitude on motivation to learn mathematics. The respondents' sex, most liked, and disliked subject predicts respondents' self-confidence in mathematics while parents' education, monthly income, gadgets used, and most liked subject were the factors of the respondents' value of mathematics. The daily allowance influenced respondents' enjoyment of mathematics, gadgets used, and most liked the subject. Most liked the subject of the respondents was the only motivator for them to study mathematics. Among the profile variables studied, most liked and most disliked subjects influenced respondents' self-efficacy. Some of the respondents' profile that influences math performance was sex, parents' education, mothers' occupation, and gadgets used in learning mathematics. Educated parents influenced their child's math performance.

Respondents' self-efficacy influenced attitudes components self-confidence, value, and enjoyment of the respondents. Attitudes components value and motivation of the respondents towards mathematics were associated with their performance. The self-efficacy of the respondents does not factor in their mathematics performance. It is recommended that students may study harder to improve their performance in mathematics. They should develop a positive attitude towards the subject by active participation in group tutorial sessions. Students may exert more effort to improve their attitudes towards mathematics by enhancing their self-confidence to become more motivated to learn mathematics. Similar research may be conducted in other districts of Aurora to justify the findings of this study. Other observable variables that might have an association with students' attitudes, self-efficacy, and performance may be included, like conceptual understanding of mathematics, study habits, and teaching methods.

Further research study may be conducted to determine the factors contributing to the attitudes and self-efficacy in mathematics. Teachers may maintain a positive school climate to ensure a safe learning environment for the student. Teachers may help the learners develop their high self-belief to perform in mathematics by employing creative teaching and learning strategies that will make the learners more interested to learn math concepts and theories. Parents may guide and help their children in difficulties of studying Mathematics, which will likewise move them to understand the causes of their children's negative attitudes towards Mathematics. School administration may propose plans to improve the Mathematics program of their school adapted to the needs, interests, and problems of the students, which may be necessary for promoting a better academic performance by increasing and strengthening higher levels of achievement and motivation of the students.

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The Electronic Approaches: The Era of Emergence E-Learning in the Educational System in Iraq

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*Abstract— This paper aims to show the importance of using technology in Iraqi EFL classrooms to enhance and support education in Iraq especially after the spread of **Covid-19**all over the world. Iraqi EFL learners suffer from the old method of teaching which depends heavily on following the Grammar Translation Method, the Audio-Lingual Method and recently, the Communicative Approach. Iraq did not attempt to involve e-learning as a tool of learning. Currently, when the world became as a small country especially with the rapid development of technology around the world, it became a necessity to use technology in Iraqi classrooms. Technology has provided a means of escape from all the tradition teaching and learning based on the textbook. Different types of technology provide learners with a vast number of opportunities to develop their English which are not found in the traditional learning. Bataineh and Al-Abdali (2015) stated that "Technology has changed the teachers' and learners' roles, teaching changed from "teacher-centered into student-centered" (P. 243). This paper tries to show teaching and learning English language in the era of E-learning in Iraqi education.*

Keywords— Electronic Approaches and Educational System in Iraq.

I. INTRODUCTION

Technology, nowadays, is regarded a main tool in the educational system of many countries around the world (Al-Abdali, 2016). Several programs and software has been established to work hand in hand with the main sources of learning and teaching that are teacher, student, and textbook (Elttayef, 2016). It is the responsibility of Ministry of Education to adopt using technology in the educational system in Iraq to help Iraqi EFL learners communicate successfully, in English, inside and outside classrooms because technology creates an authentic environment to enable learners study and learn English in an English-like community. It is justified that the use of technology in Iraqi education is much needed.

II. THE EFFECT OF COVID-19 ON THE WORLD EDUCATIONAL SYSTEMS

The COVID-19 pandemic has affected educational systems worldwide, leading to the near-total closures of schools, universities and colleges (UNESCO, 2020). Most governments around the world have temporarily closed educational institutions in an attempt to contain the spread of the COVID-19 pandemic.These nationwide closures are impacting over 60% of the world's student population. Several other countries have implemented localized closures impacting millions of additional learners (UNESCO, 2020). As of 24 May 2020, approximately 1.725 billion learners are currently affected due to school closures in response to the pandemic. According to UNICEF monitoring, 153 countries are currently implementing nationwide closures and 24 are implementing local closures, impacting about 98.6 percent of the world's student population. 10 countries' schools are currently open (UNESCO, 2020).

Online learning has become a critical lifeline for education, as institutions seek to minimize the potential for community transmission (Murphy, 2020). Technology can enable teachers and students to access specialized materials well beyond textbooks, in multiple formats and in ways that can bridge time and space (OECD, 2020).Therefore, due to the COVID-19 pandemic, many schools in over the world in general and in Iraq in specific, began conducting classes via video telephony software such as Zoom, Google Classroom, Google Meet, Free Conference Call, Telegram, etc.

III. THE EDUCATIONAL SYSTEM IN IRAQ

It is claimed that in spite of the fact that the utilization of technology in classroom settings can help in encouraging the educating and enhancing the student's learning

aptitudes, the classrooms in Iraqi universities still do not have the accessibility of this technology because of a few difficulties that the nation faces (Ghareb& Mohammed, 2017). In comparison to other Arab countries, launching e-learning systems in Iraq came at a late stage. Although universities in Iraq are interested in online learning, they have only started using it recently (Ameen et al, 2017).

IV.   THE ERA OF E-LEARNING IN IRAQ

The educational system in Iraq never accept e-learning as a type of learning in Iraq. Nowadays, where all the world suffer from the spread of Covid-19, it became necessary to adopt e-learning in our schools and universities to enable learners continue learning and help education no to stop at all. Digital communication is more dynamic and efficient than traditional methods. Similarly, digital technology can involve learners in "authentic language learning experience" (Bataineh and Al-Abdali, 2014 P. 160). The history of e-learning starts around early 1960s when the University of Illinois established a classroom system equipped with linked computer terminals. Students could access informational resources on a particular course while listening to the lectures (Woolley, 1994). Al-Abdali (2017) expresses that "over the past few years, new different types of methods-technology based had brought into FL classes by many teachers depending on results of a number of researchers that emphasizing the important and the necessity of using technology in classrooms" (p.273).

In the same vein, Abbas and Elttayef (2019) stated that adopting technology in education is vital to develop EFL learners' communicative language. Technology aided language learning has become a popular method of English classes, since it replaced the traditional teaching and learning with digital touch screen methods. Mobiles are the forms of the new teaching and learning methods. This opened the door for learners to get their learning outside and inside classrooms (Al-Abdali and Al-Temimi, 2018, p. 143). Elttayef (2016) emphasized that "With the rapid development of technology, foreign language classes are in need for adopting and utilizing different kinds of technology, in other words, technology should be brought into our classes as effective tools for second language learning and acquisition" (p.39). Furthermore, Bataineh and Al-Abdali (2014) stated that "The new forms of communication is becoming an integral part of modern life finding their place in the language classroom, offering new exciting modes of communication for engaging learners in authentic language learning experiences" (p. 160). Teaching goals cannot be achieved alone without the help of technology (Al-Abdali, 2016).

More importantly, using technology in education in general and in teaching English language in particular has been the goal for many educators for many years. The use of technology in English as a foreign language (EFL) learning and teaching included mobile phone technology, mobile assisted language learning (MALL), computer-mediated communication (CMC), CDs, DVDs, films, iPads, iPods, computer-assisted language learning (CALL), data shows, iPods, intranet, internet, multimedia, etc. These types of technology can be regarded as effective tools in the educational operation (Al-abdali, 2014). Technologies provided the educational system with unlimited various tools and options that enabled learners and teachers in the process of language development (Al-Abdali, 2016). Additionally, technology has changed teacher's practices in teaching and learning because the classroom becamemore student-centered rather than teacher-centered (Bataineh& Al-Abdali, 2015).

E-Learning, generally, adopts different principles and criteria to what is common to traditional education. These differences stem from the fact that this new approach is based on digital computers and communication lines rather than on timely physical existence in a class. Therefore, a student and an instructor can be thousands of kilometers apart from each other and they can still have productive exchange of interactions. Furthermore, this approach ensures that even time is not an important factor in the process where recorded materials, email and messaging services ensures that recorded lecture viewed on a time later can be as useful as fresh ones. Table 1 provides a useful comparison between the two approaches (AL-Huseiny, 2017).

V.   CONCLUSION

From the previous discussion, the researcher concluded that the educational system in Iraq need to adopt various kinds of E-Learning to support not only teaching and learning English but also all other fields of knowledge. E-learning became a must in Iraqi EFL classrooms in both schools and universities to close the gap of face-to-face learning. Despite the fact that e-learning does not replace teachers' roles, but it can help learners to stay-at-home and stay connected with classes, classmates, and instructors. E-learning enables learners to continue their learning using different software of communication. Iraqi Ministry of Education (MOE) and Ministry of Higher Education and Scientific Research (MOHESR) should accept this kind of learning and manage this learning in the Iraqi curriculum. MOE and MOHESR should train teachers as well as learners how to accept this shifting in the educational

system from traditional into technology-based one through making more training programs. Form the economical point of view, Iraq can benefit from e-learning to minimize the cost of learning in Iraq and to help learners save time when they can attend lectures outside and inside their homes and classes.

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Discourse, Power and Truth: Foucauldian Perspective

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Abstract— *Discourse is the stretches of language which is socially used to convey broad conventional meaning. This theoretical study 'Discourse, Power and Truth: Foucauldian Perspective' reveals the social and educational perspectives of discourse, power and truth along with their basic concept. Being based on different literatures reviews and the concepts the author got in philosophy class at Tribhuvan University, this study aims to provide insights to those who want to get basic concept on Foucauldian perspective on discourse, power and truth. From the study, it was found that discourse is not only a linguistic phenomenon rather it is social too. It is identified by the social conditions of its use, by who is using in what contexts. Discourse is both means and effect of power.*

Keywords— *Discourse, power, truth/knowledge, Foucault.*

I. INTRODUCTION

Foucault, originally named Paul-Michel Foucault, was born on October 15, 1926, in Poitiers whereas he died of an AIDS related illness in 1984 (Olsson, 2010). He generated and introduced a number of theories throughout his life. His theories chiefly address the relationship between power and knowledge and how they are used as a form of social control through societal institutions. His thoughts on discourse, power and knowledge/truth are very much popular among the academicians. Here, the basic concepts of these terms along with their relationship is discussed in the subsequent paragraphs.

The concept "discourse" has a number of definitions and interpretations on the basis of context. Discourse can be simply defined as a discussion on any subject matter either in speech or writing. A plethora of literature notes that in the study of language, discourse often refers to the speech patterns and usage of language, dialects, and acceptable statements within a community (Pitsoe & Letseka, 2013, p. 24). For Foucault (1972), discourses are about what can be said and thought, but also about who can speak, when, and with what authority. In other words, discourse is controlled in terms of objects (what can be spoken of), ritual (where and how one may speak) and privileged or exclusive right to speak of certain subjects (who may speak) (Pitsoe &

Letseka, 2013). To summarize in one sentence, all utterances/ texts which have meanings and have some effects in the real world, count as discourse. From these views, it is clear that discourse is not only structural/ linguistic phenomenon rather social too.

Power, to take it simply, is preventing someone from carrying out wishes and limiting someone's freedom. To put it in other way, it is the ability and/or authority to control people or things. Power tends to be associated with competition at best, coercion or domination at worst (Karlberg, 2005). Foucault (1972, p. 94) defines power as not something that is acquired, seized or shared, something one holds onto or allows to slip away. Similarly, Foucault (1979 in Olsson, 2010) states, "Power is everywhere; not because it embraces everything but because it comes from everywhere. . . . Power comes from below; that is there is no binary and all-encompassing opposition between rulers and ruled at the root of power relations . . . no such duality extending from the top down." From this view what we can say is power is not exercised by a few individuals over the many, but something to which everyone is subjected.

Knowledge, to define it simply, is the understanding, skills that we get through education and experience. For Foucault, knowledge /truth is neither based on a perceived correspondence with an objective reality…

nor is it wholly subjective... rather it is inter subjective--a product of the shared meanings, conventions, and social practices operating within and between discourses, and to which an individual's sense-making processes are inextricably linked (Olsson, 2010, p. 66).To put it in other way, it is something which societies have to work to produce rather than something which appears in a transcendental ways.

1.1. Research Questions

This article tries its utmost to discover the answers of the following research questions. In other words, this article is guided by these research questions.

a) How are discourse, power and knowledge/ truth interrelated?
b) What are the social impacts and educational implications of Faucauldian's view on discourse, power and knowledge/ truth?

1.2. Rationale of the Study

Normally, people view discourse from structural point of view though it is a social phenomenon. Discourse is a stretch of language either in written or in spoken form. Such stretches are always used in our societies. It means to say that language is not used in vacuum. Foucault's view on discourse reveals the relationship between language (discourse) and society on one hand and the relationship between discourse and power on the other. In other words power is linked to the formation of discourse. The social world, expressed through language, is affected by various sources of power. From this discussion it is clear that discourse and power are interrelated both being part of society. Yet, how they are connected and to what extend is the matter of study, so this present study is done.

II.   METHODOLOGY

This study is the product of the thematic document analysis related to discourse, power and truth/knowledge after Paul-Michel Foucault (1926- 1984). Being a qualitative study, based on interpretivism research paradigm, this study reveals the fact that discourse, power and truth/knowledge has multiple interpretations. These interpretations are based on the contexts where they are used and such interpretations differ from context to context. To bring this theoretical article in this form, different literatures related to discourse, power and knowledge were reviewed to get insights on these concepts in general and Foucauldian view in particular. The main theoretical base for this article is Foucault's 'The

archaeology of knowledge and discourse' published in 1972. In the similar vein, the works such as Karlberg (2005), Pitsoe and Letseka (2013) , I (2008) and so on are some empirical research from where the ideas were generated. Secondly, I incorporated the ideas and feedback from my colleagues and professor I had got after presenting a group presentation on the very topic at my M.Phil. Finally, I compiled all the ideas from different sources and explained relating them in our own social and educational context using thematic analysis technique.

III.   RESULT AND DISCUSSION

This section mainly deals with the relationship between discourse, power and truth and how they are connected with society. Moreover, it suggests some educational implications of Foucauldian view on discourse, power and truth.

3.1 Discourse, Power and Truth: Their Relationship

Discourse is interwoven with power and knowledge to constitute the oppression of those "others" in our society, serving to marginalize, silence and oppress them (Pitsoe & Letseka, 2013, p. 24). It means to say that discourse is interconnected with both power and knowledge to constitute the oppression of different marginalized groups. Discourse can be both means and effect of power. It is discourse that helps us to be in power at the same time our discourses are affected and guided by the power we possess. Let's take feminism as a discourse. Women can be empowered with the help of this discourse on one hand and they can be steered with this this discourse on the other. So we can say, power and knowledge are two sides of a single process.

Discourse is not merely a tool of domination rather it is an instrument of power. In other words, discourse not only dominate those who do not have power rather it gives them the strength to seize power. For Foucault (1977 as cited in Pitsoe & Letseka, 2013 p. 24), "It is through discourse (through knowledge) that we are created; and that discourse joins power and knowledge, and its power follows from our casual acceptance of the "reality with which we are presented." In Foucault's view, discourses are never static. Rather, the ongoing relations between people, institutions and texts generate regimes of both meaning and authority (power/knowledge) simultaneously (Olsson, 2010).

3.2 Discourse, Power and Truth as Socially Constructed Phenomena

Foucault (1980 in Karlberg, 2005) understands power as a relational force that permeates the entire social body, connecting all social groups in a web of mutual influence. As a relational force, power constructs social organization and hierarchy by producing discourses and truths, by imposing discipline and order, and by shaping human desires and subjectivities. Similarly, Pitsoe and Letseka (2013 p. 25) states, "Power is both a social and multi-layer construct…it is a product of social relations and is culturally, socially and symbolically created." From the ideas presented here, it is clear that power is a social phenomenon which is created socially.

Truth, on the other hand, is also something which societies have to work produce rather than something which appear in a transcendental way. Truth/knowledge is as power is socially and culturally created. In this regard Pitsoe and Letseka (2013, p. 24) states, "Foucault suggests that each society has its regime of truth, its "general politics" of truth: that is, the types of discourse it accepts and makes function as true; the mechanisms and instances which enable one to distinguish between true and false statements." What society accepts as truth/knowledge is knowledge in its true sense. In other words, the discourse which is accepted by our society is truth/ knowledge.

Foucault views discourse from social perspective rather than structural point of view. Discourse, as a social construct, is created and perpetuated by those who have the power and means of communication (Pitsoe & Letseka, 2013). In every society the production of discourse is at once controlled, selected, organized and redistributed according to a certain number of procedures, whose role is "to avert its powers and its dangers, to cope with chance events, to evade its ponderous, awesome materiality" (Pitsoe & Letseka, 2013). Discourse is not used in vacuum. It means to say that it is society where discourse is used. It is guided by social norms, values and power.

Discourse is action guidance for social movements. It is a means of social change and reform. If we have a quick look to our history of our social change and reformation, we can easily find the role of discourse for such changes and reformations. In other words, it is discourse that makes all type of changes and reformations possible. Moreover, it plays a vital role for conflict management and culture preservation and transmission.

3.3 Schools as Institutions for Social Reproduction

As Foucault (1972) states, "Every educational system is a means of maintaining or modifying the appropriateness of discourses with the knowledge and power they bring with them." Education may well be, as of right, the instrument whereby every individual, in a society like our own, can gain access to any kind of discourse. However, we well know that in its distribution, in what it permits and in what it prevents, it follows the well-trodden battle lines of social conflict. Every education system is a political means of maintaining or of modifying the appropriation of discourse, with the knowledge and the powers it carries with it (Foucault, 1972). In the similar vein, Pitsoe and Letseka (2013) state, "Schools are institutions for social reproduction and the classrooms are key sites for the reproduction of social identities and unequal relations of power."

Foucault's view on discourse, power and knowledge has a number of educational implications. Such implications can be seen both in curriculum and pedagogy. Going through the present curriculums of different levels what can be seen is the curriculums focus on discourse and interaction. Such curriculums highlight on contents which focuses on social class and power relations. Pedagogy that focuses on active learning/participatory process which demands interaction, discussion and critical thinking on the part of students is one of the most influencing educational implications of Foucauldian view.

IV. REFLECTION

The way we talk and think about a subject display the ways we act in relation to that subject. It means to say that our actions are always guided by our thoughts. And our thoughts, on the other hand, are guided by our social values and norms and our power relations. These ideas give the concept that our discourse is guided by social perspective on one hand and the power that we possess. Foucault views discourse and power from social perspective rather than structural one, and I stand along with Foucault's view since these two terms discourse and power are parts of our society. They cannot be made separate from our society. Discourse is a means and effect of power as Foucault opines. If we closely observe our society, we find this statement as a true one. From my perspective too, it is discourse that enables any member of society to achieve power. A person becomes powerful due to a long discursive practice. Similarly, the one who is in power or possesses power has different discursive practice. The

discourse made by such person has high value in the society. Such discourse is accepted by the society which later on becomes knowledge/truth to every member of the society. The reasons presented here made me stand with Foucauldian perspective on discourse, power and truth.

V. CONCLUSION

Structurally, discourse can be defined as linguistic utterance which can be in written or spoken form. But discourse is not only linguistic and structural phenomenon but social and cultural practice of language that can influence and shape the world issues, and this is shaped by social perspective. It is not stable rather it is changeable which is always steered by progresses and ideologies of society. Discourse is both means and effect of power. The power of the world lies on discourse and our discourse is always guided by the power that we possess. Similarly, people's understandings of the world are shaped and expressed by discourse. The discourse becomes knowledge/ truth only when it is verified by our society. In other words, any discourse can be knowledge/truth after the society accepts it. Foucault focuses mainly on the social perspective of discourse rather than structural one due to which discourse cannot be separated from society. Discourse, power and knowledge have not only social impacts but also a number of educational implications.

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Arundhati Roy's The God of Small Things: Traumatic Distress in Children

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Abstract*— Arundhati Roy's novel The God of Small Things (1997) narrates trauma and its deep distress in child psychology. The novel consists of multiple traumas. Rahel and Estha-- the two major characters – are haunted by past events throughout their life. I pay particular attention to child psychology affected by trauma, its causes, symptoms and responses are examined in relation to the experience of the children particularly Rahel and Estha. In this article I employ the theoretical frameworks of psychological trauma studies in relation to childhood. It provides interpretations of psychological trauma in the childhood and its long-lasting affects even in the adult life. The protagonists are two twin children Rahel and Esthappen.*

Keywords*— trauma, psychology, humiliation, trigger, nightmares.*

I.   OVERVIEW OF TRAUMA THEORY

The Greek word "trauma" or "wound" originally refers to an injury taken place on a body. But in the medical and psychiatric literature and most generally in Freud's text, trauma is understood as a wound laidupon the mind.In *Unclaimed Experience: Trauma, Narrative and History*, Cathy Caruth calls trauma "double wound," an event which is not available to consciousness until it imposes itself again, repeatedly, in the nightmares and repetitive actions of the survivor. It cannot be linked only to what is known, but also to what remains unknown in our actions and our language (3, 1996). Unlike physical wound, it is not available to consciousness until it imposes itself again, repeatedly in the nightmares and repetitive actions of the survivor (Schonfeldar3). In the beginning, situated in the domain of medicine and then psychology, the study of trauma has, over the last few decades, become "relevant in literary and cultural studies" (28).In *Unclaimed Experience: Trauma and the Possibility of History*, Cathy Caruth defines trauma as:

> . . . a phenomenon that not only arises in the reading of literary or philosophical texts but emerges most prominently within the wider historical and political realms, that is, the peculiar and paradoxical experience of trauma. In its most general definition, trauma describes an overwhelming experience of sudden or catastrophic events in which the response to the event occurs in the often delayed, uncontrolled repetitive appearance of the hallucinations and other intrusive phenomenon. (11, 1991)

Cathy focuses on the response to the overwhelming, experience and is often delayed. The response is uncontrolled, repetitive hallucinations and other intrusive phenomenon. In *Psychology of Trauma* Simon BN Thompson states:

> . . . in psychology, trauma means an emotional or psychological Scon sequence of a stressful or even life threatening event. An individual's reaction to a traumatic event depends on many factors involving perception of threat to life, personality, current life status (health, well-being and emotional stability), occupational status, family support structure and coping strategies. (17)

Cathy Caruth, in *Trauma: Explorations in Memory* asserts that fields like psychiatry, psychoanalysis and neurobiology suggest its importance. It is a history that literally has no place, neither in the past, in which it was not fully experienced, nor in the present, in which its precise images and its effect are not fully understood (153). Freud in *Moses and Monotheism* as (qtd. in Berger570) attempts a theory of trauma that would account for the historical development of entire cultures. Julia Tanney in her book, *Trauma and Belief*, writes that when we undergo a traumatic experience, such as life-threatening accident or brutal attack, war or witness or commit atrocities, we survive a period of relentless stress. The other reasons may be raised by parents who are alcoholic or mentally ill or we

are ignored and neglected. About memory, she opines that a person is usually considered authoritative about what she remembers, but the justification (or criterion) for the application of the concept of memory in those circumstances is the unusual behavior of one who has traumatized (352). Dominic LaCapra, in his article, "Trauma, Absence and Loss," puts his views on trauma, absence and loss. "Loss" is often correlated with "lack," for as loss is to the past. "Lack" is to the present and future (703) whereas "absence" is the absence of an absolute (702). Judith Greenberg in her article, "The Echo of Trauma and the Trauma of Echo" talks about the "rememories," paradoxical situations in which the event is inaccessible at the moment of its occurrences and then possesses the survivors after a gap in time. . . . It hovers outside of one particular of moment, reassembling or confusing the boundaries of time (32).Karyan Freedman in her article "Akratic Believing, Psychological Trauma and Somatic Representations"offers key insight into the ways that individuals process and store traumatic experiences. The traumatic stress has a profound impact on sensorimotor reactions. The traumatic stress affects biological responses to threat the flight or fight mechanism- is halted, the nervous system becomes overwhelmed. Then, the neurobiological systems, is physiologically deregulated, which has a profound impact on our ability to regulate affect (emotional responses to situations). This inability to regulate our emotional responses and impulses becomes dispositional and those dispositions effectively trump higher cognitive processing.

II.   CRITICAL OVERVIEW OF THE GOD OF SMALL THINGS

The setting of the novel is in India - Kerala. The novel begins with Rahel's returning from America. She comes in Ayemenem in Kerala to meet her brother Estha after having been separated for 23 years. Estha is also "re-returned" by his father in Calcutta. The twins cannot live a normal childhood life like other children astheir whole lifetime move around the traumatic events. The plot of the novel moves back and forth as they have flashbacks of past events. Pappachi, the famous scientist, always has a gloomy mood and beats his wife and daughter. Therefore, his daughter Ammu goes for an inter-communal love marriage to come out of violence at home. Bad luck to her, her husband turns out to be an alcoholic man. He tortures her. Ammu divorces him and goes to her parental home for shelter with her children Rahel and Estha. There, they are treated like unwanted guest. Other children insult them for being the children of divorced parents. As there is not peace and harmony in the family Ammu is in angry mood.

Estha and Rahelbecome victim of their mother's anger and dissatisfaction. Their survival is threatened with bullying of grownups. Rahel develops nervousness. She feels Pappachi's moth fluttering in her heart. The children witness the violence and torture by Pappachi to Mamachi. They are indulged to face a number of violence and stressful events.

Hope Jennings observes the presence of nostalgia in her article "The Ethics of Nostalgia in Arundhati Roy's 'The God of Small Things.'" She points out how the children had suffered from the past. She mentions:

> Rahel and Estha are perpetually living with the ghosts of the past and due to the nature of their trauma, time for them has become frozen like Rahel's toy watch with the hands pointed out it at ten to two. This is symbolic itself in spite of the text's fluid narrative movements between past and present. . . . (132)

Jennings says that the novel is a retracing of the traumatic loss and displacement. The twins, Rahel and Estha experience due to the loss of their mother and each other (190).She notices "Pappachi's moth" will flutter and beat into Rahel's chest whenever she feels threatened (183).

Loveleen Kaur in "The Right of Girl Child in Indian Society as Foregrounded by Arundhati Roy in 'The God of Small Things'" interprets the work of Roy from the point of view of girl child rights. She analyzes various negligence and discrimination against children, particularly girl child and shocking effects of patriarchy on children. She views that the novel exposes the abuse, exploitation and neglect of girl child and her rights in Indian society and towards life (43). She mentions that Roy presents the three generations of girl child suffer neglect and discrimination in Indian patriarchal society (46). She notices how Rahel undergoes humiliation and marginalization in orthodox society for being a daughter of divorced parents from inter-communal love marriage. Her being a female deprives Rahel of love and affection that are necessary for the healthy growth of any child. After her mother's death, she leads an isolated life and exposure to cruelties at tender age affects her psyche badly. By birth, she is in position of weakness (52).Kaur opines that Rahel is always compared with her cousin Sophie Mol and Rahel is neglected and considered inferior to Sophie. Sophie Mol has privilege over Rahel for being daughter of a member of ruling class, though both are daughters of divorced parents. She points out the reason of strange behavior of Rahel is her separation from her mother and brother. This separation has disastrous affect which left her feelings of

being alone, blankness sand incompleteness in her (52).In the personal development, emotional development, and social life the events badly affect to the children which Roy discusses in the novel. They have been victims of past memories of series of deaths, violence, enforced separation, bullying, neglect, humiliation, and stressful times. Their life cannot move forward smoothly as other children's due to the traumatic events occurred at the age of seven. This article attempts to analyze the "nightmares" and "intrusive flashbacks" which led their life backward.

L. Chris Fox discussion on the relation of distress and trauma in "The God of Small Things in a Martyrology of the Abject: Witnessing and Trauma in Aruadhati Roy's 'The God of Small Things,'" gives a good picture of how distress plays the most vital role in making a child traumatized. She opines, "the abject is everything that human body excretes in order to live all that might endanger our lives should we touch ingest it, it is the things we must not do in order to be proper subject in our societies (36)." She finds misery experience provided that the degree is dependent on personal and social context. She explores that*The God of Small Things* is a novel of multiple traumas which are which are the products of the experiences of the abject which are forced upon several of the least powerful member of the society (38). The traumatic structure of the narrative forces readers to experience the trauma of the abject as they are already subject to it (34). . . . Traumatic memory patterns inspire not only the content but also the narrative structure. It seems to share the urgency to communicate, a problem of repression which implies a desire for social healing, figured perhaps in the (re) union of Estha and Rahel (56)."

The twin Estha and Rahel are victims of domestic violence at their father's home and wherever they go as they did not have any one to love them truly but thrown in the world of hatred, misbehave, and exploitation. Pappachi, their maternal grandfather, is always in "black mood" (49). There is always dispute and argument in the family. The home environment is always stressful.They are not handled with care and sensitivity. They see their parents fighting all the time; their alcoholic Baba and Ammu - they divorce.The home atmosphere filled with physical abuse, violence and torture filled their tender mind with psychological wound. Twenty-three years later, Rahel finds a notebook of Estha. In the handwriting hisdisturbed personality could be seen. He is severely affected by the events that took place in his life.

> 'The labored form of each letter and the irregular space between words was full of struggle for control over the errant, self-willed pencil. The sentiment in

contrast was lucid: *I Hate Miss Mitten and I think the gnickers are torn.*

On the front of the book, Estha had robbed out his surname with spit and . . . he had written in pencil *unknown. Esthappen un-known.* (156)

In her article "The Theme of Agonized Childhood in 'God of Small Things and the White Tiger,'" Monika Agrawal attempts to discover how the qualities of childhood is blocked. She views that the word childhood, its related ideas and events happen over and over to reflect the agonized childhood as the fundamental theme (353). The dreadful accidents leave everlasting scars on the mind in the childhood from where fear perpetually emerges in their life. The children want to be 'loved,' 'valued' and 'needed' (232). If they are bullied, blackmailed emotionally, isolated, and behaved trickily by grownups they get psychologically traumatized. They have been subjected to" psychological trauma that leaves deep unhealable scars on their bodies" (354).

The twins who are totally interdependent to each other are forced to be separated from each other and from their mother, which is a big shock to them. Estha quits his education after school. He stops talking and just keeps on walking. After some time, he re-returns to Ayemenem as an object. Ammu dies alone at the early age in a pitiful condition. Little Rahel faces the untimely death of her mother alone without Estha. Then, she becomes abnormal. She divorces; after the separation of twenty-three years, they re-unite. As the memories of tragic moments trouble them they feel that they are the helpless and victims even in the adulthood. They cannot live their life at present moment. Having suffered the traumatic events one after another, the two twin react to it in their own way.

III.   CONCLUSION

To conclude, the whole life of Estha and Rahel moves around their traumatized childhood. Both of them face dreadful, overwhelming and stressful events in their childhood days. The experience of a chain of traumatic incidents such as untimely death of loved ones, violent scenes, abuse, insult, humiliation and enforced separation make them trauma survivors. The traumatic distress in his life Estha gets strangely quiet and his sister Rahel becomes totally empty and emotionless. The series of traumatic incident triggers their memory throughout their life. The plot moves back and forth as the twin have disturbing memory and recollections of the traumatic events taken place in their childhood days. They find nobody to care about their feelings; they are dejected of care, protection

and attention of the elder. Even from their mother they get threatening to do as she says. The twins who are totally dependent to each other are forcefully separated. The main focus of this article is to deal with the effects of trauma in child psychology and their response to it. One trauma initiates memory of another trauma. They live their past in present life too which make them feel worrying till the last moment of their life. As her own family members, relatives and friends always ignore and even hate her Rahel gets affected from her childhood to womanhood. Her past memories follow her and haunt. Therefore, she could not live present life as other people do. Her husband does not understand that. Frequent panic attack from her husband makes her feel that there was no one is this world who would understand her real situation. She does not have any kind of emotion left inside. Even her husband cannot understand her psychological condition. As a result, he divorces her. The whole devastating incident victimizes her. Estha's withdraw himself socially and Rahel's turning into emotionless and ambitionless person is a powerful portrayal of traumatic distress in children.

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Research Paradigm: A Philosophy of Educational Research

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Abstract— *This paper attempts to provide insights on research paradigm as the philosophical foundation for educational research. The main purpose of writing this paper is to provide basic idea and knowledge about research paradigm to the prospective researcher with a claim as it is a philosophy of educational research. Different books and journal articles were consulted, reviewed and discussed to prepare this write up. After accumulating the idea and insights on research paradigms, the paper begins with the overview of research in terms of basic features. Then, it introduces about the research paradigms as the research philosophy and followed by the major components of research paradigms viz. ontology, epistemology, methodology and axiology. The key components of research paradigms are defined and discussed in terms of their basic premises in relation to the educational research contexts. Moreover, the paper also presents a brief discussion on the implications of research paradigms in educational research.*

Keywords— *Axiology, epistemology, methodology, ontology, research paradigm, research implications.*

I. INTRODUCTION

Research is an organized and systematic approach of inquiry on specific phenomenon. It refers to the process through which the researcher accomplishes answers to research questions. The term research is defined in various ways by different scholars in the field. Creswell (2012), defines research as "a process of steps used to collect and analysis information to increase our understanding of a topic or issue (p.3)". Here, Creswell regards research as a process followed in understanding of certain issue through the collection and analysis of the data. Moreover, Denzin, and Lincoln (2005), state research as "an organized scholarly activity that is deeply connected to power (p, 87)". This definition implies that research can be understood as a systematic scholarly process of acquiring knowledge, power and position in which it takes place. Similarly, Cohen, Manion and Morrison (2008) write "Research is the systematic and scholarly application of the principles of a science of behavior to the problem of people within their social context (P. 48). From this definition, it can be inferred that research follows scientific procedures to study the phenomena and problems in a social context where problem exist. It allows interaction between the researchers and social behaviors and ongoing social activities. In course of research, researcher has to supply philosophical and theoretical foundation of his/her research work. Moreover, the researcher has to create his /her

position to view the world and phenomena that guides him/her towards certain destinations. Therefore, this paper attempts to define and discuss research paradigm in terms of its four philosophical perspectives. Moreover, the paper also presents some implications of research paradigm in the educational research. Regarding the methodology, the paper has been prepared consulting secondary sources of data in which different books, journal articles and research reports were reviewed and ideas and statements have been extracted to discuss the ideas throughout the paper.

II. RESEARCH PARADIGM: A PHILOSOPHICAL FOUNDATION OF RESEARCH

Simply, research paradigm refers to the theoretical or philosophical ground for the research work. It is viewed as a research philosophy. American philosopher Thomas Kuhn (1962) first used the word paradigm in the field of research to mean a philosophical way of thinking. In educational research, the term paradigm is used to describe a researcher's 'worldview' (Mackenzie & Knipe, 2006). This worldview is the perspective, or thinking, or school of thought, or set of shared beliefs, that informs the meaning or interpretation of research data. In the same regard, Willis (2007) defines research paradigm as "a comprehensive belief system, worldview or framework that guides research and practice in a field (p.8)". Thus, it is the

researcher's thoughts and beliefs about any issues explored would subsequently guide their actions. It directs the researcher in the overall process of investigation including selection of research problem, setting research questions, determining the nature and types of reality, knowledge, methodology and value of the research work.

In this vein, Lather (1986) mentions that a research paradigm inherently reflects the researcher's beliefs about the world that s/he lives in and wants to live in. It constitutes the abstract beliefs and principles that shape how a researcher sees the world, and how s/he interprets and acts within that world. Moreover, Hughes, (2010) says "paradigm is perceived as a way of seeing the world that frames a research topic and influences the way that researchers think about the topic (p. 35)". Fraser and Robinson (2004) further argue that a paradigm is "a set of beliefs about the way in which particular problems exist and a set of agreements on how such problems can be investigated". Likewise, Guba and Lincoln (1994) who are leaders in the field define a paradigm as a basic set of beliefs or worldview that guides research action or an investigation". Similarly, Denzin and Lincoln (2000), state that paradigm as human a construction, which deals with first principles or ultimate indicating where the researcher is coming from so as to construct meaning embedded in data. From the above discussions, we can say that research paradigm constitutes researcher's worldview, abstract beliefs and principles that shape how he/she sees the world, and how s/he interprets and acts within that world. It is the lens through which a researcher looks at the research topic and examines the methodological aspects of their research work being based on certain philosophical foundation. In a similar vein, Kivunja and Kuyini, 2017) mention that paradigms are thus important because they provide beliefs and dictates, which, for scholars in a particular discipline, influence what should be studied, how it should be studied, and how the results of the study should be interpreted. The paradigm defines a researcher's philosophical orientation and exerts significant implications for every decision made in the research process, including nature of reality, types and sources of knowledge and choice of methodology and methods. Thus, all researches are required to be based on some underlying philosophical assumptions about what constitutes 'valid' research. In order to conduct and evaluate any research, it is therefore important to know what these assumptions are. So, the following section will briefly discuss the major components of research paradigm which also constitute philosophical assumptions of research paradigms.

III.   COMPONENTS OF RESEARCH PARADIGMS

As literature suggests, research paradigm is a basic and comprehensive belief system to view the research phenomena. It is the researcher's worldview perspective, or thinking, or school of thought, or set of shared beliefs that inform about the meaning or interpretation of research data. In course of research, it is important for the researcher to be aware and informed about his/her position on seeing and observing the world and its phenomena. It means he/she needs to have clear philosophical perspectives about how the reality or truth is viewed, how the knowledge is gained by what methods and methodology and how values are addressed in the research being carried out based on a particular research paradigm. Thus, such perspectives and assumptions through which reality, knowledge, methodological approaches and values are defined under each paradigm are simply known as components of research paradigm. According to Lincoln and Guba (1985), a paradigm comprises four elements, namely, epistemology, ontology, methodology and axiology. The perspectives of research paradigm pronounce Ontology- as the nature of reality, Epistemology- as the nature of knowledge and the relationship between the knower and that which would be known, Methodology- as the appropriate approach to systematic inquiry and Axiology- as the nature of ethics (Mertens, 2010). To be specific, ontology, epistemology, methodology and axiology are the components of research paradigm. Thus, it is important to have a firm understanding of these elements because they comprise the basic assumptions, beliefs, norms and values that each paradigm holds. In what follows, the next section presents a brief description of four perspectives/components of research paradigm.

Ontology

Ontology deals with the philosophical assumptions about the nature of reality or existence. It is simply called theory of reality. As Scotland (2012) says that ontology is a branch of philosophy concerned with the assumptions we make in order to believe that something makes sense or is real, or the very nature or essence of the social phenomenon we are investigating. Similarly, in Krauss's, (2005) words, "ontology involves the philosophy of reality (p. 758)". Moreover, Scott and Morrison (2005) states that ontology deals with the level of reality present in certain events and objects, but more importantly with the systems which shape our perceptions of these events and objects (p. 170)". Thus, ontology is the philosophical standpoint about the nature of existence or reality, of being or becoming, as well as the basic categories of things that

exist and their relations. It examines underlying belief system of the researcher, about the nature of being and existence. It helps to conceptualize the form and nature of reality and what you believe can be known about that reality. In course of research, ontology makes the researcher to seek the answer to the questions like: Is there reality out there in the social world or is it a construction, created by one's own mind? What is the nature of reality? In other words, Is reality of an objective nature, or the result of individual cognition? What is the nature of the situation being studied? Therefore, ontology is essential to a researcher because it helps to provide an understanding of the things that constitute the world as it is known (Scott & Usher, 2004). It also helps the researcher orientate his/her thinking about epistemological and methodological beliefs in relation to the research problem so as to contribute to its solution.

Epistemology

Epistemology is another component of research paradigm dealing with how knowledge is gained from different sources. It is simply known as theory and philosophy of knowledge. Trochim (2000) contends, "epistemology is the philosophy of knowledge or how we come to know p. 758)". Similarly, Blaikie (1993) describes epistemology as "the theory or science of the method or grounds of knowledge' expanding this into a set of claims or assumptions about the ways in which it is possible to gain knowledge of reality" (as cited in Flowers, 2009, p 2). In research, epistemology is used to describe how we come to know something; how we know the truth or reality. Regarding epistemology, Cooksey and McDonald (2011) state that what counts as knowledge within the world. Moreover, it is concerned with the very bases of knowledge – its nature, and forms and how it can be acquired, and how it can be communicated to other human beings. It focuses on the nature of human knowledge and comprehension that you, as the researcher or knower, can possibly acquire so as to be able to extend, broaden and deepen understanding in your field of research. While stating the epistemological assumptions in the research, the researcher seeks to answer the questions such as: What is the nature of knowledge and the relationship between the knower and the would-be known? Guba & Lincoln (1994), Is knowledge something which can be acquired on the one hand, or, is it something which has to be personally experienced? What is the relationship between me, as the inquirer, and what is known? These questions are important because they help the researchers to position themselves in the research context so that they can discover what else is new, given what is known (Kivunja and Kuyini, 2017). Along with these very questions, it is also

important to know the answer of the questions: what counts as Knowledge?

To articulate the answer to these questions, it is essential to be informed about the sources of knowledge as suggested by (Slavin, 1984), intuitive knowledge- based on beliefs, faith, and intuition; authoritative knowledge-gathered from people in the know, books, leaders in organizations; logical knowledge- the reason as the surest path to knowing the truth; and empirical knowledge-derived from sense experiences, and demonstrable, objective facts. Thus epistemology is a philosophical perspective about the nature and sources of knowledge gained during the research. Epistemology is important because, it helps to establish the faith put in data. It affects how the researcher will go about uncovering knowledge in the social context that he/she will investigate. It provides guidelines to researchers to define the scope of entire research.

Methodology

Methodology is an important component of research paradigm. It deals with the how aspects of inquiry process. Keeves (1997) states that methodology is the broad term used to refer to the research design, methods, approaches and procedures used in an investigation that is well-planned to find out something. From this, it is inferred that methodological considerations in a paradigm simply include participants, instruments used in data gathering, and measures for data analysis through which knowledge is gained about the research problem. The methodology articulates the logic and flow of the systematic processes followed in conducting a research project, so as to gain knowledge about a research problem. It includes assumptions made, limitations encountered and how they were mitigated or minimized. It focuses on how we come to know the world or gain knowledge about part of it (Moreno, 1947). Moreover, methodology is concerned with the question like: How shall I go about obtaining the desired data, knowledge and understandings that will enable me to answer my research question and thus make a contribution to knowledge? In a similar vein, Guba, & Lincoln (1994) mention that the methodological question asks "how can the inquirer (would be knower) go about finding out whatever he or she believes can be known? (p. 108)". Form this; it is clear that methodological questions guide the researcher to the process of knowing through which the research questions are answered. Therefore, the researcher should have clear understanding of the methodological assumptions to be employed in course of his/her own research.

Axiology

Axiology is another component of research paradigm dealing with ethical issues that need to be considered during research work. It considers the philosophical approach to making decisions of value or the right decisions (Finnis, 1980). Therefore, it is called theory of value. It involves defining, evaluating and understanding concepts of right and wrong behaviour relating to the research. It considers what value we shall attribute to the different aspects of our research, the participants, the data and the audience to which we shall report the results of our research. Axiology addresses the questions such as: What is the nature of ethics or ethical behaviour? What values will you live by or be guided by as you conduct your research? What ought to be done to respect all participants' rights? What are the moral issues and characteristics that need to be considered? Which cultural, intercultural and moral issues arise and how will I address them? How shall I secure the goodwill of participants? How shall I conduct the research in a socially just, respectful and peaceful manner? How shall I avoid or minimize risk or harm, whether it be physical, psychological, legal, social, economic or other? (ARC, 2015, as cited in Kivunja and Kuyini, 2017).

Specifically, the theory of value is concerned with two aspects: ethics and aesthetics. Ethics is the philosophical approach to making the right decision. It also involves defining, evaluating and understanding concepts of right and wrong behavior. In this side, the researcher needs to consider typical ethical questions such as: what is good/bad? What is right/wrong? What is the foundation of moral principles? What is justice? Aesthetics deals with the study of the nature and value of works and the aesthetic experience. The typical aesthetic questions include: why are works of research considered to be valuable? What is beauty? These questions might be different in different research disciplines and research paradigms.

IV. IMPLICATIONS OF RESEARCH PARADIGM IN EDUCATIONAL RESEARCH

As stated and discussed above, research paradigm is a philosophical standpoint of the researcher from which research phenomena are observed and analyzed. It is the comprehensive belief system and philosophical worldview that guide the process and actions of the whole research activity. More specifically, research paradigm is a philosophical base of research dealing with the nature of reality, whether it is external or internal (i.e., ontology); the nature, type and sources of knowledge generation (i.e.,

epistemology); a disciplined approach to generate that knowledge (i.e., methodology); the ethical issues that need to be considered in research (i.e. axiology). Moreover, the research paradigm guides the researcher to frame and proceed his/her research activity and to derive certain meaning of the researched phenomena. In this regard, Joubish et al. (2011) opined that paradigm guides a whole framework of beliefs, values and methods within which research takes place. The researcher should create a clear position regarding the reality that his/her research believes , the nature and sources of knowledge that the research derives, the methods he/she employs to gain meaning of the researched phenomenon and he/she needs to be equally sensitive to the values of the research activity. For all these concerns, researcher needs to be based on certain research paradigm and its basic philosophical perspectives. In addition, the research paradigm provides philosophical foundation for the researcher to determine the basic philosophical dimensions: such as ontology, epistemology, methodology and axiology of his/her research work.

Ontology is one of the important philosophical dimensions of research paradigm. It refers to the nature of reality and what human beings can know about it (Guba & Lincoln, 1994). In course of research, the researcher should clearly define about the ontological position of his/her research. The researcher needs to mention about how his/her research states about the nature of reality that is derived from the researched phenomena. He/she should have clear position whether there is subjective reality or objective reality as derived by the research work. Regarding this, researcher needs to have knowledge of a specific research paradigm. The research paradigm provides clear framework and guidelines to the researcher about the worldview of reality. In the same line, the nature of reality is determined by the nature of phenomena to be researched. If the researched phenomenon is about the relationship between different variables and testing of hypothesis, it leads towards the objective reality whereas if the phenomena to be researched are about the human experiences and social cultural processes, the researcher's ontological beliefs will be multiple realities. Therefore, researcher should have explicit understanding of research paradigm during the research.

Epistemology is another important component of research paradigm that researcher needs to consider in course of research. Epistemological assumptions refer to the nature of the relationship between the knower and what can be known (Guba & Lincoln, 1994). As research is a process of generating knowledge following certain procedures, the researcher can be based on particular framework and research paradigm. Moreover, the

researcher needs to be aware of epistemological questions such as: What is the nature of knowledge and the relationship between the knower and the would-be known? Guba & Lincoln (1994). To answer these questions, the researcher can consult particular type of research paradigm from which he/she can direct the research process to generate knowledge. Thus, research paradigm provides clear framework to the researcher for determining the type, nature and sources of knowledge that his/her research generates after the completion. So, it is important for the researcher to have concrete understanding of a particular research paradigm before starting research journey. Similarly, the researcher needs to be clear about the notion that epistemological standpoint varies according to research paradigm from which he/she determines the epistemological assumptions of his/her research.

In the same way, methodological consideration is another important component of research paradigm. In course of research, the researcher should clearly define how he/she is going to find out the meaning of the phenomenon to be researched. Guba & Lincoln (1994) state that methodological assumptions refer to how the researcher can go about discovering the social experience, how it is created, and how it gives meaning to human life. Thus, methodology is the theory and a disciplined approach that informs about how researchers gain knowledge in research contexts. In the academic research, the researcher has to specify the subjects, tools, measures and techniques to be employed in his/her research work. In order to get firm understanding about all methodological considerations, the researchers can gain insight form research paradigm that clearly guides about the how aspects of the research.

Similarly, the research paradigm is equally contributory to the researcher to define and determine the value system that his/her research addresses. In the research, the researcher needs consider about the ethical issues. The researcher should be clear whether his research is value free of value laden. For this issue, research paradigm provides explicit framework and guidelines to the researcher. So research paradigm is important for the researcher. Nonetheless, different paradigms have different assumptions about the value system being either value free or value laden. Axiological assumptions of research paradigm help the researcher to think about the space of researched subjects, contexts and him in the entire research works. In addition, this component is also important for the researcher to determine what things and activities are good and acceptable and what are not. The researcher becomes aware of the ethical issues to be followed by him own side and from the side of participants. Moreover, axiology

makes the researcher aware of the respect, space and justice of the participants in the entire research. Thus, the insight of the research paradigm is essential for the researcher to address the ethical and aesthetic issues in the research work.

V. CONCLUSION

Research paradigm is simply known as philosophical foundation or framework of a research work. It is also termed as comprehensive belief system and world view that guides the researcher to frame his/her research process in certain pattern. In other words, it is also taken as the philosophical positions of the researcher in the research in which he/she claims and justifies how he/she views the reality, what his/ her assumptions about knowledge, methodology and value. To make clear, research paradigm explicitly states the researcher's positions on ontology, epistemology, methodology and axiology of his/her research work. This philosophical positioning of the researcher becomes a philosophical dimension of his/her research. The philosophical base of the research guides the researcher to precede the entire process and derive the meaning form the researched phenomenon. Therefore, the knowledge of research is essential for the researcher to create his/her own research philosophy.

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O. P. Bhatnagar's Clarion Call to Reform Indian English Poetry

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Abstract— *O.P. Bhatnagar is an original poet expressing and asserting his originality of imagination, conception and treatment. He has also kept himself aloof from the dominant schools of poetry and attempts to function close to the centre of society without self-accusation and morbidity characteristic of modern poetry. While dealing with the complexity he tends to keep a delicate grasp of the world around him. His mission is to discover truth without self-indulgent esotericism. Above all, Bhatnagar is a true humanist who has been endeavoring all his life to ameliorate the status and raise the dignity of man in modern world dominated by the hawks and hyenas of politics. This paper iterates Bhatnagar's clarion call to modern Indo English poets to stop window dressing, environment reporting, and start bringing poetry within the reach of the common man.*

Keywords— *Modern poetry, truth, humanity, politics, society.*

As the most authentic portrayer and interpreter of human life, as a champion of the underprivileged in the Indian social structure, as a compassionate lover of mankind, as a relentless fighter against orthodoxy, exploitation, corruption, moral degeneration and hypocrisy, as a creator of the exquisite poetry of life, as a critic of poetry, and Indian literature in English, as a glorifier of the status of Indian poetry in English, and as a spokesman of the conscience of mankind, O.P.Bhatnagar occupies a unique place in contemporary Indian literature in English. He is a contemporary of such Indian poets writing in English as P.Lal, Nissim Ezekiel, Keki N. Daruwalla, Krishna Srinivas, Shiv K. Kumar, Jayant Mahapatra, R. Parthasarathy, Pritish Nandy, and Anand Coomaraswamy. With his seven volumes of poems, three books of criticism, and twenty critical articles, Bhatnagar has given new dimensions to Indian poetry in English.

Indian poetry in English has come to exist. According to the existential theory "existence precedes essence", Indian poetry must achieve its essence as it has come to exist. It must shine like a bright star on the firmament of Indian literature in English. In his introduction to The New Dimensions in Indo-English Poetry, Bhatnagar voices a passionate plea for developing an authentic character of poetry by extracting its sustenance from its surroundings. He further says that new Indo-English poets must feel free and strong enough to produce original poetry from their own experiences.

Bhatnagar firmly believes that individuality is an essential tenet of poetic creation. Returning to tradition mars one's individual talents. He therefore contends "…….one who goes back to tradition loses his/her individual talents and surrenders some part of truth, integrity, vision and creativity". (Bhatnagar, 12) Like T.S.Eliot, Bhatnagar also uses tradition and individual talent, but in altogether a different framework. By tradition and individual talent Eliot means "that an individual discovers his or her true talent only by submerging it in tradition. Bhatnagar holds that individual talent shines only when it is separated from tradition. Indian poets should free themselves from the accumulated burden of the wisdom of the past and seek reality as it exists at present.

Bhatnagar is not a believer in Lockean theory - insistence on the self as absolute reality. He says poetic creation consists of relationship between the self and its object. In Future Directions, Bhatnagar avers that poetry "has helped man to interpret and define the subtle inter-relationships of the within with the without, of the outs inning and innings out." (Bhatnagar, 27) His poetry therefore insists on the originality of vision and creation.

Another significant trait of his poetry is that it is free from high-pitched philosophy, spiritualism, and religion which are commonly found in other Indo-English poets. It may be so because Bhatnagar's poetry is entirely focused on man.

Bhatnagar further asserts that a poet should be

courageous enough to challenge and resist what is bad and assert the rightness of things. Hence, the new Indian poetry must deal with contemporary life and situation. It must wage constant war against social evils such as moral degeneration, corruption, and hypocrisy which corrode social life and institutions.

There are always some major events in the life of a writer which influence his writings and shape his future. Bhatnagar is no exception. Bhatnagar was not only a witness but also a victim of frequent bickering between his parents which never allowed them to be at peace with themselves. As a child he had to bear the wrath of his parents. He was ill treated, beaten and even scorched. Every attempt was made to crush his individuality. In his poetry, Bhatnagar universalizes the bitter experiences of his childhood and likens them to the suppression of humanity all the world over. The contraries of life of his parents engendered in him an ironic vision which he elaborately expresses in his poetry.

Although Bhatnagar rightly condemns religious hypo-crisy, his negation of God as the supreme power governing the universe and his theory that it is not God but reason that permeates the universe, is questionable. Pursuing the existential philosophy, Bhatnagar insists on the awareness of the energy of the self which makes a man drag himself out of the mud and mire and enables him to exist in this world which, to use Lord Buddha's phrase; is "Dukha-Alaya" (the abode of miseries).

Our freedom has lost its essence and substance. Even five decades of liberty has not improved our condition even a bit. The greatest challenge before the Indo- English poets today is to expose our age-long slavery to customs, politico-social culture, and stir our spirit to fight to recover the honour of everything human, and of human value. For example, in the poem "I have Promises to Keep" the poet is determined "To shake the universe…/ To keep my countrymen awake." (Feelings Fossils, p.12.)

The choice before us is between religion and politics, whether we should seek salvation in heaven or physical welfare on the earth. The poet emphatically asserts : "The castles in heaven have to be demolished to build habitations here and now. How long can poetry go on deluding itself with utopias of religion, philosophy, and the promised land while crores of people groan in utter poverty, hunger, and prolonged death? The common man today has no voice and if at all, a narrow one between the temporary favours and permanent reconstruction. God does not listen to him anymore; politics frustrates his dreams. Let poetry give him a voice. Man in Nature, Man of Nature, Man for Nature cannot be the images proper for

today, but the nature of human dignity and politics." (Bhatnagar, 3)

The poet voices this feeling in his poem "Of Art and the Oppressed" (Audible Landscape, p.37) and in "Poetic Impressions" (A.L.p.40). In these poems, the poet satirizes the apathy of the Indo-English poets towards the exploited and the oppressed. By implication the poet says that art can come to the rescue of the oppressed.

According to Bhatnagar, past and future are modes of evading truth. Hence, poetry must give up being elitist, sensational, rhetorical, and emotional. It must be serene and rational.

Bhatnagar's poetry assumes relevance today because of its subtlety of irony with which he views the entire situation. Highlighting his multi-dimensional vision, Mohanty observes ; "Bhatnagar's irony is bare, rapier-sharp. It has tendency not only to mirror the gap between the forces of good and the forces of evil but also to assert how the former remain invincible. Some may assert that Bhatnagar is asserting a new moral bias for poetry. His note of irony does not stem from a conventionally biased attitude of a moralist; it emerges from a profoundly humanized heart. It is perhaps this human element that makes Bhatnagar's poetry deeply engaging and arresting. He firmly believes that poetry without this human concern is either a shadow or nothing." (Mohanty, 7)

In an interview, Bhatnagar reiterates his intention to make his poetry more human, more sympathetic without being shallow or sham: "Man can think individually and independently of any system; more importantly from a human point of view and respond to human situations in a sympathetic way. The secularity of modern sensibility and its concern for man in the present and its awareness of the human significance of life are some of its aspects I would like to incorporate in my work in future." (Bhatnagar, 12)

Another distinct aspect of Bhatnagar's poetry is that it deals with the national calamity or catastrophe which do not stir many of his contemporary poets who according to him "are engrossed in themselves and their falsehood".

There are certain shortcomings in Bhatnagar's poetry, which to some extent under-rate his achievement. They are: his excessive preoccupation with socio-political issues, utter lack of nature poetry, disregard for God and religion, and an acute want of spiritual and philosophical treatment of higher and finer aspects and purpose of human life. As there is no end to the socio-political problems facing man today and no poet or writer can effectively curb them, excessive involvement with such issues may not find favour with critics. At the same time, it may be admitted that it is not easy to dismiss the poet who has emerged as a

champion of man and has given conclusive proof of his undaunted faith in his efficacy of committed literature. His various preoccupations are important tributaries to his humanism and can be valued for their own sake. He suggests new premises for Indian poetry in English. Poetry expresses truth of probability rather than the truth of facts. He keenly realizes that Indian poetry in English deplorably lacks in social and human concerns. Bhatnagar praises Indian poetry in English for its variety and progressive nature. He again and again stresses that it must voice its protest against all the decadent traditions. It must integrate politics with aesthetics to emphasize human values.

CONCLUSION

Outlining the priorities for an Indian poet in English, Bhatnagar says that what Indian poetry in English needs most today is not social authenticity but poetic sincerity in expression. The greatest drawback of Indian poetry in English is its being descriptive rather than being evocative. "The poverty of Indian poetry in English, especially is the poverty of an intellectual vision and a point of view and a refusal to shift from the poetry of reflexes to the poetry of intellect and intellectual reflections." (Bhatnagar, 76) He therefore lays down that the young Indian poets ought to be saturated with everything from Greek tragic poetry to Beowulf, Vedic Hymns to Mahabharat, and Tulsidas to Tagore.

According to Bhatnagar, the true goal of poetry is to build better homes on this earth that castles in heaven. It is not necessary that every writer should begin writing on political, moral, and social themes, but a writer must project what he feels about these burning problems. Thus his clarifications on theory of poetry and poetic creed are succinct, logical, and frank.

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Patriarchal Values of Indian womanhood and Its Legacy in Kalidas' Shakuntala

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Abstract— Over the course of centuries Indian great epics like the Ramayana and the Mahabharata continueto exert its pronounced impact upon shaping philosophic approach to Indian life on religious,cultural and social levels. The innovative andImmortal creation of theiconic figures like Rama and Krishna imparts strikingreligious and social stance to consolidate an enduring sense of moral consciousness.The present paper on the contrary seeks to explore how classical Indian philosophyinsists on defining Indian women as historically mute and socially oppressed subalternsubject under the patriarchal supervision. Therefore, the paper shades light on identifying the stereotype Indian women with Shakuntala whose womanhood is marked bycoyness,submissiveness and susceptibility. The prejudiced and paralytic patriarchal legacy left behind by post Vedic period perpetuates its ideologically galvanised exploitative encounter on thewomen.Though, neutralized in the wake of the globalization some extent the partial centralization of patriarchal power and authority does not allow the voiceless a valid and vast space to think independently of men in independent India.

Keywords— classical philosophy, womanhood, patriarchy and legacy.

Myth plays a critical role in shaping social, cultural and religious ethics of a country .Mythicalrepresentation of ideal female characters like Sita, savitri and Shakuntala attribute their social value and ideology to the perpetuation of hegemonic encounter upon the women of every subsequent centuries. Myth within and beyond India is generally held accountable for shaping socio-cultural landscape of any country. Classical literary aesthetics are enduringly contributory towards assigning the core constructional foundation to the cultural ethics. Mythical themes and ideal characters are instrumental effectively in operating the flawless intergenerational transmission of conventionally set socio-cultural specifics. Key to the perpetuation of mythical legacy correlates to valuing the myth as living embodiments of ideal, ideology and cultural values.

Kalidas is designated as most critically acclaimed classical dramatist in Indian literary scenario. His magnum opus "Shakuntala" is an ever relevant and dynamic creation transcending the spatio-temporal specificity. The character portrayal of Shakuntala adds to the play a rare degree of literary exclusivity. The thematic essence revolving around the classical approach to Indian Womanhood and patriarchal economy calls a critical attention. Shakuntala bykalidasa is a retelling on the story

of king Dushyanta and his beloved Shakuntala, derived from the Mahabharata. The patriarchal social order set in post Vedic period is extensively projected in Shakuntala. The female protagonist Shakuntala including priyambada and Anusuya fall an innocent prey to the masculine oppression in the play.

Stereotype Indian women over centuries in Indian society convey a close resemblance to the protagonist Shakuntala whose ideal womanhood is traditionally marked by timidity and loyalty. With respect to this social value of women king Dushyanta says

"Hermit girls are by their very nature timid".   (Act-2)

Another commonplace female attributes of coyness and politeness are conventionally set as imperative traits of women. It becomes enduringly explicit in the words of the king –

"when I was near,she could not look at me".   (Act-2)

From classical period onwards female socializationrobs the women of their economic autonomy. They look compellingly dependant on men for their protection and advocacy. Themarriage of a woman is determined by the approval and disapproval of the patriarchal authority. In response to the suggestion of Clown to marry Shakuntala, king, Dushyantaspells out –

"She is dependent on her father".   (Act-2)

The root of this historical assumption about the treatment of women is possibly tradeable back to the Mahabharata wherein Gandhari's strict obedience to her father's prescriptive instruction paralysed her self -conscious assertion to deny the marriage with Dhritrasthra. Convetionaly a woman is exclusive of self-referentiality because she is not free of husband in marital life and the son during the physical infirmity. In *A Vindication of the Rights of Woman,* Wollstonecraft made a remark that patriarchy leads a woman to "a state of perpetual childhood. Insteada woman feels obliged to live up to the restrictive moral confines. They have a steely determination to be a dutiful, caring, submissive and devoted daughter and wife. The women traditionally devote their entire life to the service of their husbands and children. In *A Roof of One's Own*, Virginia Woolf argues

"women have served all these centuries as looking glasses.....

                    Reflecting the figure of man at twice its natural size" (1945:5).

The degree of female merginalisation under the patriarchal supervision turns more prominent as Sharnagarava claims:

 "she is your wife

Husbands have power for good or ill

Over woman's life"(Act-5).

King Dushyanta's denial to recognize Shakuntala as his wife anticipates the synonymous oppression of Rani in the hand of her husband Alanna in Girish Kornad's Nagamandala.The critical patriarchal attitude towards mythical characters like Sita and Shakuntala looks closely identical with the 20[th]century literary representation of stereotype Indian women Savitri in R K Narayana's *The Dark Room (1938),* Sarojini in Kamala Markandaya's *A Silence of Desire (1963),*Maya in Anita Desai's Cry the Peacock* (1963), Saru in Sashi Despande's *The Dark Holds No Terror.*

The women over centuries areMaryWollstonecraft argues, 'formed in a mould of folly and deprived of being a rational creature ". Concerning it Indian great philosopher Swami Vivekananda asserted that a woman "is the fox,but when she is no longer oppressed, she will become a lion. The penetration of global economy into the remote areas of India has brought about a dramatic change to the social value of women in post-independence Indian society. But regarding the partial rootedness of patriarchal legacy,social scientist, Nadeem Hasnain remarks:

 "Although some progress has been made, the basic attitude of Indian society towards women has not changed" (2013:468).

Human life is subject to heterosexuality. The distinction of sexual identity is not confined merely to the particularity of human life. Nature inescapably invests all creatures with this physical attributes. So the inevitability of this sexual plurality can hardly be contested by either of us. No one is born male or female. Society regularises an ideological bias to to define a female as not male right from the birth onwards. Concerning it ground-breaking feminist,Simon de Beauvoir made a pronouncement:

"one is not born but becomes a woman "

Men and women are inseparably important units of a societycontributing correspondingly to the solidification of a nation's backbone. But Indian women share a common history of patriarchal oppression. Society on the common ground of myth insists on defining Indian women as historically mute and socially oppressed subaltern subject under the patriarchal supervision. Social and cultural prejudices are still valued as a healthy moral framework within which ideal womanhood is evaluated. So the root of this social hierarchy is so deeply embedded in our social set up that the deprived and oppressed hardly afford to define the meaning of life beyond this prolonged and on going ideology. Regarding this prejudiced attitude towards the women, I agree with de Beauvoir's assertion that women lack a "positive definition ". In *The Second Sex* she claims:

 "Humanity is male and man defines woman not in herself but as relative to him......he is the subject;he is the Absolute – she is the other ".   (1988:16)

But it is erroneous to some extent to hold the patriarchy as completely accountable for perpetuation of the hegemonic masculinity. They, in default of an enduring courage to cope with,feel terribly scared and ashamed of exceeding the boundaries of conventionally accepted socio-cultural specifics. A strict moral obligation to confirm with a set of ideologically embraced socio-cultural confines appears as an obstacle to the constitution of homogenous female stance. According to Wollstonecraft, the overarching drawback to the expression of self- reflectivity is the lack of access to the education. The men tactfully attribute their ideology to systematic enslaving to uphold the masculine supremacy and deny their direct accountability. It is the positive consent of women that allows the patriarchy to exert its authoritative subjectivity upon them.

        The female rebellious response to the oppression is as old as the patriarchy is.But they are devoid of justice and equality for they look double-voiced and it splits the

uniformity of protest. The collective and unidirectional strategic framework to maximise the emancipatory response can direct those self-contradictory victims to the discovery of their self-identity. Germaine Greer once made an agreeable assertion in relation to the possibility of female upgradation:

"women must learn how to question the most basic assumption about feminine normality in order to reopen the possibility for the development which has been locked off by conditioning ".(1991:17)

CONCLUSION

Their active participation in multiple cultural,economic and political interaction can elevate their indispensibility to an exemplary height. They,even in the wake of globalization can not respond to the hardly conquerable challenges of escaping the legacy of epics after an epic struggle over centuries. From 1947 onwards,the British raj is over but the raj of Bankimchandra's Rajmohan is not yet over in india. The partial centralization of patriarchal power and authority does not allow the voiceless a valid and vast space to think independently of men in independent India. The presence of 'he' within 'she', 'male' within 'female' and 'man' within 'woman ' is well reflexive of symbolic interdependence between the river and the rain. The men and women are to be correspondingly engaged to accelerate the economic competitiveness of a nation.

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Multimodal Cognitive Critical Analysis of Mainstream British Media on COVID-19

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Abstract—From the perspective of Multimodal Cognitive Discourse Analysis, this study, based on social semiotics theory, has constructed a cognitive functional analysis method to analyze the reports of mainstream British media on COVID-19, revealed their characteristics in terms of narrative modes and discourse strategies from three aspects of multimodal uses, ideological orientation and audience characteristics, and conducted an objective analysis of the international image of China that mainstream British media tried to shape, which aims to provide references for the construction of China's international discourse and the image of an international power.

Keywords— Audience characteristics, Comparative analysis and criticism, COVID-19, Multimodal cognitive discourse analysis, Mainstream British media.

I. INTRODUCTION

In recent years, current political news, as a primary platform for young people to know about national policies, has been playing a significant role in shaping perceptions of young people. With China's continuously improving comprehensive strength, more and more British mainstream media have been reporting China on their news. The report of major emergencies, especially public health events, is an essential test for media. Under this background, this article, taking COVID-19 reports as the main research object, made an in-depth analysis of relevant reports of mainstream media in Britain from January 21, 2020 to February 28, 2020. This paper first introduces the guiding theory—multimodal cognitive criticalanalysis and then studies mainstream British media reports on Covid-19 combining with the theory specifically and carefully.However, it is inevitably subjective to use only one theory to analyze media reports.Therefore, it furtheranalysesthose news reports from multiple perspectives, such as multimodal application, ideological orientation and so on, trying to have an objective analysis of mainstream British media reports.

II. LITERATURE REVIEW

2.1 Construction of Analysis Framework

Based on Halliday's systemic functional grammar, Kress & Van Leeuwen put forward "representation theory of social semiotics" in their book *Reading Images* (1996), which explains the main visual effects of the composition formed in the history of western visual semiotics and analyzes the social and cultural characteristics behind the visual effects.

Modality can be understood as a symbol system that is interpreted by specific perception processes. Combining modality and five human senses, it can be divided into (1) image or visual modality; (2) auditory or acoustic modality; (3) olfactory modality; (4) taste modality and (5) tactile modality. The significance of multimodal discourse analysis is that it integrates language and other related meaning resources, which makes us understand the role of language system and effects of other symbol systems, such as image, music and color, in the process of meaning exchanges so that the interpretation of discourse meaning can be more extensive and accurate.

According to Forceville (1996), metaphor can be

divided into mono-modal metaphor and multimodal metaphor. The mono-modal metaphor refers to using only one modal representation while the multimodal metaphor expresses the implied metaphorical meaning in target and source domains. Forceville and Urios -Aparisi (2009), later point out that the text of language research creates meaning not only through language, but also through visual features and elements like images. In multimodal communication, different ways of communication become more and more comprehensive. Visual elements, used to deliver complex ideas and attitudes, are important in potential choices and meaning potentials that communicators can use.

2.2 Multimodal Cognitive Critical Analysis

The concepts of multimodal cognitive critical analysis proposed by Pan Yanyan in 2019 mainly include social-cultural context, generic features, comparative analysis and criticism.

Metaphor and metonymy belong to the cognitive field, while the news is just a kind of product of perception based on certain recognition of the audience and reader. They are closely related to cognitive narration. In order to convey a great deal of information and opinion of values contained in the news to audiences who lack social cognition, narrative methods of metaphor and metonymy are applied to arouse the sensory cognition of audiencesby using various modalities in the news so as to help them to understand the real world so that they can better understand the society and communicate with others.

III. ANALYSIS OF REPORTS OF MAINSTREAM BRITISH MEDIA

In order to make the research more extensive, Reuters, an official news agency, BBC, the most famous radio and television in the UK, and the Guardian, a comprehensive national daily newspaper in Britain, are selected as resources to be analyzed.

3.1 Social and Cultural Context

Pan Yanyan pointed out that social and cultural context includes material factors and non-material factors. Specifically, the material factors refer to social communication activities, including language activities and non-verbal activities (gestures, sounds, *etc.*) while the non-material factor means the communication of ideology. We first introduce COVID-19 reports on the material factors of British mainstream media. The mainstream media in Britain conveyed reports on COVID-19 through various ways like recording text, shooting local video, connecting resident journalists and local British people. Non-material factors are embodied in strengthening the Western value system and attacking Chinese values intentionally or unintentionally sometimes on the cases of COVID-19 in China.

3.2 Generic Features

TV news satisfies people's needs in psychology that seeing is believing. It usually gives priority to introduction and explanation, trying to offer the audience a comprehensive, systematic and clear visual presentation. Its characteristics of realistic genre also determine that TV news is sometimes based on metaphor and metonymy, which is easy for audiences to identify and understand.

In a report entitled "Wuhan Hospitals under Pressure as China Says Coronavirus Is Getting Stronger"of the Guardian newspaper, COVID-19 is metaphorized as an adult who can become stronger with the development of time, and has the ability of "unceasing progress". Such a metaphor, based on human body experience, integrates some features of "human" into abstract, intangible and unfamiliar concepts, which enhances people's understanding of COVID-19. As shown in BBC's "New China Virus: Cases Triple as Infection Spreads to Beijing and Shanghai",by reporting that COVID-19 rapidly expanded from Wuhan to Beijing, Shanghai and other cities, it is easy to create a visual illusion that the virus has spread to most cities of this country to the audience. The report of "cases triple as infection" provides more visual impact than "cases as infection up to 200", which can attract the attention of the audience more quickly and easily.

3.3 Comparative Analysis and Criticism

"Criticism" here is not to expose the negative meaning in the text, but to reveal the power relations and ideology from the phenomena that are hard to be discovered or even havealready been accepted by people through comparative

analyses so as to understand the potential social, political concepts and values contained in the discourse. By comparing COVID-19 reports in British mainstream media, this study can better reveal the characteristics of British mainstream media in multimodal uses and ideological orientation.

IV.   DISCUSSION

4.1 Multimodal Application

We take a BBC's report "China Struggles to Contain Virus" as an example. The video lasts 8 minutes and 26 seconds, and the report on China makes up 3 minutes and 35 seconds.

4.1.1 Language Modality

From the perspective of language modality, the reporter's speech was relatively subjective. As a reporter of a well-known broadcasting company, he even mentioned unverified information in his report. Then, from the death of Dr. Li Wenliang to the freedom of speech, and then to an online memorial hall of Dr. Li Wenliang, he talked about the dissatisfaction of Chinese netizens, which was full of prejudice against Chinese political system.

4.1.2 Image Modality

BBC also has a deliberate arrangement for image modality. From deliberately shifting to unconfirmed official videos, interviewing with passers-by, discriminatorily remarking about Dr. Li Wenliang's death on a beach, and finally, to communicating with Chen Qiushi, a notorious anti-government figure, all of these images intentionally create an atmosphere in which Chinese government seems to be losing the support of masses, which is easy to mislead foreign readers and audiences.

4.1.3 Expression Modality

In this video, the reporter showed his face. The river beach where Li Wenliang were mourned should have been solemn. However, the BBC reporter's statement was relaxed and casual, which lacked the basic respect for the deceased.

4.2 Ideological Orientation

4.2.1 The Orientation of the Host's Discourse Power to the Program

As the core of TV programs, a host plays a direct role in guiding and influencing TV programs, and the same is true of news programs. When reporting Chinese COVID-19 cases, the host introduced the theme of the news---the death of Dr. Li Wenliang caused great grief and indignation in Chinese society. Then, Dr. Li Wenliang was admonished by Wuhan police as a whistleblower, and Chinese government surveyed the causes of death and medical treatment of Li Wenliang. Finally, COVID-19 was reported. From the above speeches the host reported, we could see that the host's report is neutral.

4.2.2 The Orientation of the Director to the Scenes in the Program

Through the presentation and arrangement of TV programs, a director reflects his or her creative intention and conveys the mainstream ideology he or she wants to construct to the audience. The director should have reported real and objective news. However, after the host connected with a reporter stationed in China, an unconfirmed video aboutan anti-epidemic team arresting patients showed up unexpectedly. Combined with the reporter's report on Li Wenliang, it is easy to provide readers with a preconceived idea that China is not a country ruled by law. Secondly, the shot turned to the river beach where the place marked the Chinese characters"Mourning Li Wenliang". Such a picture would arouse the audience's resonance and brought about the audience's questioning over Li Wenliang's death. Finally, the scene was changed to interviewing Chen Qiushi, a so-called "Democrat", which would make western audiences mistakenly hold the opinion that Chinadoes not respect human rights and that Chinese anti-epidemic actionsare ineffective and failed.

4.2.3 The Orientation of Images and Sound Effects to Programs

The orientation of pictures and sound effects to the program was clearly shown in the video that the voice of resistance and struggle was improved when the video was broadcasting, which would arouse the audience's strong

sympathy and misled the audience's cognition about China. The commentary of the reporter on China combined with the words "Mourning Li Wenliang" in a river beach, adding a bit of "credibility" to the report, which was easy to mislead foreign audiences and readers.

V.   CONCLUSION

Through careful analyses on the reports of COVID-19 in Reuters, BBC and the Guardian, it can be concluded that because the mainstream values and social system of Britain are quite different from those of China and their audiences are mostly thoseso-called elites who do not accept Chinese social system, their reports, to meet the needs of readers, inevitably have a certain degree of subjective bias on the international image of China during the epidemic period.

Therefore, China's media should further strengthen Chinese values, publicize Chinese storiesand feats well, firmly grasp China's international discourse power, and establish China's image as a responsible country. It is aimed that this study can provide some references for the use of news communication to carry forward positive Chinese reports.

Multimodal cognitive critical analysis is an interdisciplinary research direction. In the process of research, it combines some theories of news cultural research and media reports so as to make in-depth interpretation and criticism of the mainstream media in Britain. However, such discourse analyses, mainly applying qualitative research, are inevitably subjective to a certain extent, which needs further researches.

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Search Engine Mapping on Media Usage

(Among Korean and Indonesian Users)

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Abstract— This research designed to identify the development of information technology that has emerged as the development of ICT (Information and Communication Technology) in South Korea and Indonesia. This research identifies problems such as each country's search engine as the identity of the country and also the number of users who rely on the search engine mentioned before.This research is included in the ranks of qualitative research. The theoretical foundation is used as a guide so that the focus of research is in accordance with the facts in the field. The paradigm used in this study is the paradigm of constructivism.

*Keyword— **Communication Technology, Search Engine, Users.***

I. INTRODUCTION

In life today technological progress advances have increasingly become inseparable. Coupled with the emergence of the internet which became a new path for human convenience in the present. The internet is one of the results of the development of information technology that emerged as the development of ICT (*Information and Communication Technology)* as now the internet is more widely used as an important source of information to be developed in the future. According to Sisson and Pontau in Novianto (2013: 8), this is because the internet is able to offer convenience that cannot be found in other information channels.

The tendency of today's society to rely on the internet as a key ingredient of information and as one of the media in communicating, makes people make the internet as one of the keys in their lives. On average they access the internet to use social networks, search for information, and some even just to keep up with the times.

With the advent of this new technology, many countries in the world are competing separately to have this internet technology. One of them is Indonesia and South Korea. Indonesia is also listed as the 4th place in most internet users in Asia. According to APJII, which is an Association of Indonesian Internet Network Organizers, this country has access to more than 160 million or 50% of internet users from all people in Indonesia.

Not inferior to the situation in Indonesia, South Korea ranks 5th in the country of most internet users in Asia. With a population of 51.47 million, more than 60 percent are internet users and every day have 28 million active users.

In this case, the youth provided by the internet is no joke. So that people also rely heavily on the internet situation. From the intern itself, we can dig up lots of information, look for music, videos or even communicate. Based on research from Georgia Tech's GVU Center, the majority of internet users rely on search engine facilities as a tool in finding information (Nizar, 2009: 3). Search engines make it easy for internet users to find a variety of information needed just by using keywords in the search process.

Search engines provide search results that cover the entire contents (actual content) of various sites available on the World Wide Web (Nizar, 2009: 3). The internet provides various search engines that make it easy for users to find the information they need. According to Lubis in Novianto (2013: 23), there are several search engines that can be used as sources of information search for internet users, namely: Google, Yahoo !, Naver, Lycos, Altavista, Deja, Excite, Hotbot, MSN, and Netscape Search.

In each country, there are many search engines that become the country's identity. Indonesia always uses Google as their *search engine*in doing anything related to the internet, whether in searching information, searching for

music, videos, or conducting communications. It's different from South Korea. The country has its own *search engine* called NAVER which is an online platform developed by Naver Corporation. First discovered by former Samsung employees in 1999, which eventually became a mainstay of the South Korean people in searching for information or anything related to the internet network.

Based on the background of the problem, the researchers are interested to find out and analyseabout hoow*search engines* from each country are considered as the identity of the country and how many users rely on Search Engine *Google*and *NAVER* so that it can be considered as a representation of self-identity.

By knowing the differences of search engines each country mentioned uses, this research is expected to enrich and contribute in the development of communication science, especially in media usage and self-identity representation. It is also expected that this research provides more information to the public, especially media users and also cultural researchers.

II. LITERATURE REVIEW

Communication

In a large Indonesian Dictionary (KBBI) "communication is the sending and receiving of messages and news between two or more people so that the intended message can be understood. Meanwhile, according to Stoner, Freeman, and Gilbert (1995) defines communication as the process by which people attempt to share meaning via the transmission of symbolic messages. Communication is the process by which a person seeks to provide understanding or messages to others through symbolic messages.

Communication process according to Komala (2009: 83) is"The communication process occurs when humans interact in communication activities, convey messages to realize communication".

The communication process is divided into two stages:

1. Primary Communication Process :The communication process is the process of conveying one's thoughts and or feelings to others by using the symbol as a medium. Symbols as primary media in the communication process are language, gesture, gesture, picture, color, etc. which are directly able to "translate" the thoughts and / or feelings of the communicator to the communicant.

2. Secondary Communication Process :The communication process is the process of delivering one's message to others using tools or means as a second medium after using the first media symbol.A communicator uses the media in launching the communication because the communicant is the target in a place that is relatively far or many in number. Letters, telephones, telexes, newspapers, magazines, radio, television, film, and many more are the second media that are often used in communication **(Effendy 2007: 11)**

Representation Theory

Stuart Hall shows that representation theory is a process where meaning (*meaning*) produced using language (*language*) and exchanged by group members in a culture (*culture).*

According to the explanation Judy Giles and Tim Middleton, has 3 definitions of the word '*to represent'*:

1. *To stand in for,* this can be exemplified through the flag case at an *event*, which indicates that a country participates in the *event* because there is a flag symbol.

2. *To speak or act on behalf of.* An example is when President Joko Widodo spoke on behalf of the Indonesian people.

3. *To re-present*, in the sense of writing history or biography that presents back events in the past.

In practice, the three meanings of these representations can overlap. The theory put forward by Hall is very helpful in further understanding of what the meaning of representation is and how it operates in cultural society. Hall in his book *Representation:Cultural Representation and Signifying Practices "Representation connects meaning and language to culture ... Representation is an essential part of the process by which meaning is produced and exchanged between members of the culture.*

So it can be said that representation is one way to produce meaning. Representation works through a representation system that consists of two important components, namely concepts in mind and language. These two components are correlated. The concept of something that is owned and exists in the mind, makes a person or person know the meaning of something.

Referring to the writings of Stuart Hall, mentioned three types of approaches in representation include:

1. Reflective Approach: language functions as a mirror, which reflects the true meaning of everything that exists in the world. In the reflective approach, meaning depends on an object, person, idea, or event in the real world, and language functions as a mirror, to reflect the true meaning as it already exists in the world.

2. Intensional Approach: we use language to communicate something according to our perspective on something. The second meaning approach in representation debates the opposite case. This approach says that the speaker, the author of anyone who expresses his unique understanding of the world through language. Again, there are a number of points for this argument since we all as individuals, also use language to communicate things that are special or unique to us, with our perspective on the world.

3. Constructivist Approach: we believe that we construct meaning through the language we use. This is the third approach to recognizing the public, social character of the language. This justifies that nothing in themselves including individual language users can ascertain meaning in language. This something is meaningless: we construct meaning, using representational systems of concepts and signs.

Self-Identity

Self-identity is the process of being a unique individual with an important role in life (Papalia, 2008), an awareness of personal unity and continuity, and relatively stable beliefs throughout the life span (Desmita, 2008), and is organizing encouragement- drives (drives), abilities (abilities), beliefs (beliefs), and experience into a consistent image of self which includes the ability to choose and make decisions, both regarding work, sexual orientation, and life philosophy (Woolfolk, in Yusuf, 2011).

According to Erikson, self-identity means that feelings can function as someone who stands alone but who is closely related to others.

Understanding Erikson's self-identity is summarized into several parts (Erickson, 1989), namely:

a. Self-identity as the essence of all personalities that remain the same in a person even though the environmental situation changes and the self becomes old

b. Self-identity as a harmony of social roles can in principle change and always experience a growth process.

c. Self-identity as "my own lifestyle" developed in the previous stages and determined the ways in which social roles were manifested.

d. Self-identity as a special acquisition at the adolescent stage and will be renewed and refined after adolescence.

e. Self-identity as a subjective experience of its own inner similarity and continuity in space and time.

f. Self-identity as continuity with oneself in association with others

Based on the opinions of the experts above, it can be concluded that self-identity is the awareness of individuals to place themselves and give meaning to themselves as a unique person and have different characteristics from the group, have relatively stable belief, and has an important role in the context of community life. Self-identity can contain physical attributes, beliefs, goals, expectations, moral principles or social style.

New Media

The definition of new *media exclusively* refers to computer technology which emphasizes the shape and cultural context in which technology is used, such as in art, film, commerce, science and above all internet. While digital *media is* a tendency to technological freedom itself as a characteristic of a medium, or to reflect digital technology (Dewdney and Ride. 2006: 8 & 20).

New media is media that is formed from interactions between humans and computers and smartphones and the internet in particular. This includes the web, blogs, online social networks, online forums and others that use computers as the medium. New media is a medium that facilitates interaction between the sender and receiver (Danaher and Davis, 2003: 462). The main advantage of this *new media* is the message delivered is *realtime*, where people can access various kinds of information and services quickly, where and whenever they are connected and connected to a computerized network and the internet network.

McQuail in Ardianto (2011: 14) also outlines the main features that mark the difference between new and old media (conventional) based on the user's perspective, namely:

1. *Interactivity*; Indicated by the ratio of responses or initiatives from users to "offers" from the source/sender (message).

2. *Social presence (sociability)*; Experienced by users, a *sense of personal contact* with others can be created through the use of a medium. *Media richness*: (new) media can bridge differences in reference frames, reduce ambiguity, provide cues, be more sensitive and be more personal

3. *Autonomy*; A user feels able to control the content and use it and be independent of the source.

4. *Playfulness*; Used for entertainment and enjoyment of

5. *privacy*; Associated with the use of the chosen medium and / or content.

6. *Personalization*; The degree to which the content and use of media is personal and unique.

Google is increasingly widely known for having a web search service or *search engine*, which is one of the biggest factors of the company *Google*. Many applications provided by *Google*, namely *Google Search, Google Maps, Google Earth,* and *Google Books.*

By controlling 90% of the market *search engine* in the world, Google is a *search engine* the most dominating Indonesia compared to other search engines. Like Yahoo !, Bing, Ask.com, and so on. According to APJII, the percentage of internet users in Indonesia reached 132.7 million of Indonesia's total population which exceeds 256 million people. Then *Google* ranks first as a *search engine* used in Indonesia, reaching a presentation of 66.6% or more than 88 million internet users in Indonesia.

Similar to *Google, Naver*is one of *search engines* the most well-known in South Korea. Founded in June 1999, launched the first search engine system in South Korea that was developed and used internally.

In July 2000, Naver joined Hangame, South Korea's first online gaming portal and in 2001 changed its name to NHN or Next Human Network. The combination of the top search engine and game portal has enabled NHN to become the largest company in South Korea with top market capitalization among companies listed on KOSDAQ.

Over the years, Naver continued to expand its offering, adding blog services in 2005, local search information and book search services in 2004, desktop search in 2005 and webtoon services (Webcomic) in 2006. From 2005-2007, it had been expanding multimedia search services including video search, internet telephone services, and cellphone search. On January 1, 2009, Naver released a*new interface*.

Search Engine

Search engine is a program that is used as a tool for finding information on the internet. *Search engines* have an electronic database that contains millions to billions of site addresses and information that is widely available on this Internet space. The use of *search engines* is to type the keywords (*keywords)* that you want to search for and then various links will appear that lead to the site or relevant information and in accordance with the *keywords* that have been entered.

The development of search engines began with the creation of software called Archie by Alan Emtage, a student from McGill University, Montreal, Canada, in 1990. Archie's software was able to index files found on public FTP servers. This is the first application used to search for information on the internet, so Archie has been named the ancestor of search engines.

World Wide Web Wanderer is theapplication*search engine*firstthat uses robotic technology to index web pages contained on a web server. This application was pioneered by Matthew Gray at MIT in 1993, but this application caused controversy because as a result of the performance of this robot spent *bandwidth* a very large.

Search engines function to find information by typing the keywords in question, so that it will be displayed on search results in the form of original websites that contain various forms of information such as text, images, videos, etc. Easily and quickly where the information is located.

Various types of *search engines* that are often used are *Google*, *NAVER, Bing, Yahoo !, Ask,* and so forth. But the most famous among the *search engines* above are *Google* and *NAVER*.

Google is increasingly widely known for having a web search service or *search engine*, which is one of the biggest factors of thiscompany*Google* . Many applications provided by *Google*, namely *Google Search, Google Maps, Google Earth,* and *Google Books.*

By controlling 90% of themarket*search engine* in the world, Google is *search engine* the most dominating Indonesia compared to other search engines. Like *Yahoo !, Bing, Ask.com*, and so on. According to APJII, the

percentage of internet users in Indonesia reached 143.26 million of the total population of Indonesia that exceeds 262 million people. Then *Google* ranks first as a *search engine* used in Indonesia, reaching a presentation of 66.6% or more than 88 million internet users in Indonesia.

Similar to *Google, Naver*is one of *search engines* the most well-knownin South Korea. Founded in June 1999, launched the first search engine system in South Korea that was developed and used internally.

In July 2000, Naver joined Hangame, South Korea's first online gaming portal and in 2001 changed its name to NHN or*Next Human Network*. The combination of the top search engine and game portal, has enabled NHN to become the largest company in South Korea with top market capitalization among companies listed on KOSDAQ.

Over the years, Naver continued to expand its offering, adding blog services in 2005, local search information and book search services in 2004, desktop search in 2005 and webtoon services (*Webcomic*) in 2006. From 2005-2007, it had been expanding multimedia search services including video search, internet telephone services, and cellphone search. On January 1, 2009, Naver released a*new interface*.

III.   RESEARCH METHOD

The researcher uses the constructivist paradigm because the researcher wants to find out how the comparison between the use of *NAVER* and *Google* between the countries of South Korea and Indonesia can help the process of representation of their identity in the digital world.

The nature of this research is descriptive. Descriptive research does not only describe / analysis but also combine / synthesis. In descriptive research, a data obtained is not in numbers but in sentences, statements and concepts. Descriptive research is just describing the situation, not seeking or explaining relationships, and testing hypotheses. Descriptive research is chosen because the researchers try to describe the use of social media as a tool of public awareness in national election. Therefore, this research will outline various results and findings narratively and descriptively.

This research is included in the ranks of qualitative research. Qualitative research is research that is descriptive in nature and tends to use analysis with an inductive approach. The process and meaning (subject perspective) is

more highlighted in qualitative research. The theoretical foundation is used as a guide so that the focus of research is in accordance with the facts in the field. Besides the theoretical foundation is also useful to provide a general description of the background of the research and as a material discussion of research results

Basically, this type of case study research aims to find out about something in depth. So in this study, researchers will use the case study method to reveal how in the end the comparison between the use of *NAVER* and *Google* between the countries of South Korea and Indonesia can help the process of representation of their identity in the digital world. By understanding and interpreting the views and events on the subject of research in order to explore the identity of foreign students.

In this study, based on observations made by researchers in South Korea, especially *Sungkyunkwan Uuniversity*, with the majority of native South Korean students and foreign students who are conducting studies at *Sungkyunkwan University* who are active in using *NAVER* as their online media platform. Therefore, the researcher used the subject of the study as a *key informant,* namely a South Korean student studying at Sungkyunkwan University. The student was made a *key informant* because he looked very active in the world of *new media,* especially *NAVER*. The above research subject who is a student from *Sungkyunkwan University* gives the right relevance to this research, which discusses how to use themedia*NAVER search engine* in South Korea.

In addition to using the research subject of students from South Korea as *key informants*, researchers also made foreign students who came from Indonesia, who were or were studying at *Sungkyunkwan University* as *key informants.* So researchers will also find out how they respond to changing habits from initially using *Google* to using *NAVER*.

The research method requires research to be carried out in a natural setting. Therefore, the research is carried out at the place where the informants usually work or will be agreed upon by the informants and researchers. The main factor of the research location is the convenience of the informant and easy access for the informant and researcher.

Prmarily, data in this study will be obtained through an *in-depth interview process*of students*Sungkyunkwan University* who are active in using *NAVER* and *Google* in

South Korea so that a new identity representation is formed. observation of the victim's behavior and statements both verbal and not verbal. Of course this primary data will be obtained from questions made by researchers so as to provide direction to students*Sungkyunkwan University* providing information that the comparison between *NAVER* and *Google* forms a representation of their self-identity. In-depth interviews are flexible, open, unstructured, and not standard. This interview technique was carried out by researchers to explore how their lives as astudent*Sungkyunkwan University* who were active in using *NAVER,* studied events and activities, which could not be directly observed, and also to produce a broad picture of a number of situations that occurred on the subject.

Secondarily, data in this study will use the archives and literacies that are relevant in connection with this research. In addition to using archives and literacy, researchers also make observations on research subjects. So that the data obtained can be more accurate and support the results of this study.

The qualitative data analysisiscarriedouttogetherwiththe data collectionprocess. Data analysistechniquesaccordingto Miles andHubermanincludethreeactivities: data reduction, data display, andconclusion (verification). Thenthe data analysistechniqueschosen in this study are as follows:

a. Data reduction. Field data obtained through the results of observations and interviews in the form of field notes and recordings are certainly quite large in number and difficult for researchers to understand, so data reduction is carried out.

b. Data display. To make it easier to read the data obtained, the data that has been reduced is then presented (displayed) in the form of a thorough description of each aspect under study by being equipped with tables / charts, relationships between categories and the like.

c. Take conclusions and verification. Verification is interpreting or interpreting the data that has been compiled. Based on these interpretations, the researcher can arrange into a conclusion, where this conclusion is the result of research that can answer the research questions that have been formulated previously.

To determine the data validity, the researcher will conduct triangulation techniques. Triangulation is a technique for checking data that utilizes other research data for comparison purposes. Denzin distinguishes four types of triangulation as examination techniques that utilize the use of resources, methods, investigators and theory.

The triangulation technique used in this study is source triangulation. Through source triangulation, researchers compare and recheck the degree of trust in information obtained by: (1) comparing observational data with interview data (2) comparing the consistency of the answers of the sources by comparing what the informant says with what is said personally (3) comparing someone's perspective, with other people in the work team.

In this study, researchers used data triangulation in the search for data sources that came from the public, and the data that was already available. So that it can support the validity of data on research on comparisons between the use of *NAVER* and *Google* between the countries of South Korea and Indonesia that can help the process of representation of their identity in the digital world.

IV. DISCUSSION

From the results of research that has been done, researchers found an explanation of the representation of the identity of each country in using search engines in their lives. Naver and Google were created and used by two different countries namely South Korea and Indonesia.

The use of the internet in 2020 is considered to be a very significant progress. Even the emergence of the internet is considered as a very important thing for people in any part of the world. The use of the internet is considered one of the windows of the world by providing a lot of information, and can be used as a more effective and efficient communication tool.

One thing that becomes the advantage of the internet is the presence of search engines as a means of providing information. In the world too, has a variety of search engines available, one of which is Naver and Google. Naver and Google can be considered as self-identity because their use in a country is a representation of an individual.

Regarding a representation of self-identity, Stuart Hall shows that representation theory is a process in which meanings are produced using language and are exchanged by group members in a culture. Erikson also said that self-identity is an individual's awareness to place himself and give meaning to himself as a person who is unique and has

different characteristics from his group, has a relatively stable belief, and has an important role in the context of community life. Self-identity can contain physical attributes, beliefs, goals, expectations, moral principles or social style.

Naver and Google can be considered as a representation of the identity of the countries of South Korea and Indonesia because each of the search engines has characteristics and advantages that make it easy for its users in their daily lives.

In South Korea, naver has become a very important thing in social life. The various features provided by Naver can be considered as a representation of self-identity from South Korea. This is based on facts on the ground about how the work of Naver can produce a new identity for its users.

Based on the results of interviews conducted by researchers, informants assume that the work system presented by Naver has its own advantages compared to the features available on Google. Although, the work system and features available in Google are no less useful than Naver. Some of the same features provided by the two search engines include email, drive, search bar and so on.

In practice, Naver has a very easy working system. On the first page of the user's naver, a search column is provided which will be used to search for information or news. However, if the first page is moved to the second page, news and article services will appear on a domestic or international scale. Naver also provides ranking features about articles or news that are on the rise. In addition, Naver also provides a variety of features that provide many conveniences to its users. Examples are, pay naver to make payments, or there is a cafe café, shop webtoon, and shop shopping.

The features of the above can be stated as reasons for the emergence of a representation of self-identity for the citizens of South Korea. The reason is based on the fact that in the use of navers, they are served and directed and provided various kinds of news and features that can facilitate South Koreans in using navers. In addition, the naver itself was created and formed by South Koreans which makes them more confident in the naver's work system in the digital world such as information distribution, information searching and even doing things related to digital. So the search engine naver leads to the identity of South Korean citizens.

This is different from the statement made by the second speaker, about how Google's work system is considered to be much easier to use even though it is currently in South Korea. Google is still always used in everyday life because of the conveniences offered to international users, especially citizens of Indonesia. The main reason given by the speakers was that those who lived in Indonesia were accustomed to and grew up with Google in their lives. Google is considered to be very easy for users to operate in the digital world. Communication made through Google is also considered to be more universal because indeed almost all the world uses Google so that the Indonesian people are also active.

SOUTH KOREA	INDONESIA
In this case, the people of South Korea still try to access the naver and use the naver even though they are outside South Korea	Indonesian citizens will always use and rely on Google because it is considered as a universal search engine and is easy to use anywhere
In the digital world, naver has a feature as a Korean k-nets or netizens Selatam where this was formed because of their activities in the digital world in making a commentary on the article which eventually became a representation of South Korea's identity towards the outside world	With the harmonization of social roles, some Indonesian people who are in South Korea sometimes try to access the naver just because the majority and the South Korean system use naver. But it does not close the possibility that the Indonesian people did not even for a moment leave their google as their identity.
In its use, Naver can make the South Korean people form a new identity by providing all facilities and effective features so that the South Korean people rely heavily on the existence of navers everywhere.	The use of Google in the lifestyle patterns of the Indonesian people is that they are more likely to use it for something that is general in nature, as well as forming an identity to fulfill the social role that occurs in Indonesia.
Naver is considered as a search engine that can form a representation of self-identity based on one of the subjective experiences of the resource	The difference is with the citizens of Indonesia in the use of Google, with personal experience as the formation of a representation of the

persons, who are active in using naver to shop because of the naver pay and naver shopping features.	identity of the people of Indonesia, Google is more universal and formal so that Google is not too serious for use in personal needs.
At this point, Naver cannot really help a representation of his identity in association with others even though in practice Nazerstill has the message exchange feature, and so on. However, the people of South Korea do not use the feature much compared to personal interests	In contrast to Google, Google is universally prepared so that many people, including the Indonesian people, use Google as a suggestion for exchanging messages and communicating and forming relationships with others. With Google available throughout the world, Google can be a search engine that facilitates the role of communication between people.

In the end, the use of naver can be said as a representation of the identity of South Korean citizens on the grounds that it was created by South Korea itself, with a very full trust in the naver, making South Korean citizens rely heavily on naver as their search engine and assume that Naver is indeed a representation of their own identity. Plus, Naver can't be actively used outside of South Korea.

Different things with Google which was created for wider use. Google can also be mentioned as a representation of identity from Indonesia, although it is not too strong because it is still universal, even Google itself is not formed originally from Indonesia, so that Indonesian people use Google only if they have interests and periodicals.

V. CONCLUSION

Based on the results of research and discussion conducted by researchers in the previous chapter, it can be concluded that the analysis of the use of Naver and Google as a representation of self-identity through descriptive analysis includes several things:

1. Naver and Google are considered as a representation of the identity of the countries of South Korea and Indonesia because they are considered to meet all the needs of each community. Naver can meet the criteria as a representation of self-identity because of the very high confidence of South Koreans. Coupled with the features provided by Naver have easy accessibility, plus Naver which was indeed formed and created by South Korea so as to form a new identity representation for South Koreans. This is different from Google, which cannot be specifically regarded as a representation of the identity of the Indonesian state because of the still universal nature ofGoogle, so a sense of ownership has not yet emerged for the search engine.

2. The number of naver and google users in each country has its own intensity. Because of the many features and conveniences provided by Naver, all citizens in South Korea prefer Naver as their search engine so that a new identity representation is formed. Google is also the same as Naver, it has many users because it is universal, but because of that universal reason, Google still cannot be considered as a representation of the identity of the Indonesian state.

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Ambiguous Regimes: The path leading to China's inclusion in Africa

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Abstract— The idea for this project came after the COVID-19 pandemic. The resurgence of China-Africa relation in international politics during China's intense propaganda to divert attention from its domestic affairs has made the author research the critics addressed to China to help Africa fight the pandemic as its increasing influence in Africa politics. The subject was treated in many ways but not in a way that accesses the path that has led to China's profound implication in Africa. The study has shown that Western power had contributed to promoting China's economic and political rise in Africa affairs. So This made the author curious to develop an analytical framework to address this question "Why the West is such angry of China strong implication in Africa" and to scoop into the empirics explanation given the rapidly evolving relations between China and Africa, We focused the research on the failure of democratization consolidation, pragmatism realism and difficulty for Africa nation to legitimize their government. For thinking about Chinese activities in Africa, we demonstrated the need for greater nuance between the West's contribution to the democratic process and China's methods to make allies and show China's impact on Democracy. Hence this study analyses the steps that have led China in its position in Africa countries' foreign policy.

Keywords— Democracy, Authoritarianism, China, Africa, the West.

I. INTRODUCTION

The process of the political regime has always been a complicated affair in Africa. Furthermore, the process of democratization has brought different outcomes raising questions. Nevertheless, when Jacque Chirac, the former French president, said it in 1990, "Democracy is a luxury for Africa," we think he was already pointing out the problem of the divergent path for the political regime in Africa with two different actors (the West and China-Soviet) in the arena of international relations.

Western Democracy has always shown respect to strict rules to Democracy in their countries, but when it comes to Africa, they have encouraged the contrary, leading with self-interest by tacitly promoting authoritarian regimes. Democracy in Africa is only drama; to emphasize, we will cite Jean Jaures, who said that" Democracy as the right hand of capitalism carries war within itself as the cloud carries a storm". In this regard, whether it is in Africa or the West, financial sovereignty is real power. Moreover, China has understood the concept.

Thus, the problem relates to China's increasing role in Africa is probably the difficulty or the contradictory conceptual goal to the West's traditional method to formulate and justify the normative principles to international politics and economic reforms in Africa affairs.

From France to the UK and the USA, Democracy has never been the objective in Africa. Today, China is collecting on the West's work by finding more allies in a regime that they criticized while they were the ones promoting it in Africa. China has taken advantage of the West's constant involvement in Africa countries Affairs, resulting in preferences for China's economic and political policies. Due to the international financial institutions backing up the West intrusion in Africa's Affairs, China has been able to be in the just middle to take over both the financial and political systems. Nevertheless, as a creditor and debtor at the same time, it borrows money from financial institutions and lends it back to developing countries, increasing, therefore, its revenues. Unlike Western powers, China has strategically used the international financial system to support its interventions in Africa.

Consequently, it is not hard to understand why Western politics criticize every aspect of China's Africa activities, mainly because they have Africa supports. China's links to

Africa have created a discourse on how to characterize those ties.

From a theoretical perspective, China's rise is related to Pragmatism Realism. China focuses more on disillusioning Africa in the partnership they share with the West while assuring its national interest and struggle for power to adapt to the circumstance. Moreover, since the 1970s, China's foreign policies to Africa were a more pragmatic approach, where economic ties have become the standard practice and prioritized not to step into the West affairs, resulting in ambiguous regimes tendency in many Africa countries.

This essay focuses on the process that has favored the promotion of authoritarianism in Africa, while democracy concepts have been mixed up. In other words, to what degree an African country is more in favor of politically and economically tied its regime to the West or China.

A promotion that could not be effective without international financial factors; moreover, the issue here is to shell the steps that had promoted China's political and economic rise in Africa in a more theoretical way.

Therefore, in this paper, we attempt to throw this puzzle into focus. The argumentation will focus on the multiple rhetoric democratic slogan that the West uses to imposed themselves to Africa and international cooperation to bolster their particular type of rule. Then we will discuss the way China spawns its way in Africa politics. Furthermore, to finish, define an assumption giving a clear answer to the criticism regarding China's close link to Africa countries.

II. ACCESSING PRAGMATISM REALISM THEORY IN CHINA PROGRESSION IN AFRICA

China's pragmatic approach in Africa relations results from long-standing cultivated relations since China has regained its seat at the UN's security council. While the West keeps criticizing China, Africans blessed the relationship. With soft loans, access to capital, delivery of service, and cheap goods, China has gained the African heart. However, all these would not be possible without many African countries' weak political and economic situation.

Weak legislation, inability to enforce international norms, and mostly self-serving government, China has seen an opportunity that the West has always criticized. China is not concerned with democratic rules or national interest. China is more concerned about dealing with governments, addressing both sides' reforms to readapt local needs to its foreign policy. Via a series of slogans such as "Win-Win

cooperation," "Non-interference," "China and its Africa countries are destined to be good friends, "China will always stand with developing countries," China and Africa relation have today reached a stage of growth unmatched in history [1] China was able to conceptualize its role and implication in Africa Affairs. In this regard, it has revealed itself as a pragmatic power. Contrary to the West that emphasized on financial or military oppression, China emphasized its soft power on economic incentives. China is clear about its intentions in Africa. International diplomatic support, the sustainability of the China-Africa relationship, while Africa needs China to supply an alternative finance source.

China has a more nationalistic mindset compare to the West. The West has strived to promote Democracy across the globe, but domestically, the reality of democratic rules continues to be contexted. The Chinese regime has proved itself to be directed to the State's survival and its people, hence its real power position. From this perspective, China's rising power is closed to offensive realism, emphasizing the USA and allies' pre-elaborate situation to offer developing countries an alternative opportunity to defy Africa's ongoing humiliation. According to John Mearsheimer, international relations result from an anarchic environment that forces States to maximize their power; China is in the process of changing the game by leading developing countries out of poverty. The Chinese realist of power and security implies liberal economic modernization, cultural integration to the world market, a technological legacy that emphasizes sustainable progress.

China's realist understanding focuses on its liberal economic model that canalize anarchy into institutions. Hence, giving Africa states the opportunity to become healthy and independent.

China's rise and increasing role in Africa emphasizes the role of African governments in the development process. Instead of just passing essential economic goods and economic development strategies like messengers to their people, China hegemony strategy implies a more state role as guardian of economic development. Furthermore, the rise of China places him as an example for developing countries. If Jeffrey Sachs and Wing Woo accord to say that the Chinese model can be adapted to development strategy in Africa, Philip Naughton and Ronald Mckinnon think the contrary. Democracy and the unclear political regime of many Africa countries are being restructured. While China fights for the sake of its honor and clears the

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[1] ."Xinhua Net, Xi's quotable quotes on China-Africa relation, editor ZX2018-09-01. Xinhuanet.com

humiliation they faced during the past 100 years, Africa is still struggling to defend its culture and identity. The absence of democratic characteristics complicates the replication of the Chinese model. However, China thinks that the lack of government legitimacy, consensual among political parties, is why the State should reinvent its role, guide by China, to strike down development challenges. For instance, Chinese pragmatism realism is closed to the role of a development program where the government's role is to provide and deliver goods, service, improve education, and infrastructures to the people to gain legitimacy and continue the faceless protest. Consequently, Africa needs China's soft loans and cheap goods, as well as China needs Africa to continually revise its political allegiance to the West to promote the legitimacy of its rise as a global power.

Nevertheless, China remains a pragmatic hegemon, more concerned with economic achievement, and a capacity to adapt to the Africa government's development plans.

In conclusion, citing "Xi Jinping, China will adhere to the path of peaceful rise but will not sacrifice its rightful and legitimate interest"[i] It confirms China's conception of the balance of power based on negotiation over a code of conduct. Therefore, China-Africa relations can be pragmatic in specifics contexts.

III. THE CHALLENGES FOR CONTEMPORARY DEMOCRATIZATION

At the end of the year 1980s, many Africa countries faced a problem of political-economical regime identification. With two blocks: China-Soviet and USA-allies, the liberalization system has taken it over in the early 1990s. Many African countries suffered from the decolonization trap and found themselves obligated to follow the Western political system.[ii] Furthermore, this continued for decades until the rise of China. It has become more evident since countries such as authoritarian governments like Angola, Ethiopia, and Rwanda started to reluctantly engage with the EU on governance reforms in the early 2000s. One side, the Washington Consensus, supports free trade through WTO and NAFTA to reduce tariff barriers. The IMF is involved in free-market reforms as a condition of receiving loans, especially for developing countries. Here, free trade suggests that countries should specialize in goods/services where they have a comparative advantage. It may mean developing economies need to conform to producing primary products. Nevertheless, on the other side, the Beijing Consensus that is a pragmatic policy that uses innovation and experimentation to achieve equitable, peaceful high-quality growth, and defense of national

borders and interests, offered Africa countries a new vision and alternative to the Western conditionality in development projects.

The objective here is to replace the Washington Consensus's untrust vibe for developing countries in the free market for economic growth with a more sovereign state on capitalism's levers. Create an environment without political liberalization that restrains developing countries from acting according to the rules of globalization. It means giving a vital leading role to the ruling political party and population to control its development.

In response to the oppression that African nations have been subjected to since 1990, the Chinese way presented itself more bright than the Western one. Besides, in this logic, the political arena of Africa started to see some disturbances. It explains how the domestic political sphere can shape authoritarian governments' incentives to engage with the West or China.

Focusing on the qualitative and quantitative categories employed in the study in the recent regression of democratization, Robert Dahl explained this regression with political opposition, public participation, law-based, human rights respect that many African countries have to integrate domestic level. Emphasize with global variables, and it is difficult to understand the variant or mixture of the democratic process. It is also to assert that Africa countries are more subject to powerful influence beyond their borders. A continent with a record of poverty, Africa presents all the characteristics of a continent easily influenceable to promote authoritarian principles sustained by control over oil revenues and politicized security sectors. Also, democratizations dealt with structuralist theories that did not consider the social, economic, and cultural obstacles to democratization in developing countries.

The core power energy, trade, and economic interests lessen their willingness to push for significant democratization reforms. Further, development policy interests and objectives may also conflict with good governance support. Likewise, to show that development aid impacts economic and development growth, the core power pressure less to push for democratic reforms and use negative conditionality in countries with good economic performance and poverty reduction.[2] As leaders seek to retain political power, an economic preference is born between the core and political leaders. Hence, indirect resource transfer, like public services, enables political elites to corrupt the political genteel to support their regime

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[2] Del Biondo, Karen. 2011. EU Aid Conditionality in ACP Countries: Explaining Inconsistency in EU Sanctions Practice. Journal of Contemporary European Research 7 (3): 380–395.

and secure every political actor's interest. In this settlement, the government is the only recipient of development aid; thus, they control access and distribution. Moreover, it creates a political mafia here; the rules of democratization are jeopardized.

From Robert Dahl perceptive, the absence of opposition party, public participation, and law-based affected by global variables explain low Africa's democratic process.[3]

For instance, to get loans and cooperate with the West, Africa governments had to present good governance statistics, while the West prioritized control of security stability and cooperation on migration management over good governance (Democracy and Human rights).[4]

It is also to assert that Africa countries have always been subject to powerful influences beyond their border. In the case of francophone Africa countries, France always has and continued to dictate the behavior of politics and those countries' economies. For that purpose, rulers have learned how to manipulate the rules of Democracy. Limitation of the independent press, civic organization, and political parties, most African governments find the West's support to do so. In Togo's case, after Gnassingbe Eyadema passed away, constitution rules have been manipulated so that his Son Faure Eyadema could succeed to his father, and the artisan of this was Charles Debbasch, French former juridical advisor of Eyadema. He was the one that made sure of Faure's accession to power through constitutional amendment under the supervision of "France."

The absence of development projects and false promises of France, African political classes prefer to jeopardize the country's future over the Core Power support to retain the power. As Huber and Al explain in their book, offering some insights as to how economic development is also a point of the weakness of democratic consolidation in Africa, it affects the balance of class power and state society in a way that does not promote Democracy, lack of economic development increases the risk of a reversal of democracy efforts. Hence, the level of industrialization, education, urbanization, which are the determinant for promoting Democracy, has been taken in hostage by the West so that without their aid and intervention, Africa countries do not have the right to development. In this sense, forcing governments to ally with them and dictate

how to conduct their affairs only creates political exclusion only to promote authoritarian regimes.[5]

Countries in Africa that have moved to the democratic system are usually at the mercy of International Financial institutions and Western governments. In this reciprocal relationship where the weakest is pushed around by the powerful, there are least to process the resources for democratization, resulting in ambiguous Democracy (case of Togo, Burkina-Faso, Mali, Cote d'Ivoire ad Benin).[6] It is to emphasize that the divergence of the democratic process in Africa defines the degree to which a particular state is linked to Western countries or the gravity of the economic influence of the core power. The extent of regime linkage is defined by the specific gravity of ties to the core power country. The more is a peripheral country's aid per capita from the core, the more it will consolidate its political and economic regime achievement.[7] Hence, a peripheral state can resist core pressure only when it can drift revenues from local productions (case of Nigeria, Ghana, and Tanzania). Otherwise, higher is its aid per capita as a percentage from the core; lower is its ability to determine its political regime.

The extent to which a country is often at the mercy of International Financial Institutions, the more the country is dictated in the ruling. In that context, the dimension of linkage can be a determinant of choice of the regime when the economy (trade, credit, investment, bilateral and multilateral aid flows) is entirely dependent on the government behavior toward the core power. Alternatively, geopolitical linkage ties the core and peripheral countries to maintain a particular regime type to control a region. More, suppose the core power determines social and transnational civil society linkages such as migration, tourism, refugee, elite education, NGOs, and party organizations; in that case, peripheral countries find themselves constrained to promote policies that please the core power (case of francophone Africa countries). Democracy becomes illusory.

A high degree of political and economic linkage creates pressure, which generates Soft Power or the ability to shape preferences, raising the cost of authoritarianism.

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[3] Robert Dahl (1971), "Participation and opposition", New Haven, Yale University, Pp.1-16.

[4] Kopstein, Jeffrey. (2005). "The Transatlantic Divide over Democracy Promotion," the Washington Quarterly 29 (2): 85–98.

[5] Evelyne Huber, (1996), "Options of Social Democracy in Latin America: neoliberal versus social democracy models". In the Welfare States in transition, national adaptations in global economics. Edited by Gita Esping-Andersen, London-Sage.

[6] Pierre Englebert and Monica Boduszynski (2005), ''Poverty and Democracy in Africa'' Oldenborg working paper series, Romana college, 01.

[7] Steven Levitsky and Lucan A. Way (2005), ''International Linkage and Democratization'', Journal od democracy Vol.16, No3, Pp 20-34

Then, if international pressure is low, democratization fails to be consolidated. Nowadays, many Africa countries are more controlled by a core power that can provide enough financial and development projects to the local economy resulting in the manipulation and functioning of democratic consolidation. It implies that China has benefited from this situation because of the considerable amount and development support it brings to Africa.

To support this argumentation, legitimacy as a citizen's aptitude to believe that it is right to obey and respect government rights is one of Africa's biggest challenges. In that context, China quickly finds a path into the World System base on pragmatic realism theory. In the absence of proper democratic procedures lobbied and covered by western NGOs and big firms based in Africa, most people in Africa do not have the right to raise voice against injustice and violation of their fundamental rights. Nevertheless, the variation in authoritarian regime types such as monarchies, military, one-party, and dominant political parties characterizing many African countries' political sphere is essential for the political and economic evolution in Africa's affairs. Furthermore, the authoritarian ruler can afford higher political liberalization levels and remain in power as long as possible. China needs such an environment, and the West is why China found an easy way in Africa.

The absence of nationalism favored divergence among politicians and citizens, allowing Western power to use it as a weapon to control political regimes. Another criterion of legitimacy is development strategies, which developing countries lack the most and the point on which powerful countries emphasize the more.

Therefore, in a legitimacy situation as a focal point of democracy consolidation, we can say that Africa fails to fill in a democratic nation's criteria. Additionally, the blame is to put on power countries that make us believe in the system as salvation and prosperity while China uses its faults to build allies and secure a core power position. As development objective is today linked to China's foreign policy objective, promoting its soft power has become a key component of its agenda. Thus, where the USA used coercive measures to promote Democracy, such as defining non-democratic countries as a treat to global security, China finds an opportunity to cooperate with such countries, resulting in weakening the perspective of democratic consolidation in most countries in Africa. To emphasize, China has focused its idealistic ambition into a proper objective sensitive to local politics, the culture, and the socio-economic situation. When the West wanted to dominate, they imposed equitability, accountability that involves the whole country, not just a government. China,

knowing that Africa countries were impoverished societies, increased by the absence of functioning democratic institutions, civil society, or an organized opposition, emphasized those points to constraints on cooperation with secret bilateral agreements, not legally approved projects, or biased legal norms enforce project cooperations.

In sum, China has redesigned the democratic system into a new form that better suits its foreign policy while considering other countries' foreign policy. Therefore, it might explain why its policy is more desirable today for many African countries than the West.

IV.   CHINA PATTERNING AFRICA POLITICS

Since global growth and international business have led to a new form of hegemony where every country can benefit from each other, China has reshaped the Africa political regime system into a regression of democratization.

Further, globalization has shifted the balance of power between business and State since China rise. The abundance of Chinese businesspeople has generated pressure for a more limited role of Western power. [iii] Moreover, they learned to manage political ideas to bind globalization to their ends by manipulating discourse, especially in the wide-open information space established by the democracies.

Nonetheless, the necessary conditions, mechanisms, and scope for effective rule and norm established by Western democratic countries, the level of statehood, or interdependence with China differ considerably compared to the West and countries in Africa. For instance, in Kenya, massive investments in media infrastructure allowed China to scale up a multifaceted effort to shape the realm of its ideas. African editors are on the Chinese government payroll, under Chinese editors in Beijing to examine their decisions, stories before publication. China used the media outlet to spread messages abroad about alternatives to Democracy as models of governance while insisting in its positions of non-interference in domestic affairs.[8]

Those instruments that are democracy aid, sanctions, or budget-support suspensions specific to the democratic regime, the coherence and consistency of China not to use those instruments is one crucial factor that influences the success of China's inclusion in Africa.

The Chinese aid budget has increased by about 30 percent annually for the past ten years. Chinese loans to Africa

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[8] Emeka Umejei (2018) "Will China's Media Influence African Democracies?" Power 3.0, April 2, www.power3point0.org/2018/04/02/will-chinas-media-influence-african-democracies.

seems to exceed aid volumes (Brautigam and Hwang (2016).[iv] In the absence and regression of the EU and USA development aid, China has become an alternative cooperation partner, affecting African governments' incentives to engage with the West. For instance, in Uganda, EU diplomats have complained that they are losing influence.[9] Many African countries are vulnerable democracies facing challenges in controlling foreign direct investment or regulating accountability in public spending and supervising procurement oversight. These challenges are easily exploited by corrupt governments that use state-connected financial resources for reasons other than developing mutual economic cooperation. Those kinds of links usually lead to political manipulation outcomes for open democratic governance. For example, when investment and foreign assistance are part of a public discussion, it usually involves civil society in developing economies to strengthen the characteristics of democratic governance as citizen voice and participation as well as transparency, in the authoritarian-linked regime undermine liberal-democratic values and concerns, and corruption can flourish, and authoritarianism can find fertile ground.[10]

Like the British empire in the 18th and 19th centuries, China uses indirect control to manipulate Africa's political domestic event.

With China in the game, development does not require the consent and the active participation of diverse economic actors anymore; it structures business-government relations in a way that encourages collaboration instead of domination, without degenerate into collusion. As weak and controlled by external actors, developing countries see China's business association as an escape gate from the Western imperialism, thus, creating political linkage. The mechanisms by which core powers have subordinated business is eroding. The relationship between the West and the developing countries is being challenged. China uses the liberal system in its advantage by applying rules more suitable for Africa economies: the absence of market economy to promote its regime, emphasized on its institutions (China Development Bank, China Export-Import Bank, China International Trade and Investment Corporation, Etc.) as an alternative to the State one, shaping liberalization into its image to gain allies. China has made itself more adequate to democratic societies by

using many conventional soft power vehicles such as education research centers, media, and people-to-people exchange programs. Disguising the extent to which it controls these activities, and open civil society in Africa, public policies dramatically extends its economic interest in Africa. The Chinese government is experienced at using economic leverage to advance political goals, working through indirect channels to get to the final goal. In sum, China excels in using covert and deceptive means to work preexisting default in democratic societies. China has shown itself prepared to use economic leverage engagement as a tool of political coercion.

With the openness of free trade with Chinese characteristics, and decrease of the influence of the United States and the EU, dispersion of production process, the growing modality of capital, and multinational, China has diminished the West's control and gave more liberty in regime adoption. By increasing capital flow into the Africa market, increasing aids, and limiting most African countries producing their commodities products, China increases the dependence system. To boot, in that dependency, the governments willing to engage with China or the West prefer not to engage in political reforms. Moreover, improved financial cooperation and fading of international pressure give way to some Africa governments to reestablish authoritarian dominance. They are therefore promoting authoritarianism (the case of Benin).[11] Furthermore, in Cote d'Ivoire, the actual government established control over the economy, allowing him to control his opponents effectively.

Thus, China improved financial cooperation, help in-state reconstruction, induced therefore to less hostile international environment enabled many authoritarian regimes to stabilize their authority. With China criticizing the liberal democracy political conditionality that international institutions adopt to further universal democratic norms, they came up with non-interference in domestic affairs, a norm that enshrines respect for state sovereignty.

In that sense, sovereignty takes its place in domestic policy to give political organizations the necessary legitimacy to conduct international relations with external actors. China hence is promoting its form of democratization and rejecting the imposition of political and economic

[9] Süddeutsche Zeitung, (2013) ''Race against time and against others''. Germans and Europeans can still tie their aid to conditions. However, both the competition from China and oil could significantly reduce Western values' weight, page 6.

[10] Jonathan Hillman, (2019) "Corruption Flows Along with China's Belt and Road," Center for Strategic and International Studies, January 18, https://www.csis.org/analysis/corruption-flows-along-chinas-belt-and-road.

[11] Dirk and Preuss, Hans Joachim, (2019). Benin's stealthy Democracy: How Africa's model democracy kills itself bit by bit Kohnert, Institute of African Affairs, GIGA-Hamburg, Friedrich-Ebert-Stiftung, Bonn. Online at https://mpra.ub.uni-muenchen.de/96831/

conditionalities by global-governance institutions.[12] China accounts for challenging the Western decadence in colonization by promoting and investing in national culture, heritage, and religion. As part of these efforts, a country like the Benin Republic, an example of Democracy in Africa under the new president Talon, reshapes its political allegiance under a regime that better suits the political genteel. In fact, since April 28, 2019, an implicit one-party regime has been constructed under parliament support to control opposition moved. For instance, a change to the Charter of Political Parties adopted by the National Assembly in July 2018 (Présidence de la République 2018a) has been made. The same year in September has adopted the new electoral law (Présidence de la République 2018b). In response to that, the country has known infrastructure changes in road and railway construction led by Chinese investment.

In Senegal, the president Macky Sall is using political tactics to mask an authoritarian regime. In fact, since 2016, the electoral system rules have been changed, the opposition is oppressed, and structural reforms for national governance have been made. Consequently, Senegal ranks among China's highest debtor near Kenya, with 70% of external bilateral debt. Senegal is closing the privileged relationship with France. Also, China is using Senegal influence in Francophone Africa for connectivity and balance of power.

China's presence in Africa has allowed the continent to be more proactive in international economic fora.

China's increasing role in Africa affairs is usually assimilated with corruption, illegal means, and international norms violation. About Raluca Besliu's article in the globalist (December 2013), Chad and China Relation have evolved and demonstrated China's engagement in some African countries. Since 2000, China and Chad's relation has known a positive turning for both countries after the World Bank has withdrawn its funding following Chad's increasing defense and military expenditure. An opportunity was offered to China to help itself while offering Chad the possibility to counter the West conditionalities. China purchased the rights to massive oil exploitation.

Consequently, China built infrastructures, roads, hospitals, Etc. More, Chinese oil royalties have been invested in arming and training the Chadian army. With China as the leading partner, Chad could place itself as a major actor in the military and peacekeeping scene. Also, France has to accommodate given Chad's position to maintain peace in the region. The Chadian president is backed by China, for economic reasons, and France to protect its interest as a former metropole.

V.   CONCLUSION

China's hegemony rise in Africa relies on many factors, such as covering state-directed projects as commercial or grassroots associations using local actors to manipulate domestic events, favorable loans, and no cooperation conditions. It is to assert that China's interest in Africa is expected compared to China's political space in world politics. China has been engaged in a steady and though modernization of the liberal world, and Africa is its laboratory. Nonetheless, its behavior toward developing countries remains unapprehended because its foreign policy does not prone ultimate power that imposes its will to the weak. Hence, its ability to distort the course of Democracy in Africa becomes easy.

Democratic institutions existed only on a manuscript, resulting in a pervasive political machine and the absence of consolidation. It was the point discussed in this essay, and the result shows that the West rooted china's path in Africa's domestic affairs. In this regard, the West fails to understand Africa countries' real needs and continues to stain China's effort in the continent with unsubstantiated claims like neo-colonization or illusory cooperation. Nevertheless, the truth is, China is just repeating the past with better tools, and the reality is that Chinese presence in Africa is real, and the people of many Africa countries will not say the contrary. Hence, China uses Africa and developing countries to disrupt the balance of power by adapting its needs. Also, filling the void created by Europe and the USA as a responsible powerful State should be. Nevertheless, the West claims cannot be ignored because every nation fights for their survival, and the Chinese government is just doing so without hurting anyone on the road of ascension.

Moreover, China has understood that Africa governments might be shored by political stability, so the focus was made on economic investment. China's considerable involvement in the Africa government's project places China in a strong position to influence political and economic development.

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[12] Thomas Ambrosio, (October 2008), "Catching the 'Shanghai Spirit': How the Shanghai Cooperation Organization Promotes Authoritarian Norms in Central Asia," *Europe-Asia Studies* 60, Pp1321–44.

DECLARATION OF CONFLICT OF INTERESTS

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[7] Pierre Englebert and Monica Boduszynski (2005), "Poverty and Democracy in Africa" Oldenborg working paper series, Romana college, 01

[8] Robert Dahl (1971), "Participation and opposition," New Haven, Yale University, Pp.1-16

[9] Steven Levitsky and Lucan A. Way (2005), "International Linkage and Democratization," Journal of democracy Vol.16, No3, Pp 20-34

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[11] Thomas Ambrosio, (October 2008), "Catching the 'Shanghai Spirit': How the Shanghai Cooperation Organization Promotes Authoritarian Norms in Central Asia," *Europe-Asia Studies* 60, Pp1321–44.

[12] Xinhua Net, Xi's quotable quotes on China-Africa relation, editor ZX2018-09-01. Xinhuanet.com

[i] At the Politburo meeting on January 28, 2013, Xi Jinping professed a firm resolve to defend china's national interest.

[ii] Western democracies emerged as the dominant center of military and economic power, and the United States and the European Union began to promote Democracy to an unprecedented degree. At the same time, deep economic crises deprived autocrats of the resources needed to sustain themselves in power. (Lucan Way, "Pluralism by Default: Weak Autocrats and the Rise of Competitive Politics," University of Toronto, unpublished)

[iii] into African domestic affairs, resulting in the African government's incapacity to be totally and thoroughly partisan of a regime (ambiguous regimes). It puts states in a limited position because they control and shape the direction of economic development.
(Western power tactic was to establish a company in Africa, with a headquarter in their country, uses the local government to do their bidding. The local population works for them but dictated and supervised by the core power. Chinese government method is different. They favored their population inclusion in African society by opening a business and working together with the local government while making African people think that they are not exploiting them.

[iv] Brautigam, Deborah, and Jyhjong Hwang. 2016. *Eastern Promises: New Data on Chinese Loans in Africa, 2000 to 2014*, CARI Working Paper #4 China Africa Research Initiative Johns Hopkins University School of Advanced International Studies. Washington, DC: CARI. Chinese loans to Africa appear to exceed aid volumes significantly, and estimate that China provided about USD86.3 billion between 2000 and 2014. Chinese banks, such as the Export-Import Bank and the China Development Bank, give preferential and commercial loans to African countries at low-interest rates.

The Hierarchy of Honorifics in Bhojpuri

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Abstract— *This paper studies the hierarchy of honorificity in the language of Bhojpuri. Bhojpuri is one of the dominant languages of Bihar which has a got a lot to explore in linguistically. Previously, a lot has been studied on Bhojpuri but this specific study deals with the case of honorificity in the various social contexts of Bhojpuri. It tries to showcase that how the speakers of the western dialect of Bhojpuri, spoken in western part of Bihar carry their cultural domains in the form of honorifics into the structure of their language.*

Keywords— *Honorifics, Bhojpuri, politeness, Bihar, UP, Jharkhand.*

I.   INTRODUCTION

Honorifics and politeness are an important and universal feature of a language. It is evidently clear from the diverse structure of different languages that these features of honorificity and politeness exists differently in each language. The concept of honorificity helps in describing the social relationship between the individuals. The role play of honorificity in any language is very important for the relationship ties, for the work and business relations and for monitoring the use of good language and paying respect to the elders. Imagine meeting someone for the first time and behaving in a very rude manner and being impolite, how it would affect the later bonding or what impression it would leave on the hearer of the speaker's character. Since each language has every tool to deal with each kind of situation, honorificity and politeness are such features of language which enables a person to be safe from the face threatening act. It protects the hearer as well as the speaker from the damage.

In this research study, Bhojpuri is considered to be a language which has high dialectical variations. Mainly spoken in the states of Bihar, UP and Jharkhand, it has many dialects. The area of research was chosen to be the western part of the state of Bihar as it is densely populated with the native speakers of Bhojpuri which provided the scope of larger data collection i.e. Aara. In this research study, the main goal lies on focusing the hierarchy of honorifics in the social strata of the native speakers of Bhojpuri. Bhojpuri is considered to be a language which has high dialectical variations. Mainly spoken in the states of Bihar, UP and Jharkhand, it has many dialects. The area of research was chosen to be the western part of the state

of Bihar as it is densely populated with the native speakers of Bhojpuri which provided the scope of larger data collection i.e. Ara. The chapter one of the dissertation is intended to focus on the history of Bhojpuri. It also talks about the linguistic features of the Bhojpuri. Bhojpuri, being a language of several different dialects is considered to be one of the main native language of the state of Bihar.

Being a major language of Bihar, Bhojpuri has evolved a lot socio linguistically in the recent years. With the up rise of Bhojpuri cinema, it has gained much popularity and fame worldwide. Not only in India but it is spoken in many other different countries like Suriname, Mauritius, Fiji, Guyana and Tobago. Despite of the much-gained fame and popularity, there are many areas that are left untouched to explore from the linguistic point of view. Due to the indentured labor, this language has spread all over the world.

In the light of Linguistics, when we talk about a language, at the initial stage, it focuses upon the sound system of the language. Though there has been an extensive study done upon the phonology of the language, this study includes the phonology chart of Bhojpuri previously mentioned in the book, "The Indo-Aryan languages" by "Danesh Jain, George Cardona."

Looking at the phonology of the language, Bhojpuri has a phonetic system consisting of six vowels and 34 consonants.

1.1 Vowels of Bjojpuri

Table.1 (Jain.2005, cordona.2005)

	Front	central	back
Close (higher)	i ɪ		u
Close-mid	E	ə	o

Open-mid			ɔ
open	æ	ɑ	

In the Bhojpuri phonetics, the higher vowels are tense and the lower are comparatively lax in nature. All the rounded vowels are very slightly rounded. It is said that among the seven languages i.e. (Haryanvi, Braj, Awadhi, Bhojpuri, Bundeli, Bagheli and Kannauji), Bhojpuri has the highest allophonic variation in vowels (Mishra, Bali.p.)

1.2. Consonants of Bhojpuri

Table. 2. The Consonants of Bhojpuri (Jain.2005, cordona.2005)

		Bilabial	Dental	Alveolar	Retroflex	Palatal	Velar	Glottal	
Nasal		M		N	ɳ	ɲ	ŋ		
Stop	**voiceless**	P	t̪		ʈ	tʃ	k		
	voiced	B	d̪		ɖ	dʒ	g		
	aspirated	pʰ	t̪ʰ		tʰ	tʃʰ	kʰ		
	Breathy voiced	bɦ	d̪ɦ		ɖɦ	dʒɦ	gɦ		
Fricative				S				H	
Rhotic	**Plain**			ɾ	ɽ				
	aspirated			ɾɦ	ɽɦ				
Approximant				L		J	w		

The syllable system is of peak type in Bhojpuri.Vowel phoneme will lie at the highest position of sonority in a syllable. It may happen that the codas would consist of one, two or three consonants. When the diphthongs, are concerned, the vowels occur at simple peaks or as peak nuclei. The intonation system involves four pitch levels and three terminal contours. The stress in Bhojpuri generally falls on the penultimate syllable.

1.3. Defining Honorifics

Honorifics are defined as any word or expression which depicts a sense of respect in a conversation towards the addressee or to the person who is being talked about. It also signifies the social status of a person or depicts the social relationship between the participants in the conversation directly or indirectly.

Taking a broad look at the term, Levinson would be the best, here to quote, "the term for those aspects of language structure that encode the social identities of participants, or social relationships between them, or between one of them and persons or entities referred"(Levinson 2004:97). Rather than conveying propositional meaning and having "truth value, honorifics belong to the realm of "expressive meaning (Potts 2005; 183.). Potts says that the expressive meaning of honorific forms is the expression of "social superiority." (Potts 2005; 183) Talking about the honorifics, they come in the form of affixes, words, and formulaic expressions that consists of words that signify honorifics. The linguistic and sociolinguistic rules form the basis for honorificity for the addressee or for the person who is being referenced.

The term honorifics was invented to observe the level of politeness one uses to participate in a conversation. (Song.2012. P. 130). The use of honorifics is one of the linguistics forms of pragmatic modality used to express deference within organization (Ide.2005; 10). The use of honorifics makes speech polite because of the linguistic role assigned to the modality by a particular culture (Song.2012.7). Accordingly, honorifics accomplish their function of linguistic politeness if they are used in connection with the cultural context. "For example, if a high honorific form is chosen inappropriately when a less polite honorific form is expected, it would be interpreted as a sarcasm or a cynical expression" (Okamoto 1999; 87).

In the words of Agha, "the use of honorifics in all communities is governed by the social status of person to whom deference is paid, but it is also sensitive to interactional variables. With regard to status, the general norm: the higher the status, the greater the degree of deference" (Agha 1994; 294)

The general view of the social honorifics can be seen "as the encoding of social information in human interaction. Such information is manifest in the use of pronouns and titles of address" (Farghal1994:Shakir1994; 240).

There exist honorific titles in every language to confer honorificity. For example, in English, the honorifics conferred

as Sir, madam are honorary title and likewise there exists such things in each language. Therefore, it can be ruled out that there is existence of a certain lexicon that can be referred to as an honorific lexicon. As seen in many languages of the world, there is existence of honorific lexicon that cannot be same for all the age, gender of person so in order to distinguish the different honorific markers or the phrases or expressions, the honorific system has been divided into certain groups. The division of honorific is entirely based on the participant, the addresser and the addressee. This division was first suggested by Bernard Comrie introducing the different categories of honorifics. Though not each language has the same honorific rule, some are complex in nature, some not so complex and some has the basic honorific rules like English. This study mainly investigates that how the age, gender, social status and different social contexts influences the use of honorifics in Bhojpuri and how complex does its honorific system is. In most of the Indo-Aryan languages, there exist a good honorific lexicon. Bhojpuri is one of them.

1.4 Properties of honorifics

As stated above, honorifics impart an important feature to the language. Any expression of respect in any form is termed as an honorific term. There are many languages in the world that have this feature of honorificity inculcated heavily, for ex. Japanese, Hindi, Korean, etc.

"The concept of social honorifics is very deeply rooted in cultures that make linguistic use of it. Once aware of this phenomenon, many cultural norms and taboos become culturally understood for their connotative meanings" (whossamt 2012).

"The term describes how a speech variety is characterized by language users, not what the variety can be used to accomplish in usage. The phenomenon that the term "honorific" describes is itself a very leaky thing" (Agha 1994; 288).

Each language is individually endowed with particular honorific lexicon. Talking about the properties of Honorifics of language, each language has usage of honorifics. There occurs noun and verb inflections marking the honorifics in each language but also there are languages like English where honorific inflections do not occur and comes with honorific titles to pay the respect. No matter, what is the gender, age or context of the conversation or the discourse, there is no distinguishable affix that can be seen inflecting on the noun or the verb to mark the honorific. But also, there are languages that has a very complex system of honorificity. We will see to

that later. Since honorific is an expression that is used to pay respect to elders or to a person of higher social respect or which makes a conversation polite with a stranger, it automatically forms a social hierarchy that most perfectly suits the position based on the age and the social strata. A person tends to use a word or phrase to distinguish the older person from people of the same or younger generation to highlight the respected position of the individual. It is said that language is the identity of culture and in order to know a language well, we need to know the roots of that particular language through the history of the same.

Along with the different honorific lexemes, there also arises the honorificity in the paralinguistic features. The pitch, loudness and the stress are the features that add to the honorificity in a conversation. In order to pay respect to a person one is not allowed to raise his voice. Raising voice in an interaction is considered to be disrespectful in most of the cultures. So, apart from the morphological and lexical honorifics there are paralinguistic honorifics that exist in the form of pitch and loudness of the voice. It is the general idea that high pitch is more polite across the cultures in the words of Morton. However, there is an exception to all theories contradicting the general model of general acclaimed perception. In Korean culture, low pitch is considered to be more polite contradicting the general theory of pitch politeness.

1.5 Honorifics and politeness in Bhojpuri

As stated in the first and second chapter, Bhojpuri is a dominant language spoken in the parts of Bihar. It derives its name from the district called Bhojpur. Since Honorifics is a major linguistic feature of the language, there lies many variations in the use of honorifics in different social contexts. This study is based on the empirical data collected by the native speakers of the Bhojpuri of werstern Bihar.

There are various ways of showing respect or to denote the honorificity. The concept of honorificity is basically a form of politeness, though there is a thin line that exists between the honorificity and politeness. Though Bhojpuri and Hindi share similarities in the use of honorificity, Bhojpuri has only a single form of honorific address while Hindi has variation depending on the intimacy and social status. Within the socio-pragmatic domain of language, honorificity has occupied a major space. Honorifics have been defined as "politeness formulas in a particular language which may be specific affixes, words, or sentence structure" (Richard et al., 1985: 131). Languages which have a complex system of honorifics

are, for instance, Japanese, Mudurese (a language of Eastern Java), Hindi, and Arabic; English, on the other hand, has no complex system of honorifics, but there are few cases of compound honorifics; e.g. professor doctor, dear sir, etc. (ibid.: 131). Though not much but a bit complex, unlike English, Bhojpuri spares a good space for the honorificity. Irvine (1995: 1) points out that "linguistic honorifics are forms of speech that signal social deference, through conventionalized understandings of some aspects, of the form meaning relationship". From this brief account of the concept of honorifics, we may define it as linguistic or non-linguistic means or device that can function to convey social deference or respect influenced by the dimension of power and solidarity.

Since honorifics mainly function as the markers of social superiority, this is where we can differentiate between the honorificity and politeness. Usually, honorificity is used to mark the superiority whereas, politeness is only just being nice to people. Honorifics is necessarily used for the elders in the community but the use of politeness depends on the user and his intentions weather he wants to use it or not in a conversation. To characterize polite language usage, we might resort to expression like "the language a person uses to avoid being too direct" (Watts 2003). Politeness criterion differs with cultures and languages. Intercultural differences may lead to pragmatic failure especially in cross cultural business context, whether it is a communication at the work place, at the negotiation table, or in choosing management strategies. Bhojpuri is very similar to Hindi in terms of honorific discourse but there are lexical and grammatical differences that are present in the language which occurs in the honorific discourse.

II. METHODOLOGY

This study was conducted on the basis of data collected by the native speakers of Bhojpuri in Bihar. For the data collection, the questionnaire method was followed. A set of questionnaires was prepared concerning the honorifics and politeness and were recorded in IPA. Since, collecting information from more than 30 persons is not an easy task to deal with, the questionnaire method acts as a great facilitator in collecting the information from the respondents. There are many advantages of the questionnaire method. The questionnaire used for this study was an open-ended questionnaire. All the data was collected face to face. Few could be listed here:

- Practical in nature.
- It's cheap.
- Easy to obtain information.
- Often have standard data and thus easier to compile the data.
- Less effort is required in getting the information from the informants.
- The data can be analyzed more scientifically and objectively then other forms of research.
- Positivists believe that quantitative data can be used to create new theories and/or hypothesis

With all the advantages stated above, it cannot be denied that it this method of questionnaire has its own disadvantages as well like it is inadequate to understand the emotions and feelings of the respondent. Sometimes the informant may not be giving the exact information as well. Despite of the disadvantages, it was the best suited method to conduct the study mentioned in this dissertation.

2.1 Designing of the questionnaire

Designing a questionnaire is a big task to deal with because the whole analysis of the study depends on how good the questionnaire is. In conducting the present study, the following points were kept in mind: It was kept in mind that all the questions asked were aimed directly or indirectly to the topic of the study. The questions were shorter and it was kept in mind that the informant doesn't gets irritated or bored while answering the questions. A pilot study was done on the subject and on the language so that it was easier to deal with the people and the terminology. The question order progressed from the easy to the difficult ones. A good questionnaire tries to meet all the research objectives to get the maximum and accurate information about the subject to be researched upon. The two things that were kept in mind while designing the questionnaire were the amount of information needed and the number of target informants to cross-check the data. It was also kept in mind that the native speakers of the language with less influence to the other language were targeted to gather the information. The questionnaire was prepared in such a way that the respondents were comfortable answering the questions.

III.   HONORIFICS IN BHOJPURI

This section describes the honorificity in Bhojpuri based on the analysis of data collected by the native speakers of the language in various social context. It has a not so complex

honorific system in different social contexts. Honorificity is a very wide aspect of language and it goes very deep into the human cognition. Honorificity is a feature that influences language structure in variety of ways. Thus, this section shows only the most important aspect of the honorificity feature.

3.3.1   Honorifics in second person

There are variations in the second person honorifics. Example:

1.   *ṯu   ɟəibə?*

You.2.PN go.FUT.INT.HON.

Will you go?

2.   *ṯe   ɟəibe?*

You.2.PN   go.FUT.INT.NON-HON.

Will you go?

3.   *ṯu   kʰəibə?*

You.2.PN   eat.FUT.INT.HON.

Will you eat?

4.   *ṯe   kʰəibe*

You.2.PN   eat.FUT.INT.NON-HON.

Will you eat?

5.   *rəua   kʰalĩ*

You.2.PN.HON   eat.V.PRS.HON

You eat

6.   *rəua kaʰwan ɟaijm?*

    You.2.PN.HON where go.V.INT.FUT.HON

     Where will you go?

7.   *rəua   kəona   kam   kərəm?*

    You.2.SG.PN.   which   work.V.
        do.V.HON.

    Which work will you do?

8.   *ṯu   kʰəibu*

You.2.SG.PN   eat.V.FEM..FUT.

Will you eat?

In the second person honorifics, there is occurrence of three forms, *ṯu, ṯe* and *rəua*.

ṯe is the most non honorific form used to address the younger ones in the family or community or to address the friends. It depicts the informality and intimacy in a relationship.

Sometimes it is used for addressing mother. This denotes that how close is one to his or her mother. This form is similar to t̪u in Hindi.

ʈu is another form which can be termed as mid honorific. The verb used with t̪u is inflected with the honorific marker as stated in the examples.

1.ʈu   kʰəibə?

You.2.PN   eat.FUT.INT.HON.

Will you eat?

Here kʰaiba is used as the honorific form of the verm kʰao (eat). –a is the morpheme used to mark the honorificity. Same happens in the next example:

2.ʈu   jəibə?

You.2.PN   go.FUT.INT.HON.

Will you go?

Here same happens with the verb jao(go). The morpheme –a adds honorificity to the verb jao used with t̪u.

But during addressing a female and in the interrogative sentences, the verb has a diiferent honorific marker.

1.ʈu   kʰəibu?

You.2.SG.PN   eat.FUT.INT.HON

Will you eat?

2.ʈu   pədʰ   le lu?

you.2.SG.PN   study.V   HV

Did you study?

3.ʈu   jəibu?

you.2.SG.PN   go.INT.FUT.HON

will you go?

Here in the above examples, there are interrogative sentences, being addressed to females, where the mid honorific marker changes from that of the markers used to address the males. The honorific marker –a changes to –u in feminine cases of interrogation and when used with the sencond person *ʈu*. While it remains the same for both the gender when it is used with the second person pronoun *ʈe* which is non honorific in nature.

Then comes the most honorific marker (*rəua,rauo*) for addressing elders or the in-laws.

When addressing to the in-laws, this pronoun is used as it is highly honorific in nature. According to the popular culture

practiced in North India, the in laws are treated and addressed with great respect.

1.rəua   kʰalihĩ

You.2.SG.PN.HON.   eat.V.HON

You please eat.

2.rəua   kʰalĩ

You.2.SG.PN.HON   eat.V.HON

You eat please

3.rəua   kʰaijm?

You.   2.SG.PN.HON.   eat.V.INT.HON

4.rəua   kʰaleni?

You.2, SG.PN.HON.   eat.V.INT.HON

There are two variations in the honorific marker used for the same kind of sentences. The honorificity is inflected on the verb along with the pronoun. The honorific markers used here forms an imperative mood which allows a request or command to take place politely. To have a compact and easy study of the honorificity in Bhojpuri, this section has taken the case of Honorifics in different categories so that the concept can be made clearer that how does it varies in different social contexts. We will be studying that how does the honorifics and the honorific marker changes according to the relationship with the addressee, the person in higher social status, with age and with intimacy.

In most of the Indo-Aryan languages from the state of Bihar, the concept of honorificty follows the same pattern. In the parts where Bhojpuri is a dominant language, the in- laws are treated with great respect. This is one social context where the honorificity takes its highest form. When talking with one 's own parents, there is no honorificity specially when one is interacting with the mother, this case exists only because of the emotional intimacy that exists between the child and the mother. Though this is not the case with the father, the father is always treated with respect despite of the existence of the emotional attachment and intimacy between the two. Same occurs with the son-in- law and the daughter-in- law. At some instances, the honorificity changes with time in case of daughters-in-law.

Well, to understand the concept, let's have a look at examples.

3.3.1.son to mother interaction

Examples:

1.mai   ʈu   khəile?

Mother.2.SG. you.PN.SG.2.NON HON.
Eat.V.NON.HON.PST

Mother did you eat?

2.mai   kʰaleləs?

Mother.3.SG eat.INT.PST.NON HON.

Did mother eat?

3.mai   səb   kam   kərdeləs

Mother.3.SG. all. Work.V. did.HLP.V.NON.HON

Mother did all the work

4.mai   cʰəl   kʰaeke

Mother.2.SG. come.NON.HON   eat.V.

Mother,come let's eat.

5.mai   baṯ   kərṯiya

Mother.2.SG talk.V do.V.NON.HON.PRST CON.

Mother is talking.

In the above examples, the interaction is with one's own mother or the conversation is about one's own mother and there is a touch of non honorificity in each of the sentence or can say that since there exists intimacy between this relation of mother- daughter or mother-son, non honorificity is the symbol of intimacy.

In the first example, the sentence is of interrogative nature and is addressed to the mother. Here the non-honorific marker is inflected on the verb and the pronoun ṭu is used which is non honorifiv in Bhojpuri. The verb **kʰa** i.e.eat is inflected with the non-honorific marker i.e. *le*. These types of sentences can be used by both the son or the daughter.

In the second example, also the sentence is of interrogative nature but is not directly addressed to the mother. Something is being asked about the mother. Here the non-honorific form changes to *kʰaleləs*. In this form *ləs* is the morpheme used for the non-honorific marker. The non-honorific marker like the first example is inflected on the verb.

In each of the examples, the verb is inflected with the non-honorific marker and different morpheme attaches with different verbs.

Daughter-in-law to mother-law

1.maɟi   rəua   kʰa-lihĩ

Mother.2.SG.HON   you.SG.2.HON. (highly)
    eat.V.FUT.HON

Mother-in-law you eat.

2.rəua   kʰaim?

You.2.SG.HON. eat.V.HON.

Will you eat?

3.maɟi   baṯ   kərətani

Mother.3.SG.HON   talk.V
    do.HLP.V.HON

Mother-in-law is talking.

4.əmmaɟi   kəhle bari   suṯe ke

mother-in-law.3.SG.HON say.V.PST.HON sleep.V.FUT
mother-in-law has told to sleep.

5.Maɟi   kʰəijni?

Mother-in-law.3.SG eat.V.PST.PART.HON.

Has mother-in-law eaten?

In the above examples, the social setting is that of a daughter-in-law and mother-in- law interaction. Since the in-laws are treated with great respect, there exists high honorificity in addressing the in-laws. In all the above examples, the mother-in-law has been paid great respect.

In the first example, there is an imperative mood requesting the mother-in-law to eat the food. *Rəua* is a highly honorific word which is used to address the elders and not only the in-laws. Rəua is a singular form in second person, highly honorific in nature usually used to address the elders in the community, the in-laws or the strangers. Apart from the addressing term, there are suffixes that attaches to the verb to form the honorific markers in the above sentences

Son to father or when the son is talking about his father to someone.

1.babuɟi   ṭu   kʰəilə?

Father.2.SG.HON YOU.2.SG eat.V.HON (mid-honorific)
Father have you eaten?

2.babuɟi kʰalelən?

Father.2.SG.HON   eat.V.HON.PST.

Did father eat?

3.babuɟi   ɟatarən

Father.2.SG.HON   go.V.PRST.CONT.HON

Father is going.

1.babuɟi buɟʰəuli buɟʰlən

Father.2.SG.HON.   Puzzle.N
    puzzled.V.HON

Father puzzled a puzzle.

2.babuɟi kʰailən?

Fathe.2.SG.HON.eat. V.PST.HON

Did father eat?

There exist two forms for the same word i.e. when one is asking about his father weather he ate or no, we get two form i.e. kʰalelən and kʰailən. Thus, *lelən and ilən* are the two suffixes that attaches to the main verb kʰa (eat).

1.babuɟi kʰəibə?

Father.2.SG.HON eat.V.HON.FUT

Father will you eat?

2.babuɟi cʰələ.

Father.2.SH.HON　　　go.V.HON Father lets go.

In all the above sentences, *"ji"* is used as a particle that gets attached to the noun and forms a honorific term. Ji is the most prolific particle in all the Indo-Aryan languages in which ji is used in everyday speech. It is must in Bhojpuri to use ji, when in conversation with a stranger and thus it is a marker of politeness.

When one is talking to the father-in-law or the father-in-law is being talked about.

1.babuɟi rəua　　kʰaijm?

Father.2.SG.HON. you.2.SG.HON. eat.V.FUT.HON

Father-in-law will you eat?

2.babuɟi cʰəlĩ so ɟai

Father-in-law.2SG.HON　come.HLP.V.FUT.HON

Father please go to sleep.

3.*babuɟi kəhle　　bani　　ɟae ke*

Father.2.SG　　　　　　　tell.V.PST aux.v.HON go.

Father has told to go

4.babuɟi kʰae　　bəitʰəl bani

Father.3.SG.HON eat. V　　　　　sit.V

Father has sat to eat.

In the above examples the person talked to or talked about is the father-in-law. The social setting is of daughter-in-law or the son-in-law. While in the context of daughter- in-law and father-in-law, there occurs much more respect and politeness as compared to that between a son-in-law and father-in-law. Not only this politeness and respect is restricted to the mother-in-law and father-in-law but much respect is paid to the sister- in-law and brother-in-law even when they are younger than the daughter-in-law. But this is not the case with the son-in-law. The son-in-law is treated with great respect at his in-law's place. In this social context, age is not a factor to be considered for the use of honorifics. The son-in-law anyhow is paid respect by his in-laws. The next section shows the use of honorficity that is used for the son-in-law.

3.3.1　　**When the son-in law is talked about or when the one is talking to the son-in- law**

1.　　pahun　bəitʰəl bani

Son-in-law.N.HON.SG　　sit.V　　HV.HON

Son-in-law is sitting

2.　　mehman　　　　　　　aijl　　　　　　　bani

Son-in-law.N.HON.3.SG　come.V.PRS.　　HV.HON

Son-in-law has come

3.čʰəlĩ　pahun　kʰalihiñ

come.V.HON.PRES　　　　　　　son-in-law.N.HON
　　　　　　　　eat.V.HON

come son-in-law eat.

The son-in-law is treated with great respect and is honored by everyone in his wife 's home, be it be his father or mother-in-law or any other family member of the household. Here in the above sentences, there are morphemic markers used to show the honorificity.

The morphemic markers are the same as that of used for the father-in-law in the above case.

-bani

-hiñ

-lĩ

The case for the own son is different. When one is in conversation with his or own son, there is too less honorificity or no honorificity. When the mother is talking to her son or addressing her son, there may be some mid-honorific markers used but that is mostly the marker of intimacy of love for the male child. But this is not the case with the father-son conversation. It may occur sometime that the father is more polite towards the son but there exists no

honorific marker, in the dictionary of the father towards his son.

3.3.1   Mother to son

Example

1.   ***bəbua   kʰa   le***

Son.N.2.SG.INT. eat.V.FUT. HV.NON.HON

Son, eat.

2.   ***babuo   kaʰwã   baɽə?***

Son.2.SG.INT   where.N AUX.V.HON.

Where are you son?

3.   ***bəbua   kʰaṯ   ba***

Son.3.SG.N   eat.V AUX.V.NON.HON.

Son is eating.

Here the mother is using the mid-honorific markers for his son out of love. The same pattern is not followed while addressing the daughter.

3.3.2   Father to son conversation

1.bəbua kʰaleləs?

Son.3.SG   eat.V.NON.HON.INT.

Has son eaten?

2.bəbua cʰəlbe?

Son.SG.2   go. V.FUT.NON.HON.INT.

Son will you go?

3. bəbua jaṯ   ba

Son.SG.3

Son is going.   go. PRES.   AUX.V.MID.HON

Here in this father-son conversation, the father is addressing the son as the second person as well as the third person. Mostly the conversation takes place in the non-honorific form, but sometimes due to the intimacy or out of love, mid-honorific markers are used like –ba. while in the mother-son interaction, there is more intimacy and honor towards the son. Since this relationship of mother and son is more intimate in most of the Indo aryan language and culture, we can see there exists mid honorificity and more love in the mother-son interaction. We can derive from the above data that the honorific morpheme markers are

-lə

-bəɽə

-ba

Regarding the pronominal, there exists two forms to address the son, bəbua and bəbuo. Bəbuo is used in case of more politeness and intimacy. This term is not only used to address the son but also to address his friends.

In a way we can say that there exists a strong patriarchy in the culture where not equal respect or honor is given to the female. For further discussion taking this point into consideration, we may look at the following examples of daughter and daughter-in-law to look and generalize the honorificity in the female conversation

Mother to daughter conversation

1.ṯu   kʰəijle?

You.2.SG   eat. V.PST.

Did you eat?

2.buč hiya   kam   kərəṯ bija

Daughter.3SG.MID.HON work.V do.PRS.HV.NON.HON.

The daughter is doing the work

3.ṯe   kʰəijlis?

You.2.SG   eat.V.NON.HON.PST.

Did you eat?

Mother-in-law to daughter-in-law

1.kənija kʰəijlu?

Daughter-in-law.N.SG   eat.V.MID.HON.INT.

Daughter-in-law have you eaten?

2.kənija suṯəl   ba.ṭi

Daughter-in-law sleep.V AUX.V.HON.

 Daughter-in-law is sleeping.

3.kənija gəijl baɽi

Daughter-in-law.F.SG.   go.V. AUX.V.HON.

Here in the sentences, the newly married girl who comes as a dughter-in-law is paid respect by the mother-in-law. When talking to the daughter-in-law the honorificity used is mid honorific in nature but when she is being talked about, the respect paid is highly honorific.

Father to daughter.

1.*bučhiyõ*   ***kʰaiyka***   ***ḍe***

Daughter.INT.N.2.SG   food.N give. FUT.

Daughter, give me food to eat

2.*bučhiya*   ***jaṭ***   ***bija***

Daughter.3.SG.INT.   go.V.PRST.CON. HV.NON.HON.

Daughter is going

3. *ṭe*   ***jaṭ***   ***baṛe?***

You.2SG.NON.HON   go.V. HV.INTER.NON.HON.

     Are you going?

In the domain of honorifics, the intonation of the sound too plays a major role. It is one of the deciding factors weather the person is talking with respect or paying honor to the addressee. In Bhojpuri the non-honorific sentences are often intonated which suggests that either the addressee is too close or the non honorificity paid to the addressee is intentional.

In the above examples, there is high intensity of intonation which during the data collection was well observed. Here in the father- daughter conversation, there sometimes occurs more intimacy. While collecting the data, it was observed as told by the native speakers, that when the daughter has been married off, she is treated with more love and respect by her own parents or siblings since she no longer resides in her parent 's home. Well that accounts for the emotional attachment with the child and hence that is reflected into the use of language. Until the girl gets married, she does not receive as much attention, love or respect as the male child does. This somehow also points towards the patriarchal touch in the culture and the language. Same is the case with the daughter-in-law. She is not treated with the same respect as the son-in-law is treated by his in-laws.

Moreover, the daughter-in-law has to be polite and respectful towards all the family member of the in-laws irrespective of the gender, age and the relationship. No matter if any member of the in-law is younger than her, she has to address him or her with full respect. Suppose if she has a sister-in-law who is younger to her in age, she has to pay respect to her in high honorificity

3.3.3   Pronominals

Apart from this honorific of addressing people with respect, there exists various levels of honorificity. For example, in proniminals, there exists a three-level hierarchy. There are different pronominal that are used to convey or address someone and in pronominal there are inflected honorifics.

For example:

Rəua – this pronominal is highly honorific in nature and is used in formal conversations, or with elders or with people higher in social status, or position or with strangers. This pronominal can take two forms according to the context i.e. rəua and rəura.

1.*rəua*   *bəitʰĩ.*

You.2.SG.HON.   sit.V.PRS.HON.

You sit.

2.*rəura* *jaṭ bani?*

You.2.SG.HON go.V. HV.HON.

Are you going?

3.*rəura* *kahwake*   *bani?*

You.SG.2.   where   AUX.V.HON.

Where are you from. (talking to a stranger)

Also there exists pronominal like ṭu, ṭor, ṭohra, all these account for non-honorific pronominal and are used to address the younger sibling or to people who are more intimate to the speaker.

3.3.4   Mood

To form an imperative mood, which signifies a request or command, the use of honorifics becomes a necessity. In Bhojpuri, there are suffixes added to the noun or verb which indicates high honorificity, mid honorificity or null honorificity. Since the imperative mood form both command and request depending on the discourse, the high honorific markers and the mid honorific markers indicate a polite request but the non-honorific markers suggest a command commanded to the listener.

Example.

1.*rəua*   *kʰa-ĩ*

You.2.SG.PR.   eat.V.PRES.HON.IMP.

You eat

2.*Rəua* *bolĩ*

You.2.SG.PR   say.V.PRES.HON.IMP.

You say

In the above sentence, the second person probably a formal conversation is requested to eat. Here the verb kʰa and bolĩ are inflected with a nasalised tone which indicates honorificity.

1.*ṭu*   *kʰa-lə*

You.2.SG.PR.   eat. V.MID-HON.

You eat (mid honorific marker added)

2.tu̱   bəitʰ-ə

You.2.SG.PR.   sit. V.MID.HON

You sit.

In the above sentence, the verb kʰa is inflected with the lə suffix which gives an essence of mid honorificity. This can be used to address person of same social status or colleague. It too depicts request of doing something in a polite manner.

The next level of the honorific hierarchy in pronominals is *ṯor, ṯe and ṯohar or ṯəhar*. This is a non-honorific marker used to address younger sibling or people close or intimate in relationship.

Example

1.ṯe   Kʰo

You.2.SG.PR.NON.HON. eat.V.NON.HON. FUT.IMP

You eat

2.ṯe   su̱ṯ   jo

You.2.SG.PR.NON.HON sleep.V.FUT.IMP.
        AUX.V.

In this sentence there is no honorificity embedded anywhere in the verb or the pronoun. This clearly indicates that there is absence of honorificity but it still forms the imperative mood. The imperative mood cannot be formed with rest of the non-honorific pronouns.

3.3.5   Particles

The broad definition of particle says that particle is a function word that does not has a meaning unless it is associated with a phrase. A particle cannot be inflected or conjugated. Particles are typically words that encode grammatical categories (such as negation, mood, tense, or case), clitics, or fillers or (oral) discourse markers such as well, um, etc.Particles are never inflected (McArthur, Tom.p.72-76.1992).

In Bhojpuri *ɟii* is one particle which is used to denote respect in both formal and informal conversation.

Example:

1.andar ajĩ̱   ɟii

Inside.N

Come inside.   come.V.FUT.HON.   particle.HON.

The above sentence is an honorific sentence with ɟii as a particle imparting honorificity to the sentence.

2.ka ɟii ka   kərə tani?

So.ADV.Particle.HON   what.INT. do.V.PRST.CONT.
What are you doing?

This sentence is an interrogative sentence paying respect to the addressee through the particle ɟii. This particle ɟii is common for the dominant languages of Bihar like in Hindi and Magahi.

Rəua refers to the extreme honorific form to address an elder or a stranger or generally used in formal conversations.

There are various social contexts of relationships, where different grammatical forms are inflected on the verbs or nouns to add the honorificity. The in-laws are paid more respect and honour like most of the Indo-Aryan languages. Also, the imperative mood is formed with the honorific markers which requests or commands in a polite manner. The particle **ɟii** is used to request and is used in the sense of honorificity.

There occurs many verbal and noun inflections depending on the context of the social interactions as mentioned above. Thus, to conclude, it would be appropriate to say that, the role played by the honorifics and politeness in a language is a major socio-linguistic feature of any language. This linguistic tool holds on the relationship ties between individuals. Hence, Bhojpuri being a polite language very well follows the rule of honorificity for the social interaction in the various social contexts.

IV.   CONCLUSION

This study on the "hierarchy of honorificity in different social contexts in Bhojpuri" suggests that there occurs different context in the social discourse of human relationship, where the feature of Honorificity keeps popping up. In Bhojpuri, it can be said that more respect and honor is paid to the in-laws. Since, politeness is a pre-requisite of any conversation or interaction, be it be with family members, strangers, in-laws, siblings or with the people of the community, honorificity and politeness saves a person from the face-threatening act. As seen in the Bhojpuri language, like most of the Indo-Aryan languages, it's an honorific language resulting in parametric variations in the choice of honorific words in various social contexts. Politeness should be considered on the particular interaction depending on the context and the situation (Firth 1957; Halliday 1973). This statement very well justifies the

current study with different honorific markers used in different contexts of interaction. This research study was directed towards the goal to find the various honorific markers in Bhojpuri in the different relationship and social context. The purpose was to discover that how language works at the basic level of cultural domain and in a broader sense, how is the linguistic tool of honorificity and politeness applied in a communication to save a relationship, or to save oneself from embarrassment of face threatening act. To a larger extent it can be said that this honorificity is influenced by power and position in a society. Since the use of politeness and honorificity are influenced by culture, the language taken up for this study i.e. Bhojpuri is known for its polite culture though it cannot be termed as a highly honorific language but in the cultural domain of honorificity it has carved a special niche for itself for most of the communications held within this language is polite and honorific in nature.

The variation in the honorific markers regarding the lexical, grammatical and the acoustic cues suggests that the Bhojpuri honorificity is rich in diversity. The method used for this study was the questionnaire method i.e. empirical in nature and the main problem using this method was extract the exact expression, the intonation and the pitch which was not recorded for all these three features that matters a lot in honorificity. Though the questionnaire method was quite informative in nature, it lacked some of the attributes but nonetheless the lacking attributes, much information was extracted from it on the honorific use in the language. The questionnaire consisted of questions based on the use of honorificity and politeness. The area chosen was Ara which falls under the Bhojpuri district in the state of Bihar.

Originating from the name of the place where the language belongs, Bhojpuri has layer of honorific strata. The chapter 1 of the dissertation is an introduction to the objective and purpose of this study. It also introduces to the language and its background and history of its origin. It also talks about the phonology chart of Bhojpuri consisting of the vowels and the consonants, about the word order of the language and about the grammar. It also shows the areas that are Bhojpuri speaking areas in India as well as Bihar. Along with the phonetic chart of sounds that occur in Bhojpuri and the history of the language it also talks about the literature review. The books consulted for this research study were of immense help. "The origin and development of Bhojpuri by Tiwari, helped in understanding the language in a deeper way and it made easier to collect the data from the natives of Ara. The book added much to the knowledge about the background of the language.

The next book that was consulted is Bhojpuri Grammar by Shaligram Shukla. This book really helped in understanding the grammar of the language and that served as a help in conversing with informants. It also helped in getting the layout of the grammatical structure of the language so that the linguistic analysis would be easy.

Getting an overview of the honorifics in general, many books and articles were consulted. The book, "The Korean Honorifics and politeness in second language acquisition "by Lucien Brown. Though the book was much focused on the second language acquisition of honorifics in Korean but it very well gave an insight of the honorifics in general. The concept of honorifics in a language was made pretty clear through the beautiful explanation on honorifics. There were many papers that were consulted as well in order to get through the previous work done on the same. The research paper "Politeness in Language of Bihar: A Case Study of Bhojpuri, Magahi, and Maithili "was extensively consulted written by Shaivya Singh, Rajesh Kumar and Lata Atreya. This paper reaches the aspects of politeness and compares it within three languages i.e. Bhojpuri, Magahi and Maithili. The next paper that was consulted was, 'Stereotypes and registers of honorific language by Asif Agha which perfectly explains what are the stereotypes that are encountered in honorific languages. The third chapter is all about the data collected and its analysis with the generalizations that what are the honorific markers used in various context with different people. In the second person honorifics there exists a three level honorification i.e.

Ʈe/ʈəhar

Ʈu/ʈor

Rəua/ rəuro

Rəua refers to the extreme honorific form to address an elder or a stranger or generally used in formal conversations. There are various social contexts of relationships, where different grammatical forms are inflected on the verbs or nouns to add the honorificity. The in-laws are paid more respect and honour like most of the Indo-Aryan languages. Also the imperative mood is formed with the honorific markers which requests or commands in a polite manner. The particle jii is used to request and is used in the sense of honorificity. There occurs many verbal and noun inflections depending on the context of the social interactions as mentioned above in the third chapter of the dissertation. Thus, to conclude the thesis, it would be appropriate to say that, the role played by the honorifics and plolitness strategies in a language is a major socio-linguistic

feature of any language. This linguistic tool holds on the relationship ties between individuals. Hence, Bhojpuri being a polite language very well follows the rule of honorificity for the social interaction in the various social contexts.

APPENDIX.1

RAW DATA

Basic sentence list

Honorificity in second person

1. t̪ujəibə?

You.2.PN go.FUT.INT.HON.

Will you go?

2. t̪e ɟəibe?

 You.2.PN go.FUT.INT.NON-HON.

 Will you go?

3.t̪u kʰəibə?

 You.2.PN eat.FUT.INT.HON.

 Will you eat?

4. t̪e kʰəibe

You.2.PN eat.FUT.INT.NON-HON.

 Will you eat?

5. rəua kʰalĩ

 You.2.PN.HON eat.V.PRS.HON

 You eat

6. rəua kaʰwan ɟaijm?

 You.2.PN.HON where go.V.INT.FUT.HON

 Where will you go?

7. rəua kəona kam kərəm?

 You.2.SG.PN. which work.V. do.V.HON.

 Which work will you do?

8. t̪u kʰəibu

 You.2.SG.PN eat.V.FEM..FUT.

Will you eat?

9. t̪or kəpɽa kərija ba

 Your.2.SG.PR cloth.N. black.ADJ. AUX.V

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 Your cloth is black

10. t̪əhra kʰae ke naikʰe?

 You.2.SG.PR eat.V. do not. NEG..INT.

 Dont you have to eat?

11. T̪u kʰəibu?

 You.2.SG.PN eat.FUT.INT.HON

 Will you eat?

12. t̪u pədʰ le lu?

 you.2.SG.PN study.V HV

did you study?

13. t̪u jəibu?

you.2.SG.PN go.INT.FUT.HON

will you go?

14. Rəua kʰalihĩ

You.2.SG.PN.HON. eat.V.HON

 You please eat.

15. Rəua kʰalĩ

 You.2.SG.PN.HON eat.V.HON

 You eat please

16. Rəua kʰaijm?

 You. 2.SG.PN.HON. eat.V.INT.HON

17. Rəua kʰaleni?

 You.2,SG.PN.HON. eat.V.INT.HON

Have you eaten?

Son to mother

Examples:

1. mai t̪u kʰəile?

Mother.2.SG. you.PN.SG.2.NON HON. Eat.V.NON.HON.PST

Mother did you eat?

2. mai kʰaleləs?

Mother.3.SG eat.INT.PST.NON HON.

Did mother eat?

3. mai səb kam kərdeləs

Mother.3.SG. all. Work.V. did.HLP.V.NON.HON

Mother did all the work

4. mai cʰəl kʰaeke

Mother.2.SG. come.NON.HON eat.V.

Mother, come let 's eat.

5. mai baṯ kərṯiya

Mother.2.SG talk.V do.V.NON.HON.PRST CON.

Mother is talking.

6. mai ka kəʰləs hə

 Mother.N.SG. what.INTER. say.V. AUX.V.

What did the mother say?

Daughter-in-law to mother-in-law

Mother-in-law and daughter-in-law interaction

1. maɟi rəua kʰa-lihĩ

 Mother.2.SG.HON you.SG.2.HON.(highly)
eat.V.FUT.HON

 Mother-in-law you eat.

2. rəua kʰaim?

You.2.SG.HON. eat.V.HON

Will you eat?

3. maɟi baṯ kərətani

Mother.3.SG.HON talk.V do.HLP.V.HON

Mother-in-law is talking.

4. əmmaɟi kəhle bari suṯe ke

mother-in-law.3.SG.HON say.V.PST.HON sleep.V.FUT

mother-in-law has told to sleep.

5. maɟi kʰəijni?

Mother-in-law.3.SG eat.V.PST.PART.HON.

Has mother-in-law eaten?

6. əmmaji bolni hə

 Mother-in-law.2.SG.HON. say.V.HON. AUX.V.

 Mother-in-law has said.

Son to father or when the son is talking about his father to someone.

1. Babuɟi ṯu kʰəilə?

Father.2.SG.HON YOU.2.SG eat.V.HON (mid-honorific)

Father have you eaten?

2. babuɟi kʰalelən?

 Father.2.SG.HON eat.V.HON.PST.

 Did father ate?

3. babuɟi ɟatarən

Father.2.SG.HON go.V.PRST.CONT.HON

Father is going.

4. babuɟi buɟʰəuli buɟʰlən

Father.2.SG.HON. Puzzle.N puzzled.V.HON

Father puzzled a puzzle.

5. babuɟi kʰailən?

Father.2.SG.HON. eat. V.PST.HON

Did father ate?

3. babuɟi ɟatarən

Father.2.SG.HON go.V.PRST.CONT.HON

Father is going.

4. babuɟi buɟʰəuli buɟʰlən

Father.2.SG.HON. Puzzle.N puzzled.V.HON

Father puzzled a puzzle.

5. babuɟi kʰailən?

Fathe.2.SG.HON. eat. V.PST.HON

Did father ate.

6. babuɟi kʰəibə?

Father.2.SG.HON eat.V.HON.FUT

Father will you eat?

7. babuɟi cʰələ.

Father.2.SH.HON go.V.HON

Father lets go

When one is talking to the father-in-law or the father-in-law is being talked

about.

1. babuɟi rəua kʰaijm?

Father.2.SG.HON. you.2.SG.HON. eat.V.FUT.HON

Father-in-law will you eat?

2. babuɟi cʰəlĩso ɟai

Father-in-law.2SG.HON come.HLP.V.FUT.HON

 Father please go to sleep.

3. babuɟi kəhle bani ɟae ke

Father.2.SG tell.V.PST aux.v.HON go.

Father has told to go

4. babuɹi kʰae bəitⁿəl bani

Father.3.SG.HON eat.V sit.V

Father has sat to eat.

When the son-in law is talked about or when the one is talking to the son-in-law

1. pahun bəitʰəl bani

 Son-in-law.N.HON.SG sit.V HV.HON

 'Son-in-law is sitting'.

2. mehman aijl bani

 Son-in-law.N.HON.3.SG come.V.PRS. HV.HON

 Son-in-law has come

čⁿəlĩ pahun kʰalihiñ

come.V.HON.PRES son-in-law.N.HON eat.V.HON

come son-in-law eat.

mother to son

Example

1. bəbua kʰa le

 Son.N.2.SG.INT. eat.V.FUT. HV.NON.HON

 'Son, eat'.

2. babuo kaⁿwã baɽə?

 Son.2.SG.INT where.N AUX.V.HON

Where are you son?

3. bəbua kʰaṯ ba

 Son.3.SG.N eat.V AUX.V.NON.HON.

 'Son is eating'.

Father to son conversation

1. bəbua kʰaleləs?

 Son.3.SG eat.V.NON.HON.INT.

Has son eaten?

2. Bəbua cⁿəlbe?

 Son.SG.2 go. V.FUT.NON.HON.INT.

 Son will you go?

3. bəbua jaṯ ba

 Son.SG.3 go. PRES. AUX.V.MID.HON

 Son is going.

Mother to daughter conversation

1. Ṯu kʰəijle?

You.2.SG eat. V.PST.

Did you ate?

2. bučhiya kam kərəṯbija

Daughter.3SG.MID.HON work.V do.PRS.HV.NON.HON.

The daughter is doing the work

3. ṯe kʰəijlis?

You.2.SG eat.V.NON.HON.PST.

Did you eat?

Mother-in-law to daughter-in-law

1.kənija kʰəijlu?

 Daughter-in-law.N.SG eat.V.MID.HON.INT.

 Daughter-in-law have you eaten?

kənija suṯəl baɹi

Daughter-in-law sleep.V AUX.V.HON.

Daughter-in-law is sleeping.

4. kənija gəijl baɽi

Daughter-in-law.F.SG. go.V. AUX.V.HON.

Father daughter conversation.

1. bučhiyõ kⁿaiyka ḏe

Daughter.INT.N.2.SG food.N give. FUT.

Give me food to eat daughter.

2. bučhiya jaṯ bija

Daughter.3.SG.INT. go.V.PRST.CON. HV.NON.HON.

Daughter is going.

3. ṯe jaṯ baɽe?

You.2SG.NON.HON go.V. HV.INTER..NON.HON.

Are you going?

Proniminals

1. rəua bəitʰĩ

.You.2.SG.HON. sit.V.PRS.HON.

You sit.

2. rəura jaṯ bani?

You.2.SG.HON go.V. HV.HON.

Are you going?

3. rəura kahwaK̃ e bani?

You.SG.2. where AUX.V.HON

MOOD

1. rəua kʰa-ĩ

You.2.SG.PR. eat.V.PRES.HON.IMP.

You eat

2. rəua bolĩ

You.2.SG.PR say.V.PRES.HON.IMP.

You say

3. ʈu kʰa-lə

You.2.SG.PR. eat. V.MID-HON.

You eat (mid honorific marker added)

4. ʈu bəitɦ-ə

You.2.SG.PR. sit. V.MID.HON

You sit.

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Killing the *Critical*: A Critical Discourse Analysis of Moral Values in Government-sponsored Textbooks of Nepal

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Abstract— *Textbooks have always been a major means of standardizing the curriculum and the activities of the students. The standardization happens through teaching the values. However, the values are transformed as discourse — the means through which the reality is known or made to be known. Informed by the insights basically founded in Critical Discourse Analysis, this paper tries to explore the values– beliefs about certain aspect such as family, society and nation, in school-level textbooks, especially of Nepali and Social Studies, of government schools of Nepal, and attempts to argue that the textbooks prescribed by the current curriculum are cultural production at large therefore textual. Specifically, it argues how the inculcation of critical attitude in the school children has been undermined giving rise to the pedagogy that largely emphasizes on mere knowing some values that mar the development of critical attitude in the students. As a qualitative inquiry, the article critically draws upon the ideological interpretation of the moral values, and concludes the total patterning of the content of the textbooks clearly keeps the essentialities of modern education such as critical engagement, linguistic and cognitive skills, the questioning attitude and critical thinking on the part of the students at bay.*

Keywords— ***Critical Pedagogy, Ideology, Education, Curriculum, Critical Discourse Analysis.***

I. SETTING THE SCENE: POLITICS OF TEXTBOOKS

Education is taken for granted as a major facilitator of enhancing holistic development of a nation, in fact, the backbone of nation's national progress. As nation imagines its progress, it simultaneously imagines of citizens– what they should be like, because, one way or the other, the citizens are development "inputs" (Street, 2002; Bhandari and Abe, 2003). School education, more primarily, the textbooks, play a major role in streamlining the overall goals of education. Unfortunately, only few researches on education and pedagogical practices have been attempted regarding the nature and design of the school textbooks in Nepal, and a very few efforts have been made to critically analyze how the curriculum and its textbooks aim to construct the children for the future. In literature of the past, what kind of values and perceptions the school textbooks try to instill in the minds of students has rarely been a matter of exploration. Therefore, how textbooks of government schools of Nepal attempt to produce an ideology — an absence of attempt to instill creativity and criticality is the basic contention of this paper.

Education system can be swerved towards what kind of citizens it aims at producing. One of the most noticeable changes in its perspective tend to be a transformation from its humanist education to purposive one. The content and pedagogical practices can be used as means of cultivating desired patterns of values (Kohlberg, 1966). Previously, education was defined as a means to cultivate human consciousness. With the rise of neoliberal social praxis, education ceases to be completely so. Education now should address "questions that concern all the manifold details by which children are to be converted into desirable types of men and women" since it is executed by incorporating advertently selected values, mostly of moral nature (Dewey, 1909, p. 1). However, thoughtful educators and psychologists have become acutely aware of the inadequacies of dealing with moral issues under the cover of mental-health or group-adjustment labels. The critical perspectives in education argue that "these mental-health labels are not really scientific and value-neutral terms; they are ways of making value judgements about children in terms of social norms and acting accordingly (Veugelers, 2011). Therefore,

textbooks, the primary means of educating the children, need a critique for the possible ideological dimension.

Textbooks have always been a major medium of standardizing the curriculum, monitoring and guiding students' activities. The standardization happens through the values — the beliefs about certain aspects such family, society or nation. The textbooks contain diverse values, for example, related to good citizen, good boy and girl, and citizens and so on. The values are transformed as discourse (van Dijk, 2006). Discourse in this context is defined as communication of thoughts by words in a given situation and context provided with the specific speakers [the textbooks/authors] and listeners [learners] and encourages the presuppositions held by the speakers and the listeners (Jager 2001). Vaara, et al. (2010), in speaking of the discursive nature of strategic texts, say, "they communicate socially negotiated meanings, [and they] legitimate ways of thinking and acting . . ." (p. 3).

Like any cultural production cannot go without introspection, so does the education system in the societies informed by flows of post-discourses[12]. The post-discourses take everything under scrutiny, try to revise, redefine and question everything that is considered as "authentic" and "absolute" existence of social reality, and define it as product of human/social construction. Following this postulation, discourse of education turns out to be a "textual" production. Regarding the textuality of the textbooks, Shor (1992) writes:

> As long as existing knowledge is not presented as facts and doctrines to be absorbed without question, as long as existing bodies of knowledge are critiqued and balanced from a multicultural perspective, and as long as the students' own themes and idioms are valued along with standard usage, existing canons are part of critical education. (p. 35)

This study concerns with the typical moral values presented in the school-level textbooks of government

schools of Nepal. The analysis concentrates on the explanation of the individual texts that endorse "moral" behavior: the acclaimed virtues of moral integrity such as honesty, truthfulness, hard work, sincerity and patient, on the parts of the learners. More importantly, it deals with how the values of morality are politicized to create ideological concept of citizenry. This paper reports on the results of an analysis of the moral values in the textbooks of government school of Nepal. More specifically, the two main objectives of this paper are: to explore moral values represented in the school-level textbooks and to analyze the treatment of moral values — how they are directed to inculcate an ideology that prevents students to develop a critical attitude.

II.   MORAL VALUES AND CRITICAL PEDAGOGY

Morality is generally understood broadly as the practice, manners or conduct of human beings in relation to each other. Moral education is thus concerned with standards of behavior justified by people as right and proper and is to be conducted willingly without the interference of law (Haidt & Kesebir 2010). Moral education has always been emphasized as one educational goal, even the most important goal. Study of moral education began to get importance with the attempts made first by Jean Piaget (1965) and more strongly by Lawrence Kohlberg (1971, 1976). It is an attempt to promote the development of children's and adolescents' moral cognitive structures (moral reasoning stages) in school settings.

The moral education is endorsed in modern education especially through teaching some values, deemed prominent by the existing cultural system at large. It is a way of teaching the students the process of "socialization" and "subjectification" of themselves in existing social order. After this, the students are the part of broader social structure, and begin defining themselves and their behavior accordingly. Therefore, civic learning is not always a linear and naive process. It is often political and cultural in nature and purpose (Biesta, 2009, 354). The merits and values first are taught with the purpose of developing moral integrity in individual life. Later on, they become the building blocks of national life or notion of national citizenry.

Modern social structure prioritizes one kind of social and socio-political order over other, for it embraces a set of values and rejects the other sets. Existing social order or the social system therefore cannot be value neutral and politically unbiased. Instead, it is contingent and often dominated by certain ideologies. Regarding civic learning, Biesta and et al. (2009) argue civic learning is the learning

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[1] This article is adapted from of a chapter from author's own MPhil. dissertation entitled "What the Nation Imagines? An Analysis of Government School-level Textbooks of Nepal", submitted to Central Department of English, Tribhuvan University Campus, Kirtipur, Kathmandu, Nepal. The dissertation was funded by University Grants Commission, Nepal.

[2] The post-discourses are the postmodernist discourses, which aim at redefining and redrawing the existence of almost everything. See, Angermuller, J. (2018). Truth after post-truth: for a Strong Programme in Discourse Studies. *Palgrave Communications*, *4*(1).

which occurs in and through the processes and practices that make up the everyday lives of children, young people and adults and which is closely connected to their actual condition of citizenship. Then unlike what is assumed in much curricular thinking, we should not conceive of civic learning as a linear process moving from a situation of "not-yet-being-a-citizen" to a situation of "fully-fledged citizenship" (France, 1998 as cited in Biesta, 2009, p.7).

Some critical perspectives on education postulate civic learning contributes to the reproduction of the existing socio-political order and thus to the adaptation to or insertion of individuals into this order, and those forms of civic learning that contribute to political subjectivity and agency (Lindsay, 2003; Rogers, 2017). The reflection of existing social order of socio-political reality has been tried to reproduce through the deployment of acclaimed values of moral integrity and merits. As Biesta (2011) argues, civic learning should rather be understood as *non-linear*, and also as *recursive*, and *cumulative* (emphasis is original). Civic learning is a *non-linear* process because it is closely connected to ongoing positive and negative experiences with democracy and citizenship, and thus is likely to reflect fluctuations in these experiences (p. 86).

Given that textbooks are cultural production, the content of the text is heavily influenced by historical reality in which they are produced. In this case, civic learning takes at two forms: *socialization* and *subjectification* (Biesta 2014, p. 85-86). In terms of the aims of civic learning and citizenship education, the first would see the aims of civic learning in terms of the reproduction of an ideology that supports the existing socio-political order and thus of the adaptation of individuals to this order, while the second would focus on the emergence of political agency and thus sees the aims of civic learning first and foremost "in terms of the promotion of political subjectivity and agency" (Biesta, 2011, p. 88).

III. MORAL VALUES AND IDEOLOGICAL SOCIALIZATION

School textbooks and teachers can be neutral only in circumscribed areas. The textbooks, along with their primary objective of teaching the students — making them conscious, are designated with intention of teaching something more. The content of the textbooks brings diverse kind of topoi: community, morality, family, government, culture and so on. The commonplace topics embed values that tacitly tries to orient and influence the learners toward learning those values in particular direction or purpose. The values may differ in terms of the political and cultural changes the nation has undergone. However,

they stand for the ideological socialization[3]– the way in which people acquire values and opinions that shape their political stance and ideology, however.

On how textbooks function and are functionalized, Apple (1992) argues that textbooks are the major ideological transmitter for conveying dominant beliefs and values of the society. Similarly, Cortazzi and Jin (1999) claim that a textbook potentially functions as a teacher, a map, a resource, a trainer, an authority, and an ideology. Like an ideology, a textbook reflects a worldview of a cultural system of which moral values are a sub-system. There are again different values and associations how a teacher should be perceived. This makes textbooks play a pivotal role in the success of language education's socially transformative agenda — what is to be transferred.

Regarding the politics of the official knowledge, Apple argues education is deeply implicated in the politics of culture. In his words, "the curriculum is never simply a neutral assemblage of knowledge, somehow appearing in the texts and classrooms of a nation. It is always part of a selective tradition, someone's selection, some group's vision of legitimate knowledge" (Apple 2000, p. 1). It is produced out of "the cultural, political, and economic conflicts, tensions, and compromises that organize and disorganize people" (p. 2). Apple's notion of developing curriculum suggests the design of texts of is already always influenced by the official [national] culture.

Moreover, Althusser's notion of education as state apparatus adds a credential delineation to this logic of Apple. In his book *Lenin and Philosophy,* he argues that education is the most important ideological state apparatus. He argues the education system teaches the students the dominant discourses, techniques, and the customs of the society from four to above years, from nursery to the university classes, for several hours a day. The students learn the ruling ideologies directly in the form of morals, religion, and philosophy. The schools and colleges teach both the vales and knowledge and necessary skills to support the existing political and economic system (144-146). If looked through the Marxist eyes, reproduction of middle-class propriety is the basic concern of the school texts. The standard content textbook materials should be subject to problematizing and critique though they can be used in the classroom.

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[3] See Glasberg, Davita Silfen; Shannon, Deric (2011). *Political sociology: Oppression, resistance, and the state*. Thousand Oaks: Pine Forge Press. p. 56.

IV. TEXTBOOKS AND CRITICAL DISCOURSE ANALYSIS

This paper basically engages case study method along with descriptive content analysis to gain an in-depth understanding of the topic under investigation. As a qualitative research practice, the case study method raises a question about something that perplexes and challenges themind (Merriam 1998, p. 57). However, more intervening stance is exerted through critical discourse analysis (Wodak& Meyer, 2015; Chouliaraki & Fairclough, 1999; van Dijk, 1997; Jager, 2015).

This research takes in the cases of three course books[4], Nepali Subject of Class six, seven and eight (traditionally, the lower secondary level). This selection represents a "single unit" or "bounded system" (Duff 2008). The course of book of grade six, seven and eight consist of 20, 21, 22 units respectively, and each lesson is followed by almost same number and nature of exercises. As Creswell points out, data collection in a case study involves using multiple sources (Creswell 1998, p. 65). Accordingly, it included the pages/units of the coursebooks to figure out the moral values as well as learning activities to analyze the research objectives as stated previously.

Since the Critical Discourse Analysis regards any textbooks as the cultural artifacts– an object of analysis shaped by political and historical parameters, it is more appropriate to the purpose of examining the cultural values they carry. Moreover, this study also uses content analysis as it deploys "a set of procedures to make valid inferences from text" (Weber, 1990, p. 9). Content analysis can help to examine texts as carrier of cultural information– values and beliefs (Krippendorff 2008). However, this approach fails to delineate the conduit– how the content of textbooks potentially engages learners in the process of moral meaning making. Then critical discourse analysis comes into play and seems useful because it explains the trajectories the discourse produces in knowledge making (Jager, 2015). Moreover, how effective is the idea of encompassing moral values as learning sources is analyzed with scrutiny of learning activities. Therefore, content in this study is understood both as the texts and the accompanying learning tasks in the textbooks.

There are two possible approaches to starting a content analysis: by setting a number of categories that will be followed throughout the textbooks or by reading the textbook first and at the same time deriving a list of categories that seem most salient (Pingel, 2010). In this study, selecting the criteria for the analysis of the studies, second approach was adopted. First, without drawing upon any preconceived groupings, I went through all the course books under analysis to get the whole picture of moral values in the textbooks. Then in the next readings I created a list of moral values that were embedded in the examined course books and created a matrix of those values.

The process of data analysis first began with exploring the content– message of the moral values. Next, the learning activities/exercises were analyzed to check if they possibly engage learners to understand the socially constructed meaning of the values. The discussions of the finding were informed by critical discourse analysis, which stresses on "it focuses on how social relations, identity, knowledge and power are constructed through written and spoken texts in communities, schools and classrooms" (Luke, 1997, p. 51).

V. TEXTUAL CULTIVATION OF MORALITY

Moral Content.

The results of the content analysis show that quite limited moral values are covered in the three examined course books, and those moral values are largely embedded in the reading texts (see Table 1). The most repeated themes and topics the selected units comprise are: Family, Social Relationship, Cultural Identity, Environmental Issues, Technology (rarely), Civic Education, Myths and Biography, are expanded throughout grades (6-8) but dealt with from different perspectives and at different levels cognitive complexities with an aim of catering for the students' intellectual and cognitive development. As shown in Table 1, topics in the reading texts cover a limited number of moral values: mutual help or cooperation, giving up the personal interests, wit is better than might/might cannot stand the wit, respectful to power and might, obedient to god, virtue of *Bhakti* (worshiping for some personal interests), patience, cheating, altruism and kindness, anger, importance and benefits of joint living, love and family ethics. These are not only Nepali traditional values, but also universal values.

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[4] All the books were published by Curriculum Development Centre, Ministry of Education, Government of Nepal, Sanothimi, Bhaktapur.

Table 1: Moral Values in Textbooks

Grade/ Unit	Example Drawn from the Texts	Implied Moral Values
6/7	Saane and Thule have a buffalo called *Moti*[5] which poses a problem in their property allocation process. However, the *Mukhiya* (chief of the values) decides solves the issue by proposing that they would take care of the buffalo in mutual cooperation: Saane chose the from side, and Thule chose the rest. Saane manages grass and feeds *Moti* well but Thule as he chose the back enjoyed the milk without contributing any labour. This could not go for long. Saane stopped looking after *Moti*. Thule and Sanay come to compromise when Thule does not see any possibility for the better except accepting Saane (p. 45-52).	Mutual help – cooperation, giving up the personal interests.
6/2	The fable "Yukti Saamu Shakti Tikdaina" (Might cannot Stand Wit), dramatizes a contest between might, represented by Chaturdant, and wit, represented by Lambakarna, in which Lambakaran shows the power of his wit, and becomes able to chase Chaturdanta away from his abode, restoring peace for him as well for his fellow dwellers (p. 7-15).	Wit is better than Might, and Might cannot stand the Wit.
6/3 &10	1. Only human society has the capacity to move ahead and lead the society ahead. We should move ahead, and protect the virtue of tolerance, peace, help, brotherhood, humanity and freedom. The good works and behaviors make humans as respectful as the gods themselves (16-19). 2. The king, Mabohaang decides to go for a hunting. However, the deer, a prey of the King, is mysteriously lost despite being chased by preying dogs and soldiers from all side. This happens to be an ordeal for the king by a goddess, Yumadevi, to check if he possesses a good heart. By rejecting the ministers' proposal to marry the beautiful girl suddenly encountered in dense and sudden jungle, the king proves his respect for her, and instantly becomes the devotee of powerful goddess, Yumadevi. Though the king possesses might, he does succumb to the greater power. Yumadevi praises king's complete devotion and his respect of power. He is delighted to have seen the supernal being, and is determined to be a complete devotee of the goddess and continue the rule (p. 65-72).	Be respectful to power and might, be obedient to god. *Bhakti* is an important virtue.
6/12	An adapted mythological story "Test of Yudhisthira" illustrates some famous "ethical" dictums of popularized by Hindu religion: "truth always wins; patience is the friend during danger; happiness is sure to come after sadness" (p. 86-89).	Patience is virtue, and obedience to superpower is religion.
7/2	The story "Nephew Who Corrected Maternal Uncle" tries to demonstrate the importance of being honest, not cheating other. In other words, it tells how you can teach a lesson to the person who is always a fraud and dishonest. Maternal uncle is lazy and believes in cheating for his survival, and Bhanajo does not like and makes preparation to teach a lesson to maternal uncle. Ironically, he takes the illogical means to teach him a lesson and make him realize his mistakes. First, he uses a horse, and sells it to the uncle promising him that the horse excretes pearls. But this does not happen, and Bhanjo blames uncle that uncle forgot to revolve around and make a sacred greeting to the horse. Second, he uses a rabbit, which can work an errand-runner, and is capable of understanding human language. But, the rabbit, when tested, fails to accomplish the task. Mama, so furious, asks the explanation. Bhanaja again blames Mama that Mama forgot to show his own home. Therefore,	Cheating is False and is self-destructive.

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[5] The textbooks selected for analysis are in Nepali language. In order to avoid Romanized language thus maintain a uniformity, the content, except the names of the persons and places, has been translated in English by the author of this article himself.

	the rabbit could not deliver the massage. Finally, Bhanaja tricks Mama to throw Mama into the river so that he will obtain an ultimate realization that cheating is self-destructive (P. 6-10).	
7/14	"The Story of Bodhisatwa" recounts a sacrifice made by the eponymous character. He sacrifices his life as supply to a hungry tigress, who in turns becomes able to feed her child. The person is supposed to have reincarnated as Siddhartha Gautam Buddha (p. 103-106)	Altruistic and kind people land in heaven, and deserve happiness and comfort in the next life.
s7/16	"Anger and Monster" deploys the characters from the epic of Hindu mythology, *The Mahabharata*, and shows a fight between Saatyaki and a monster, and later Balaram and the monster. Monster has an uncanny and mysterious characteristic– the angrier he becomes the more gigantic he grows. Balaram understands this mystery, and tries to keep him happy, so that the monster is reduced to a toy-size thus easily capture (p. 117-120).	Anger is self-destructive and is only possessed by the people like monsters.
7/21	"Thick Pulse" dramatizes a story where the narrator's friend, Harihar, breaks the news that he has decided to leave the parents and begin living alone. The narrator is surprised by the news. In response he recounts the story of another friend, who also made the same decision. But, in long run, the decision has damaging consequences. (p. 146-50)	Morality pertinent to importance and benefits of joint living.
8/19	"Story of Lion and Fox" showcases relationship between lion and fox, the animals from disparate genus, living together. When they grow up, misunderstanding between them crops up. The Lions want to prey while the fox does not even the it was nourished by the lioness (p. 127-30). When lioness tries to teach that it is supposed to act according to the propriety of clan, the fox runs away.	The surrenders should be protected; one should not go against the propriety of clan.

Learning Activities

The moral content of the units is always followed by the learning activities, exercises. The chosen books: Nepali textbook of grade 6, 7 and 8, contain 20, 21 and 22 lessons respectively. Each unit contains 19 exercises on the average. Overall, there are 1, 197 numbers of major exercises (excluding the bullets and sub-points that may come under the major exercise). Major topics of exercise entail ditto-reading, reproducing the information – procreating the information given in the content, answering the short questions, grammar-based questions termed as Functional Exercises and Creative Exercises.

Each lesson contains at maximum rate 2 exercises under the topic Creative Exercise. Following the calculations, only 126 exercises are there altogether in these three textbooks, which is just below the nine per cent. These facts conclude how little has been tried to empower creativity and criticality in students.

Greater portion of the exercises concentrates on the reproduction of the information given in the content. After that, focus has been given to the grammar learning.

And, least focus has been given to critiquing, evaluating, synthesizing, and creating. The exercises that come under the "Creative Exercise" are rarely creative in their spirit. Most of them are repeated. For example, wherever a story is a reading content, the creative exercise is writing a story, either by jotting down the given points or asking a folktale with parents or caretakers.

VI.   PRODUCTION OF DISCOURSE AND ITS MATERIALIZATION

The findings of the content analysis indicate that a certain number of moral values are embedded in the reading texts of the textbooks for school students. These values are largely part of moral values system so far taught in Nepali social system. Beside these, there are universal moral values such as honesty, peace-loving, and cultural tolerance. It can be inferred from these results that morality was considered while the texts were selected. The textual construction of moral values takes two dominant dimensions: the values are endorsed to produce middle class ideology, and students are not given a space to think critically, judge them and give a response. As prefaced in all the three books, the general objective of these textbooks is to make education goal-

oriented, practical, contextual and employment-oriented. The preface clearly delineates that promotion of the social and characteristic virtues and virtues related to character like honesty, self-esteem, independence, morality and discipline is one of the specific objectives of the course books.[6] However, the content selected for teaching these "virtues" and values are designed in a such a way that give rise to cultivation of leniency and obedience on the part of the learners.

Reproduction of Middle-class Values

The moral values delineated in the reading content of the text get through because of the felicity conditions– criteria that must be satisfied for an expression to achieve its purpose. The conditions in this context could be described as "[. . .] educational discourses hold that a child's body is a passive textual surface on which moral values should be inscribed by teachers and senior kin, who are expected to guarantee a child's successful "socialization" (Rydstriim, 2001, p. 395). Moreover, the educational discourses already enjoy greater level of humanistic eulogy– education as a means of liberating from the obscurantism. Therefore, the preaching of the moral values and cultural agendas become easier.

The results of the content analysis show that the ethics of propriety is pinned down to the ethos of middle-class values[7] and their cultural consciousness– cautiousness about moral propriety not to cross the limit, not to go beyond the given space of social and cultural freedom. The culture of propriety urges people to seek for the freedom within permitted sphere of socially given. The individuals are asked to act use their freedom only the given space of consumption, fashion, celebration and other various forms of cultural practices. Such values [of middle class] are "tied down" by the restraint of social order, so to legitimize its own predicament; they constitute moral stories of "proper" and "acceptable" limits between two different class positions: the high class and the low class (Liechty, 2008, p. 67).

In such cultural practices, the individual subjects are not supposed, in fact, suggested not to take the risk of questioning the anomalies, gaps, incongruities,

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[6] See the preface: Bhattarai, B. and et al. (2018). *Nepali Grade-7*. Bhaktapur: Curriculum Development Center, Ministry of Education, Government of Nepal, and also coursebooks of the same subject at different level.

[7] See Power, S., Edwards, T., Whitty, G. & Wigfall, V. (2002) *Education and the middle class* (Buckingham, UK, Open University Press). Also see, Lamy, P., & Levin, J. (1985). Punk and middle-class values: A content analysis. *Youth & Society*, *17*(2), 157-170.

irregularities and discrepancies that lie underneath such cultural maneuverings. It does not mean that the textbooks totally lack the texts that promote curiosity and questions but the point is: despite inclusion, they appear to be controlled by the other power lessons that suggest students not to go beyond. Moreover, the patterning of the learning sources never allows the space of/for the critical thinking.

This logic is the effort to secure the unique cultural space through negotiation between the high and the low class in the Nepali society (Liechty 37-38). Such designation echoes the propriety in consumption or the middle path for the cultural reproduction of the middle-class people. This sense of propriety is based on the tendency of confirmation to the existing culture and the social order rather than on the critical questions the people should ask. The designation of textbooks is in commensurate with the existing cultural practices proper, which are necessitated fundamental virtue to be a national citizen, it supports. Any divergent or any kind of going beyond the set limit is construed culturally bad and improper. This kind of fixation demanded on the part of learners shuns any kind of resistance, criticism, or questioning even if at the time of need.

Looked from the critical approaches, apart from fulfilling the basic need for learners to develop enough language to transmit messages, these content textbooks offer little space in which learners are encouraged learners (and teachers too) to think critically. Similarly, there is no sufficient amount of reasoning to support why we are teaching and what society we are teaching for.

When examined from the critical pedagogy, the text content presents another problem– the state of complacency. The text content depicts life/social reality as too beautiful, peaceful and perfect without any problems or concerns and people leading a care-free life, everyone being nice to everyone else. The dark side of the life (Rinvolucri, 1999) has completely been ignored. Many moral issues of the Nepali contemporary society such as gender discrimination, untouchability, casteism, drug addiction and selfishness, class conflict, gender inequality and so on are largely absent in the textbooks. The inclusion of those themes in the coursebook would help to invoke students' critical discussion and analysis because they are derived from the students' real-life situations, needs, and interests.

Excising Exercises: No Space for Criticality and Creativity

While the coverage of the moral values was relatively comprehensive, the learning activities fall short in encouraging the learners when they are looked from the critical pedagogy perspective. As revealed in the examples of learning activities presented above, the textbooks emphasize the acquisition of rules related to linguistic knowledge such as grammar and vocabulary rather than development critical attitude and creative faculty. Even the acquisition of linguistic and communicative competence focuses on reproduction of the same information and the rules explicitly stated in the reading content.

Regarding the learning activities promoted in the textbooks, they appear to accentuate students' mechanical practice of the target linguistic structure, rather than the empowerment of the students by encouraging them to raise their voice about the topic in question through critical discussion. All the reading texts are followed by the same question-answer format to check the students' comprehension of the in-text factual information only. For example, in Unit 10 (Grade 8), a story "One Evening" is followed by 8 exercises that topically ask student to reproduce the information that is (questions requiring short answers) already presented in simple language in the reading content; following this, 11 exercises are related to grammar that include dictation, antonyms and synonyms, and multiple-choice questions on word-meaning and spellings. The labeling and nature of the questions is mechanical and is often repeated.

Rarely are there learning activities that engage students in reading, writing, observing, debating, role play, simulations, and the use of statistical data to develop skills in critical thinking, decision making, and problem solving. Put differently, most of the learning activities in the textbooks are only targeted at the exchange of messages at the expense of issues of students' voice and identity. What is lacking in content textbooks is rigorous and profound understanding of critical pedagogy. In short, the resources lack vigor of learning and teaching for social justice, in ways that support the development of active, engaged citizens who will, as circumstances permit, critically inquire into why the lives of so many human beings, perhaps including their own, are materially, psychologically, socially, and spiritually inadequate– citizens who will be prepared to seek out solutions to the problems they define and encounter, and act accordingly (Crookes, 2013, p.8).

Active learning prepares the learners to know about the existing problems of the society and culture, and asks them to develop themselves to prepare for the real-life problems. Mullins (1990) recommends active learning as ideal for teaching topics like civic and moral education. He opines that in active learning "the passive transmission of facts is rejected as an inappropriate method of teaching that should be modified in favor of active approaches to learning" (p.4). Students are to engage in reading, writing, observing, debating, role play, simulations, and the use of statistical data to develop skills in critical thinking, decision making, and problem solving (Bean, 2011). Cooperative and collaborative types of learning should also be emphasized.

VII. CONCLUSION

While moral education is not explicitly articulated in the syllabus document, it is implied in reading content. Moral values imbibe an ideology that attempt to make the learners passive, less defiant and critical. The purpose of the content designed in the textbooks, as observed, is to teach students about the values, attitudes, and standards of appropriate behavior prevailing in their immediate social environment. The textbooks rarely consider about developing students' capacity to critically judge those values.

Nepal as nation grappling to ensure quality education puts much emphasis on learning the content (Mathema 2007; Graner, 2006, p.168-69). Hence, the textbook's knowledge is considered to be authoritatively valid. The absence of activities that encourage critical awareness in the course book is likely to lead students to accept passively their places in society rather than to take a more active role in determining their experiences and their positions within society in order to transform the society.

To address the limitations regarding the learning activities in textbooks of government schools, I suggest a critical pedagogy which "prepare[s] learners to be both global and local speakers and to feel at home in both international and national cultures" (Kramsch and Sullivan 1996, p. 211). Such an approach does not see critical thinking, rationality, and moral education as an automatic and natural byproduct of foreign language learning. Instead, it focuses on developing students' linguistic proficiency, critical thinking, moral education, and rationality so that language acquisition, language use and the worldviews, ideologies, and other kinds of knowledge are inculcated in activities along with language. Following this approach, textbooks should provide learning activities that "generate discussions and arguments which are essential for the development of critical thinking skills as well as positive character traits (Shaaban 2005, p. 204)."

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Thematic Concerns in the select poetry of Seamus Heaney

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Abstract— Seamus Heaney is a great poet rooted in Irish history and culture, his setting is pastoral, one which belongs to the world of nature and Irish heritage and. Heaney has raised the voice of the national identity of the catholic people and has also invoked the support of the protestant Irish community to help them recreate a prosperous Ireland of native traditions. The life of the Irish people at the farming level, rural habits and several other items happening in the day to day life of these people supply raw material for imaginary and symbolism in the poetry of Seamus Heaney. By picking up symbols from the experience of a childhood he reconstructs complete image of the Irish people living in Ulster region, a community of minority Catholics engaged in homely activities like farming, digging, churning etc., without much caring for attaining higher stations of life in political fields or in economic framework of the industrialized society. Heaney has raised the voice of the national identity of the catholic people and has also invoked the support of the protestant Irish community to help them recreate a prosperous Ireland of native traditions His symbols are homely but effective to the Irish life.

Keywords— History and culture, tradition, Irish identity, symbolism.

I. INTRODUCTION

Introduction of Seamus Heaney

Seamus Heaney is a great living poet of the British poetry, with his Irish background he becomes a very close successor of W. BYeats of course, he is the next most important name after W.B. Yeats to provide real flavor to the concept of British poetry by including in it the Irish sensibility. When he was chosen for the Nobel Prize in 1995. His poetic fame swelled more and still more and finally earned for him the prestigious honor of poet laureateship of U.K in 1998. He was born in 1939, eldest of nine children, on the family farm mossbawn in country Derry, all his grand poetic resources at his back, he has given a very Faithfull account of the sufferings of the Irish Catholics.

His father was only a cattle farmer with ordinary means and meagre income, and the mother of the poet was however a lady with modern taste and progressive outlook, Heaney was one of the nine brothers and sisters in his family.

It is clear from the following word of Michael parker

Mrs. Heaney were nine children, Seamus, Sheena, Ann, Hugh, Patrick, Charles, Colum, Christopher and Dan. The family she created was very close, neat and according to her daughter-in-law utterly together, like an egg contained within the shell. They had confidence in the way they lived, a lovely impeccable confidence in their own style. Margaret Heaney along with her sister-in-law. Mary who lived within the family formed a special bond with the eldest child.

At Anahorish School he was fortunate to be taught by a gifted teacher, Barnard Murphy and at St. Columbus College, another teacher Raymond Gallagher who preferred to describe him as renaissance type of boy. In 1965, Seamus Heaney entered a new dimension of life by accepting formally in the ritual of marriage.

II. SYMBOL OF IRISH IDENTITY IN SEAMUS HEANEY'S POEMS

Evert great poet uses a particular medium and objective correlative in order to project the innermost designs of his conceived idea at the imaginative plane. Similes, metaphors, personifications and allegorical expressions were used by the ancient classicists to project the image of their minds and imagination in verbal expressions. Images and symbols are, therefore, the most effective tools in the hands of a poet to communicate the complex designs knitted by his superior imagination.

Which gives to airy nothing a local habitation and a name. In the modern times, a greater emphasis has been laid upon the concentrated use of imaginary and implied symbolism.

In the early years of the twentieth century a particular school was launched in the name of symbolism and T.S. Eliot and W.B. Yeats became pioneers in this regard. The trend continued in other fashions bringing to light the names like Imagism, Surrealism and Existentialism.

In the recent years a greater emphasis has been laid on the study of imaginary and symbolism of those poets who adopt oblique methods to project the conceived idea effectively. The fashion of using symbols has brought to light many more new symbols into focus. The traditional symbols have gone into the background and novelty of images has filled the poetic lines in the present century.

Heaney used complex images and methods of symbolism in order to bring to light the correct image of the catholic community in Northern Ireland. His symbols are homely but effective to the Irish life.

❖ **Digging [Death of a Naturalist]**

The question of Irish Identity has been discussed in the very first poem *Digging.* He uses digging as a symbol for raising the true Irish cult emotionally and intellectually. In the ordinary circumstances, the poem is a beautiful record of the activity of digging and ploughing as performed by his father with zest and energy. At the superficial level the poem connects us with the Irish background of the Ulster people, there is traditional family concern is this homely activity from the grandfather to the third generation.

> My grandfather cut more third in a day
>
> Then any other man on Tone's bog.

But, gradually, the digging becomes a symbol for other achievement of the poet with the help of his pen in the same background. The symbol of family inheritance is already enforced through the activity of digging which had continued from generation to generation. In the hands of the poet the activity of digging is bring continued with the help of pen which is as forceful a weapon in the hands of the poet as plough was in the hands of his father for mapping the furrows. The concluding lines of the poem forcefully project the intention of the poet:

> Between my fingers and my thumb
>
> The squat pen rests
>
> I'll dig with it.

The determination of the poet to use his pen as a portion of digging is quite apparent in the lines quoted above. The poet's father was a skilled digger and the poet himself is a skilled artist in the use of pen. What we understand about the symbolic meaning between digging and pen is related to the question of Irish identity

Seamus Heaney wants to awaken the soul of these ordinary peasants and homely workmen of the Ulster region to rise above from mere ordinary digging and mapping of the slogans of Free State and independent identity.

It is only the poetic method of digging that may help the Ulster people rise to nationalistic cult of their own. The force of violence may be crushed with violence, and rebellious methods may be encountered with bullets as it was always done from the side of the British army. But the peaceful methods of Digging ideas and national spirit with the help of pen will survive all the time and will accumulate to prepare a real force of Irish identity with the establishment of their real homeland under Dublin government. Digging in Ireland is mostly related to potato digging, potato digging is also used as a symbol for projecting true Irish image.

❖ **At a Potato Digging**

Another poem of Seamus Heaney emitted as *At a potatodigging* again forces certain questions from the side of Irish people. There is contextual symbolism as the title itself carries us to the actual working conditions of the farmers in the activity of potato digging. Nothing else but potato and potatoes everywhere is seen in the rural background of Ireland.

We can mention here the geographical conditions prevailing in the Irish climate and consequential products. Potato is the major crop of Northern Ireland. All the agricultural fields are filled with potatoes, with every activity of digging potatoes are heaped on the surface of the earth. The major food of the farmers is also potato from their breakfast to the evening meals. Activity of potato digging immediately connects us to the rurality and poverty of the Irish people, particularly those of Ulster region. Here also the question of Irish identity is involved. At a time when the people of Great Britain could claim to be a developed community with almost all theresources of the world a their exchange, the people of Ireland suffered and still suffer from the problem of not getting even basic needs of their living standards due to the partialities served on the basis of ethnic conflict and related considerations.

The failure of potato crop in Ireland may cause social instability and mass problem related to the supply of the food. It happened in the mid-nineteenth century when

between (1845-51) millions of people died in want of food due to the failure of the potato crop. The picture of that great famine was perhaps present in the mind of seasons Heaney while composing his poem at a potato digging. In the beginning of the poem we have a common picture of a farmer at the activity of digging.

Now the poem rises towards the historical past of Ireland. The potatoes develop into the symbols of Irish people. It is a common situation that the potatoes start rotating if they lie open on the ground in a large heap for a few days. The poet marks the rotting of the potatoes symbolically:

> The new potatoes, sound as stones
>
> Putrefied when it had lain
>
> Three days in the long clay pit
>
> Millions rotted along with it.

The images of live skulls, skeletons, wolfed and blighted root further carry the load of symbol to connect the whole affair to the scenes of killing in Ireland, let us mark the following lines:

> Live skulls, blined eyed, balanced on
>
> Wild higgledy skeletons,
>
> coured the land in forth-five,

In the days of the great famine the rotten skulls and foul smells were as common in the inhabited areas as the case of the potatoes in the Irish fields. The mention of skulls also associates ourselves with the people of Ireland in the Ulster region as the incidents of mass-killings under ethnic conflicts and political maneuverings have frequently taken place.

III.   SEXUAL IMAGERY IN SEAMUS HEANEY'S POEMS

Love and sex are the cardinal points in man – woman relationships as far as the universal scheme of life and its creation on this planet is concerned. The theory of opposite sex forms the scientific bar is behind all the generative principles working in this universe. In living beings, it is theory of opposite sex and in some other cases it may be defined by the universal principle of opposite charges generally named as negative and positive. So that theory of opposite charge or opposite sex has always remained a major concern of all thinking minds of this planet. Mysteries related to the area of principle attractions between man-woman and the related theories of creation have always figured in almost all meditative visions. At the psychological level, man and woman are unable to

resist the temptation of viewing each other's bodily organs and deriving grand pleasures associated with sensors relations culminating into the sense of touch which finally loads into buoyant flames of sexual fulfillment.

The universal scheme of creation being with the primary sensation journeying through deep attraction, high sensationalism and finally leading to the act of sexual union. In this grand scheme of creation, the element of attraction drawing male and female towards each other is perhaps the basis of what we see in furtherance of life upon this planet.

In Hinduism also, we find sexual symbols of very high character to describe the basic character of existence in the universe. There are descriptions of the mythological sexual relationships of GOD's. Actually, every process of creation is defined by recognizing passive and female principle in the matter of the planet. The interaction of the matter and spirit is a necessary element behind creation. In sexual terms, male represents spirit and female matter. Fusion of the two forms the basic principle behind creation and life – like existence. In Hinduism, the symbols of love and sex are given religious touch of the highest kind in the Shiva cult. The worship of Shivling is symbolically the worship of the generative part of the male figure. Simultaneously, Kauri is related to the worship of Parvathi of course, a thing exclusively related with the female organ.

The Shiva cult in Hindu religion is the direct presentation of the sublimation of the both languages (male and female) towards the greater dimensions of life resulting into the spiritual realization in the cosmic reality. In the worship of Shivling and Kauri; we may find higher religion related to the two most vital human organs found exclusively in male one and in female other. The ancient saints, who conceived human life in all its higher realization has this thing in their minds. They wanted to communicate higher truth of life by placing the role of body language and nobility of sex at the center. The great saints of the ancient times understood the greatness of human life polarized in between male and female poles and they also understood great ethic principle in the union of both male and female for contributing to the universal scheme of creation.

Seamus Heaney is one of those modern poets who believe in the openness, frankness in the relationships of male and female together it has been understood as a position of nature's loveliness. It was only due to certain inhabitations imposed by the fanatic societies of the middle ages that male and female relationship was looked down upon and was even brought to the field of sinfulness. A man's sexual

contact with the lady partner was viewed in derogatory manner and it was generally regarded as the fall of the man.

During the middle ages it was believed that a man could achieve salvation and the real glory of spirit if he could get control over his desire of love and sex with a female partner. It was due to considerations that several kinds of inhabitations took place in viewing and defining the relationship of male and female together. Seamus Heaney has taken daring steps to leave off all such inhabitations and to define male and female relationship in all its naturalness and natural dignity.

In the modern times the people have started having a little freedom and independence of their own in individual relation. Freer outlook to love and sex is common places are not hesitant in mentioning even the hundreds of thrusts during such acts in order to reach the fertile points of ovary.

In this manner the images in relation to the life of love and the sex are not merely confined to the rosy cheeks, creamy breasts, silky neck, light feet and smooth legs. The poet have drawn their ideas if better nature by conceiving a few more details of sexual union, sexual intercourse and other adult designs.

Seamus Heaney's poetry develops on the strength of his image making faculty. He is unmistakably the poet of Irish climate, Irish history and Irish identity. But his senses are wide open and quite responsive to the modern attitude in relation to all things including man-woman relationship. It is true that his major concern is to portray the insufficiency of human treatment meted out to the images and the symbols picked up from the common habits and common attitude of the Irish men and women in their day to day living.

Seamus Heaney's images include sexual images and they supply an effective tool to project the actual poetic mission of the poet. At several occasions Heaney picks up his metaphors, similes and symbols from the sexual experiences of both male and female responses. Phallic images and feminine, images both run together to form the chapter of Sexual imagery in the poetry of Seamus Heaney.

- **Death of A Naturalist**

His first poetic volume, *death of a Naturalist* sexual overtones was quite apparent. The title poem of death of a Naturalist develops a particular image of frogs in a particular posture which has the submerged feeling of the poet regarding sexual touches.

Let us mark the following lines:

> Miss walls would tell us how
>
> The daddy frog was called a bull frog
>
> And how he croaked, and how the mummy frog
>
> Laid hundred of little eggs and there was
>
> Frogspawn. You could tell the mother by frogs too
>
> For they were yellow in the sun and brown in rain.

The images of frogs are developed with sexual association the bull frog and mummy frog are mentioned with a view to tell something about their sexual intercourse resulting in hundreds of little eggs. Sexual images are further intensified by the use of words like bass chorus, grass- bellied; cocked loose weeks pulsed like sails.

The sexual imagery developed in the above quoted lines has in it the reminiscences of childhood vision of Seamus Heaney. In childhood a spectacle of sexual intercourse in between the two mating animals, insects, or other creatures awakens a lot of curiosity and develops a host of associations in the mind of a growing child who is still unaware of the things taking place in this regard. Just as William wordsworth recalls to his mind the child like fancies in the lap of nature where the scene of mating frogs attracted his attention, and made him more fanciful about what was happening amongst the frogs.

A more remarkable thing about Seamus Heaney is that he qualifies his image and its contextual meaning with the help of appropriate words and resulting sounds. The words used by him in describing the mating frogs with their croaks and other gestures are arranged in such a manner that their repetition by the reader projects the entire image by itself.

- **Blackberry Picking**

The *Blackberry picking* from the same poetic collection develops sexual imagery with the help of curtain well-chosen words, flesh, wine, summers blood and a few more details of this sort.

The following lines from the poem have submerged sexual imagery:

> At first, just one a glossy people clot
>
> Amonge others, red, green, hard as a k knot,
>
> You ate that first one and its flesh was sweet
>
> Like thickened wine; summers blood was in it
>
> Leaving stains upon the tongue and lust for
>
> Picking.

The description of blackberry picking is overloaded with Seamus details offering an open invitation to come nearer towards the glow of sexual designs. Glossy purple, flesh was sweet, thickened wine, summer's blood and lust for picking produce a curious pattern of the submerged designs of the poet. The implied sexual imagery and its related symbols have deep impression upon the minds of the readers.

The poet has tried to present a natural background of ripening fruits with help of certain symbolic words which help him produce the real glory of flesh, intoxication and sexual appeal even in the vegetable world which reticent the eyes of child Heaney. The poet's designs appear to bring into focus the glamour of flesh and sexual designs in the life of a man as a natural voice of human life.

From the child Heaney and the related images, we now turn to thoughtful day Heaney who conceives of the fate of Ireland past and present. In our previous chapters we have already noticed that Heaney was very much sore about the colonial expansion of the British in Ireland. He was all the more bitter about the use of Irish lands, seas and sea ports for the British colonial expansion in the far lands of the Americans.

- **Personal Helicon**

In his poem *Personal Helicon,* we find frequent exposure to the adult voice and sexual appetite. Here the sexual appetite has the Freudian image. According to the recent psychological researches which were initiated under the umbrella of Freud, it has been found out that sexual appetite is not nearly a case with adults but also with the children. Even since the child starts feeding upon the breast of his mother, his sexual appetite begins to play fondle with his small innocent acts. In personal Helicon the poet marks the child's sensual delight in the company of his mother.

The following lines bear testimony to what we have spoken here.

> As a child, they could not keep me from the wells
>
> And old pumps with buckets and mind losses.
>
> I loved the dark drop, the rapped sky, the smells
>
> Of waterweed, fungus and dunk mass.
>
> One in a brickyard, with a rotted board top.
>
> I savored the rich crash when a bucket
>
> Plummeted down at the end of a rope.
>
> So deep you saw the repetition in it.

The poet picks up the symbol of water and well in which his past and present are reconciled. Sexual and sensual imagery is used to develop a serious idea of his ancient pagan and living catholic creed traversing through the history of Ireland. The images of childhood in the lap of his mother with all sensual fondling have the direct bearing on the through out of the poem.

The symbol of water is carried forward in his next poetic volume door into the dark. The implied symbolism re-creates the image of feminine kind in his surroundings. The poet mentions adult relationship and the act of love and marriage. But sexual attractions and sexual unions lead to the miserable conditions in human life. In the poem like *forge, undine, outlaw and laugh near to sequence* the poet dwells on the sad aspect related to the sexual touches.

- **The Forge**

The sexual desires are permitted by animal pleasure and in its beginning, it has the character of a brute. But it has its glory that it makes its progress towards procreative process and progeny. So, the sexual images in this second poetic volume bear the work of the poet's thoughtfulness about the exactness of life in the universe. His poem, the forge defines the act of creation in sexual terms:

> Sometimes, leather-approved hirrs in his nose,
>
> He leans out on the jamb, recalls a clatter
>
> Of hoofs where traffic is flashing in rows;
>
> Then grants and goes in, with a slam and flick.
>
> To beat real iron out, to work the bellows.

Although the description is related to shaping of iron hoops on the anvil yet the submerged sexual imagery is quite apparent when one goes on reading the line after line evoking sensation with the image of sexual intercourse. Anvil, altar at the center are symbolic of female body organs and the words like expands himself in shape and music with the slam and flick have in them the male action during sexual intercourse. The sexual imagery is used for presenting, reshaping and refashioning of the progress in sexual acts.

- **The Wife's Tale and Outlaw**

In poems like *The Wife's Tale and Outlaw* the sexual imagery continues to draw our attention and affect our interest. In the Wife's tale monologue is a lady who is glad in making mention of a good male response from her partner.

> But I ran my hand in the half-filled bags
>
> Hooked to the slots. It was hard as a shot

Immune able and cool.

In *outlaw* Kelly's persecution mentioned in relation to the sexual acts of an unlicensed bull and his sexual services in impregnating of course is professional. Here the sexual imagery is developed in marked fashion and business-like attitude. However, the poet's idea of sexual union as the basis of procreation and furtherance of life upon this planet is kept at the center.

- **Ocean's Love to Ireland**

Ocean's love to Ireland. The implied sexual symbolism has its effect on our poetically awakened eyes. The myth of English civility is called illusion behind attractions in Anglo-Irish relations. Celebrated courtier of the court of Queen Elizabeth is presented here as a rapist who makes advances towards a maid of honor. Sexual imagery has been used for exposing the political ugliness behind England's encroachment upon Ireland.

Recurrences of sexual images under a few erotic illusions are mentioned in several poems of *North*. The sexual imagery employed in them has different shades. In some cases, male fascination for a female being is depicted in relation to the Bog people.

Seamus Heaney discovers his political motives of better culture for the fate of Irish people under his exclusive designs of sexual imaginary. He picks up the situations of mal treatment with the girls and terrible stories of their punishment in the male dominated societies. The images are developed in order to discuss and decide the fate of the Irish people who are still suffering not only due to the British atrocities but also due to the activities of I.R.A.

IV.   NATURAL IMAGERY

Nature has always provided a large treasure of images for images for poetic imagination ever since the device of poetry was brought into focus for the expression of those superior thoughts and feelings which exceed the grasp of ordinary expressions for proper communications. Ever since the first poetic utterances came in to existence, we have seen the poets of all tastes dwelling upon the images picked up from natural phenomena as they confronted them. Even the earliest poet, Homer, who is regarded the greatest poet of his kind, used natural imagery in abundance for describing the big details of heroic cult. The poets of all ages and all tastes have banked upon the treasure of nature and natural aspects to supply images of different descriptions for achieving real poetic effect. So, the consideration of natural images in the field of poetry is not a new thing. It is based on the age-old poetic traditions.

As far as the relevance of preparing a chapter on natural imagery in relation to Seamus Heaney is concerned, it is made clear here that we are interested in seeking a definite direction in the use of natural images for the re-creation of the true identify of Irish people and for the presentation of the true Irish atmosphere.

The use of natural images in poetry is based on the theory of perception and perceptive reality. A man is gifted with five senses and all his senses develop their experiences when they are confronted with the natural phenomena outside. The images of the phenomenal reality begin assuming their shapes on the memory membranes of the growing child. These images of different descriptions become part and parcel of the personality of a child whose growth into manhood is directly affected by these images present in his memory. Wordsworth and Coleridge the great romantic poets developed their theories regarding perceptive reality and its transformation into poetic truth. In their opinion, the faculty of imagination works upon the material provided by the primary sensations through perception. According to ¬Words worth, a poet develops images on what the poet's eyes and ears report to the mind's eye with what they half perceive and half create. The enormous fund of nature with its variegated scenes and sounds has always delighted, still delights and will always continue to delight the poet's imaginative insights. Whatever a great poet wants to express he has to adopt certain images for the effective presentation of his ideas and emotions. Certain things, which hit upon the imaginative plane after its deep contact with the abstract, cannot be explained without appropriate images. Longinus the great theorist of literary language has, therefore dwelt upon the great significance of poetic images and the use of figures of speech for attaining excellence in expression and to create true sublime effect. Naturally enough, the images from the spectacle of nature are easily available to the poetic faculty of the poet. Moreover, such images easily go to the heart of the readers as they are animated by the intensity of passion and volitions. They prepare an atmosphere of naturalness around both• the poet and the reader and establish a close rapport between the two.

Seamus Heaney the great Irish poet of the closing decades of the 20th century is one among the galaxy of such poets who have done something new in the field of poetic images taken from whatever source. The basic function of this poet is to create lively images of Ireland and Irish people with all their difficulties, pains and agonies suffered by them in the different parts of Northern Ireland. Really, Seamus Heaney is a poet of Irish Land, Irish scenery of Ulster region and Bogland.

The pastoral images of nature related to the scenes of nature and agricultural activities like ploughing, churning, digging, spade handling, shovel working, potato heaps and alcoholic smells due to their stalement are frequently interwoven in the poetic text of Seamus Heaney. His basic purpose is not to please the ear or eyes of the Irish readers with the projection of Irish landscape but to present the internal picture of the Irish people by finding coherence between the inner feelings and outer scenery. From the ordinary images of the pastoral world to the grand geographical scenes of land, ocean and mountains visit the poetry of Seamus Heaney at regular intervals. He makes his natural images pregnant with meaning in the background of the sufferings of the Irish people.

Seamus Heaney makes very effective use of natural images for symbolic presentation and co-relates the things of the conscious, subconscious, and unconscious. Actually, he wants to project the inner psychological feelings of the Irish people who have suffered incessantly and have taken their sufferings as their lot. In their speeches and expressions there is always a hidden agony which cannot be felt by ordinary viewers in ordinary circumstances. It has become a psychological sadistic reality with the Irish people. It is not perceptible or imaginable in ordinary circumstances. It has to be felt and recorded only by a searching eye of the poet. Seamus Heaney has done this thing by employing different kinds of images and implied symbolism Natural images have also been used as an effective tool for desired poetic mission.

- **In Blackberry Picking**

In blackberry picking the poet recalls to his mind the images of his childhood experienced in the Mossbawn world. Among the children of Northern Ireland, it is a common feature that they go to the pastoral woods and delightfully engage themselves in the blackberry picking. The innocent activity of theft by encroaching upon the fields of others is common amongst the people of Northern Ireland. The poet picks up the images of the children in blackberry picking in a very realistic manger thus:

> Round hayfields, cornfields and potato-drills
>
> We trekked and picked until the cans were full.

The images of blackberries with thin glossy purple clot and shades of different colors according to their ripened or ripening character are beautifully picked up in the following lines.

> At first, just one, a glossy purple clot

> Among others, red, green, hard as a knot,
>
> You ate that first one and its flesh was sweet
>
> Like thickened wine: summer's blood was in it
>
> Leaving stains upon the tongue and lust for
>
> Picking.

Actually, the images of blackberries and Irish children's lust for picking them have symbolic significance in the greater poetic scheme and specific purpose of the poet. The image of fermented fruit with sweet flesh has in it the symbol of Irish identity and ancient Celtic tradition of the people of Ireland. When these sweet berries are transformed in to rotten character and sour smelling, they connect themselves to the crushed and rotten identify of the Irish people. The purity, freshness and sweetness of childhood are trampled down almost in the same manner in which blackberries are rotten after being weighted down in the barrelful cans.

- **Death of a Naturalist**

Death of Naturalist has great significance in the use of natural imagery. This poem is stirred by the childhood experiences of the poet. The poet used the symbols of water wells, pumps and buckets in order to project his essentially conceived poetic mission.

The following lines present before us a typical scene of a water body like a well with old pumps and buckets.

> As a child, they could not keep me from wells
>
> And old pumps with buckets and windlasses
>
> I loved the dark drop, the trapped sky, the smells
>
> Of water weed, fungus and dank moss.

Its exactness and naturalness are highlighted by a natural image in the last line- the smells of water weed, fungus and dank moss. Water is a symbol of fine natural resource and prosperity related to Ireland. But it is being drawn and carried away by the other rulers. Whatever remains behind in Ireland is symbolically presented with the help of the symbols of waterweed, fungs and moss. Other images in this poem are also forceful. Let us see the following one:

> A shallow one under a dry-stone ditch

The poet mentions that he is looking forward to his poetic maturity coming out from the childhood. The symbols of water and dry stones have their significance in the total scheme of the poet.

The image of water is a very positive sign in the poetry of Seamus Heaney. He associates good things of

Irish traditions with the image of water. The ancient Gaelic glory of Ireland is found by him in the image of water.

V. CONCLUSION

What has been discussed, analyzed, and pondered over in the foregoing chapters leads us to a definite conclusion that Seamus Heaney is a very effective poet of the modern Irish feelings. He achieves his greatness as a poet by producing unique images and related symbolism which cleave to the soul of every Irish soul. Among the most effective tools of poetry his imagery and symbolism have the distinction of their own. Although he is very much impressed by the symbolic mode of expression initiated by T.S. Eliot and developed in to complex poetic structures by W.B.yeats, consequently having their influence in the inner poetic mind of Seamus Heaney during his formative years, but what is more important about him is his own poetic method in developing the respective pictures of that of that Ireland and those Irish people who have suffered incessantly and have still remained mute. There has always been double load on the fear psyche of the Irish people – first their sufferings and then suppression of their agony within their hearts. Needless to say, that the most severe agony is transformed in to an important feeling of relief if it is not ardently expressed. At the psychological level it becomes unburdening of the heavy load of mournful heart. So, the poetic task of Seamus Heaney involves the recreation of that picture which figured in his imagination while conceiving the agony of the Irish sufferers in the face of ethnic violence and ulterior designs of colonial expansion. Seamus Heaney has developed his own poetic methods for producing the exactness of the mental pictures and photographs appearing in his imagination.

When he was in college for better and higher education he came in touch with *Kavanagh's poetry*. In our conclusion we may mark that Seamus Heaney's poetic career found a definite direction under the influence of Kavanagh's poetic utterances. He got full support of the poetic voice of Kavanagh in order to birth to his own imaginative pictures about the sufferings of the Irish people.

In the conclusion of the poem Seamus Heaney shows the faithlessness of the British including the British poets by mentioning Ireland as a female passive recipient and England as a ruthless male surcharged with his sexual passion – a figure remaining apathetic about the consequences even after sexually assaulting the female figure of Ireland. This personified figure of Ireland has a

well thought out conclusion in the total image making processes of Seamus Heaney.

In order to re-create and re-organize the Irish pride and Irish identity Seamus Heaney tried to develop his own poetic and linguistic methods. He did not go much beyond the typical Irish situations and typical Irish feelings even in the use of images and symbols. In a sense we can say that he did not come to the basic Irish theme by applying certain images of universal character – on the other hand he uplifted the character of his images to the universal level by picking them from the typical Irish background.

The real greatness of Heaney's poetic art is in re-creating the mental pictures of those Irish people who suffered injustice and still did not open their lips or rather were not allowed to open their lips, perhaps the Nobel Prize committee considered this aspect of Seamus Heaney not as a part of his sympathy for his own people but as a unique thing related to the character of universal suffering in front of the unfortunate conditions of atrocities and oppression which frequently figure under political interests.

In the patterns of certain modern poets, Seamus Heaney has picked up a few open sexual symbols and sexual imagery. We have already discussed different items of sexual symbolism in a separate chapter designed for this purpose. What we want to conclude here in this regard is that the sex symbols have been given entirely a new poetic flavor in the art of Seamus Heaney. He develops his images on the basis of certain psychological reality about the sexual images. When the naked body of a beautiful girl with signs of torture is seen by him in the Punishment, he uncovers what he feels within himself as a human figure with male psychology will feel. He develops sympathy for the girl and after noticing brutal tortures on the frontal portion of her nipples, he re-creates the picture of the girl's recent past and sees her whole image in his imagination and then starts loving her – I almost love you. There are several poems in which he makes frequent exposures of the feminine body, but every time he develops his sympathy for them as a part of his male psychology. However, one thing is certain that in every case he keeps his eyes fixed on the things of Irish agony and native identity.

But these natural scenes of pastoral life have in them greater poetic designs of Seamus Heaney. He makes them as regular symbols throughout his poetry. The symbol of digging and potato digging immediately carries us to the Irish background and the agony of the Irish people amidst the failure of potato crops. The symbol of

water and pumping of the water from one field to another have in them implied symbols for a particular poetic vision of Seamus Heaney while viewing the life of Irish people.

Seamus Heaney has achieved that great milestone in the use of images and symbols which remained untouched even by W.B. Yeats, another Irish peat of very high eminence. W.B. Yeats produced the general character of the feelings of the people after World War I. In the eyes of Seamus Heaney this was only a very small portion of human tragedy in comparison to what the people of Northern Ireland have felt throughout the centuries. Seamus Heaney wanted to project the complete image of Ireland with severe truth at the center.

Seamus Heaney has achieved the truthfulness of his poetic art as he designed and desired for. He has brought the negative truth of Ireland and sweet harmony of his poetry in consonance with each other and has become a real voice of Irish people. His imagery and symbolism will always remain examples of high poetic breed and will continue to supply food for those inquisitive researchers who are most likely to find new meaning and new artistic truth in his treatment of linguistic aids with singularity.

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American Transcendentalism as the Complement of Ecocriticism

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Abstract— *Ecocriticism has been one of the prominent theories of literary criticism. However, its practitioners have felt some inconvenience in their practice. Objective of this paper is to know the matters that have made the practitioners of ecocriticism feel uneasy in their practice and supply solution to their problems. The paper argues that the uneasy felt by the practitioners of ecocriticism is caused by the fact that there is no dominant canonical guideline in ecocriticism. The paper proposes that this gap can be fulfilled by adopting some prominent features of American transcendentalism: that nature is the manifestation of universal soul; that human being is analogous to nature; and hence human actions should be made proportionate to the order of nature. This study can add some in the process of making ecocriticism emerge as a complete philosophy of the relationship between human being and nature, which thereby could create harmony in and between them.*

Keywords— *American transcendentalism, anthropocentrism, deep ecology, ecocriticism, Gaya-hypothesis, non-anthropocentrism, universal spirit.*

I. INTRODUCTION

Ecocriticism as a new concept of literary criticism first arose in the late 1970s in the meetings of The Western Literature Association. William Rueckert used the word 'ecocriticism' for the first time in the 1978. Environmental literary studies started in an organized manner in 1980s.Theoretical canons of ecocriticismwere developed in the 1990s. CheryllGlotfelty and Harold Fromm's *The Ecocriticism Reader: Landmarks in Literary Ecology*published in 1996 became a landmark book for it. And Interdisciplinary Studies in Literature and Environment (ISLE) has played one of the major roles for the development of ecocriticism since its inception by offering a forum of discussion on it.

Ecocriticism studies human relationship with nature in the course of time. It holds ecocentric stand and applies holistic approach.It starts from the historical study of human and nature relationship, especially the western convections on it. Ecocritics find western minds to have been shaped by their conviction that nature is made for human being as the superior species. They take Judeo-Christian beliefs and Greco-Roman traditions as its roots: "And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth" (Holy Bible 1-2). Such scriptures offered human beings license for the exploitation of nature. This root gave birth to the western dualistic philosophy that functions through hierarchies like human being/nature, male/female, rich/poor, and so on, which played supportive role in the emergence of anthropocentric relationship between human being and nature. Ecocriticism aims to subvertthe anthropocentric relationship between human being and nature for the good of both nature and thereby human being. It takes non-anthropocentric stand.

Ecocriticismdiminishes any kind of hierarchy between human being and nature and has the "feeling of oneness with all of nature –the experience of the sublime" (Lenz 160). It focuses on nature based literary expressions in the culturally shaped human world. According to David Damrosch, ecocriticism "offers a broad vision of life and our place in nature. It could help you come out of the bind you're in now, caught inside a self-enclosed definition of culture that only mirrors your own obnoxious little self-regarding angst-ridden egomaniacal crypto-smugness" (126). Ecocriticism helps one understand life and broaden the vision about it by coming out of the self-enclosed definition of culture.

Greg Garrard defines ecocriticism as "the study of the relationship of the human and the non-human, throughout human cultural history and entailing critical analysis of the term 'human' itself" (5). In *The Environmental Imagination*, Lawrence Buell makes a "checklist" of four points that characterize the nature of environment oriented work:(1) The nonhuman

environment indicates that human history is implicated in natural history; (2) the human interest is not the only legitimate interest; (3) the ethical orientation of a text is based on human accountability to the environment; and (4) environment is a process rather than as a constant or a given(6-8). Ecocritics apply such canons in approaching environmental or non-environmental texts. Ecocriticism enables the reader to analyze and critique the world in which we live.

However, the argument of ecocriticism contradicts with other western literary theories. Postmodernism is the outcome and representative of the western literary theories, and cultural practices. So the basic differences between ecocriticism and other western literary theories can be known by comparing it with postmodernism. Whereas ecocriticism explores nature's role in building meanings for human culture, postmodernism has just opposite argument. Postmodernism views that everything is socially or linguistically constructed. In other words, it formulates the notion that culture is not the product of nature; instead, nature itself is the product of culture. Wallace Martin declares that "conventional practices do not separate us from reality but create it" (75). Unlike this, ecocritics take that nature is not human construct. Instead human being is one of the parts of natureand hence they are interconnected.

Nevertheless, ecocriticism is becoming more and more popular in the recent decades. Different universities of the world have introduced ecocriticism in their curricula. Beside America and England, it has become popular in Canada, Japan, German, India, and China. Even the underdeveloped countries like Nepal and Bangladesh have introduced ecocriticism in their university curricula. However, the practitioners of ecocriticism have felt some uneasy in their practice.

II. GAPS IN ICOCRITICISM

Ecocriticism is not free of problems. It is not that only literary critics take ecocriticism as "insufficiently problematic" (Howarth 78), even ecocritics themselves have felt something lack in it. According to Barry Pater, "There is no universally accepted model that we have merely to learn and apply" in ecocriticism (257-58). William Howarth puts, "After years of reading across several disciplines …. I've come to see that ecocriticism is evolving loosely because its authors share no sense of canon" (82). Similarly, Scott Slovic feels that "There is no single, dominant world-view guiding ecocritical practice – no single strategy at work from example to example of

ecocritical writing or teaching" (160). These assertions indicate that there is no guiding principle in ecocriticism.

Furthermore, ecocriticism mainly studies physical relationship between human being and nature. According to Glotfelty, ecocriticism is a diverse field of literary study, united by the shared premise that "human culture is connected to the physical world, affecting it and affected by it" (xix). Question arises, could ecocriticism be taken as a complete philosophy from its success of establishing human and nature connectivity? The answer must be in the negative. Human and nature's natural bond can be well discerned by biological or environmental scientists.To acquire status of a philosophy, there must be a unifying concept. According to David DaichesRaphael, "a philosophical theory … should try to show connections and should tie up in a coherent system" (55). From all these, it can be reasoned that lack of the central unifying concept in ecocriticism is the gap that has made the ecocritics feel uneasy in their practice.

III. FULFILLMENT OF ECOCRITICAL GAPS

I proposes that the absence of the unifying concept in ecocriticism can be fulfilled by adopting some features of American Transcendentalism, another nature oriented approach. American Transcendentalism unfolds several features related to human and nature relationship. These features can be summarized in three mainpoints: that human being is analogous to nature; hence human actions should be made proportionate to the order of nature; and that nature is the manifestation of universal soul. If ecocriticism adopts these features, it could emerge as a complete nature oriented philosophy.

Human being analogous to nature

Ecocritical notions match well to the above mentioned first American transcendentalist feature that human being is analogous to nature. Ralf Waldo Emerson, the matron of American Transcendentalism, asserts in *Nature* that when one is purified by studying the universal spirit cast in the objects of nature, one is "uplifted into infinite space, -all mean egotism vanishes." And, in such a situation one becomes "transparent eye-ball," totally absorbed in nature: "I am nothing. I see all. The currents of the Universal Being circulated through me" (499). As nature is included in the "Universal Being," Emerson's being one with it is implied in his own assimilation with nature. Similarly, Henry David Thoreau, another one of the major American Transcendentalists, takes mingling oneself with nature as understanding the earth. In *Walden* he asks, "Shall I not have intelligence with the earth? Am I not partly leaves and vegetable mould myself" (934)? These assertions of the transcendentalists come because they implicitly

believed that human being is part of nature, not superior to it.

Like the transcendentalists, the ecocritics also take human being as analogous to nature one way or other. This can be well understood from the concept of deep ecology, one of the main stands of ecocriticism. Deep ecologists give intrinsic worth to the objects of nature. According to Tom Regan, for the deep ecologists "intrinsic worth" means "independent of any awareness, interest, or appreciation of it by any conscious being" (273). In other words, deep ecologists deny that the source of all environmental value lies in humans as value makers. Similarly, Bill Devall and George Sessions view that "all organisms and entities in the ecosphere, as part of the interrelated whole, are equal in intrinsic worth" (202). It implies that if other objects or species of nature are complete or perfect on their own, human being is by no means superior to them, but equal. This implied claim of the ecocritics show that ecocriticism is quite similar in entailing human and nature affinity.

Human action as per the order of nature

Second major proposition of American Transcendentalism is that as human being is the part of nature, human actions should be proportionate to nature. In the "Introduction" of *Nature* Emerson writes, "Embosomed for a season in nature, whose floods of life stream around and through us, and invite us by the powers they supply, to action proportioned to nature…" (496-97). Expected conducts from a person with this kind of motivation can be known from another follower of American Transcendentalism, Walt Whitman's*Song of Myself*. In it, the poet reveals his feeling that if he sees someone degrading another, he feels himself to be degraded: "Whoever degrades another degrades me,/ And whatever is done or said returns at last to me" (503-4). He feels so because he thinks that the same as their divine spirit or soul flows from him, too. It implies that human conducts should be as per the order of nature, where there is no any degradation of other humans or species.

Though ecocritics do not explicitly plead that nature should be taken as the guide for human motivation, they purport for nature friendly human conduct. The whole plan of ecocriticism is to replace the prevailing anthropocentric world view with nature friendly non-anthropocentric i.e. ecocentric one. Garrard puts, "Much ecocriticism has taken for granted that its task is to overcome anthropocentrism, just as feminism seeks to overcome androcentrism" (176). Overcoming anthropocentrism means applying non-anthropocentric notions, which are nature friendly. Rather than implying for nature related human behavior in this way, it would be good for ecocriticism to explicitly declare that human conducts must be proportionate to nature as done by the American transcendentalists. It is because since human being is connected to nature, their conducts should be molded in such a way that they should fit the order of nature. Or else human life is threatened.

Nature as the representation of the universal soul

Third main feature of American Transcendentalism is that it takes nature as the representation of the universal soul. The transcendentalists including Emerson take nature as an alternative source of spiritual knowledge. Spirit in nature is their alternative of God. In "Spiritual Laws", Emerson affirms that "There is a soul at the center of nature, and over the will of every man, so that none of us can wrong the universe" (69). Likewise, the ultimate goal of Thoreau's staying in the forest of the Walden Pond for two years was to know human being's place in the universe. Don Scheese draws an analogy between Thoreau's connection between nature and spirituality: "The value of wilderness Thoreau deems most important is spiritual" (310). It shows that spirituality is one of the dominant features of American transcendentalism.

Unlike American Transcendentalism, ecocriticism is basically an earth centered approach. It does not see nature from the spiritual perspective. It seeks to find physical connections between human being and nature. Glotfelty asserts, "Simply put, ecocriticism is the study of the relationship between literature and the environment.…ecocriticism takes an earth-centered approach to literary studies" (xix). Relationship between human being and nature is so interconnected that any imbalance in it caused by human beings becomes a counter product or self-suicidal. In this context Rueckert puts: "The problem now, as most ecologists agree, is to find ways of keeping the human community from destroying the natural community, and with it the human community" (107). It becomes possible when anthropocentric approach of human and nature relationship is replaced by non-anthropocentric or holistic one.

Though the main stream ecocriticism is basically earth-centered, some ecocritics tend to recognizing earth as Gaia or higher organism. It is known as *gaia* hypothesis, which treats the earth as an integrated super-organism. Garrard opines: "Rather than merely being a rock in space with life clinging to it, the non-living parts of the planet are as much a part of the whole as non-living heartwood of a living tree" (173). Similarly, Theodore Roszak sees discourse of the spiritual world in the objects of nature: "Wait, watch, be still, be open: even the humblest may allow fit discourse with the spiritual world" (111). These assertions show that there is undercurrent of spirituality in

the practitioners of ecocriticism. And "universal spirit" or spirituality is not an elusive word either. It is a word coined to represent essence and oneness of the objects and elements of the universe. Hence it would be better for ecocriticism to fully apply the American transcendental concept of nature as the representation of universal soul as well.

There is nothing wrong in the transcendentalists' taking the meanings symbolized by objects of nature as "universal soul," which further indicates the oneness of all the objects. Ecocritics call this as 'organic unity' or so. Difference between American transcendentalists and ecocritics is only in name, not in concept. In this sense, spirituality is the very inherent quality of the project of ecocriticism. One of the basic elements of deep ecology is self-realization. "Self- realization means identification with a larger organic "Self" beyond the individual person; or "self-in-Self" as they put it" (Dryzek 197). The idea is to cultivate a deep consciousness and awareness of the organic unity, of the holistic nature of the ecological webs in which every individual is enmeshed. There is not any fundamental difference between "organic Self" and "universal soul": both bear some logical realitiesof oneness.

IV. CONCLUSION

From the full application of the major features of American transcendentalism in ecocriticism, no matter in the modified form, in regard to human and nature relationships, the ecocritical need of "universally accepted model" or "single, dominant world-view guiding ecocritical practice" or the need of "central, dominant doctrine or theoretical apparatus", as quoted earlier, could be fulfilled. From this, people, like the American transcendentalists, could take that human beings are not only physically but also spiritually imbedded with nature. Hence they could declaratively take nature as truth, human being as nature, and nature as the source of human motivations and so make their conducts proportionate to nature by adopting natural values like love, freedom, peace, and so on.

From this, ecocriticism could get every room and methodological tools to deal with human conducts and human and nature relationship related problems. For instance, an ecocritic would proudly say that his or her source of motivations is nature and hence if his or her actions do not cope with nature,he out-rightly drops them. Similarly, in evaluating a literary art or an idea, an ecocritic would first check whether the work has applied anthropocentric or non-anthropocentric world view. Then

they would find if its characters have the features of the sense of oneness with nature or of dominance or superiority over it. And finally they would study what values the work intends to show, natural or artificial. They would praise natural values. From such cannons of criticism or evaluation, there would not be any confusion in the ecocritics.

On the whole, ecocriticism rejects anthropocentrism as itholds human superiority over nature. It does not see the world safe from the anthropocentric treatmentto nature as it poses dualistic or hierarchal relationship to it. Unlike them, ecocriticism takes holistic approach. It gives precedence to biotic community as it assumes that only from this, harmony of the world, to which human beings' harmony is embedded, is guaranteed. However, the practitioners of ecocriticism feel lack of unified philosophic concept in it. This gap can be fulfilled by taking insights from American Transcendentalism. Like American Transcendentalism, ecocriticism takes human being as a part of nature. It could also internalize and apply two other American transcendental features: that nature represents universal spirit –a phrase of inclusivity, and that, being part of nature, human conducts should be proportionate to nature. If ecocriticism adopts these features of American transcendentalism as its complement, it would emerge as a complete philosophy with universally fit canons. From it the practitioners of ecocriticism would not feel any lack. And from their unproblematic ecocentric ideas and practices, common people would also gradually adopt nature friendly mode of conducts. Such a nature coping human conduct would not only create harmony in the biotic community but also guarantee harmony and development in human beings in the true sense.Donald Worster rightly puts, "Ecology … seemed to be a science that dealt with harmony, a harmony found in nature, offering a model for a more organic, cooperative human community" (363).

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On English Translatability Limits of Dress Culture in *A Dream of Red Mansions*

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Abstract— A Dream of Red Mansions, known as the "Encyclopaedia of Chinese culture", is the pinnacle of Chinese classical literature. Based on the analysis of translation of different dresses in A Dream of Red Mansions by Mr Yang Xianyi and his wife Glaydis Yang, this paper discusses the limits of cultural translatability of dress colours, materials, styles, accessories and patterns, and put forward some complementary translation methods, such as literal translation with explanation, free translation, corresponding translation, rewriting, transliteration. It can be seen that although there are limits of translatability in the original text in some cases, the untranslatability can be transformed to translatability to the maximum extent by using flexible translation methods.

Keywords— A Dream of Red Mansions; dress culture; limits of translatability; culture connotation; translation methods.

I. INTRODUCTION

With the implementation of Chinese culture's "Going Out" strategy, Beijing Opera, Chinese movie and drama, classics and other excellent Chinese cultures are stepping up to the world, which has become a better way to enhance the national cultural soft power. As a bright pearl in Chinese classical literature, *A dream of Red Mansions* enjoys the reputation of "Encyclopaedia of Chinese culture". Due to its unique charm, it has attracted many researchers and has become a school of "Redology". Dress culture in this masterpiece also attracts great attention. The dresses of the characters in this works contain rich cultural contents. This paper selects the most representative translation of *A Dream of Red Mansions* by Mr Yang Xianyi and his wife Glaydis Yang as an example, analyzes the translation of dress colours, materials, styles, accessories and patterns from the perspective of culture, and then discusses the translatability limits of dress culture, as well as put forward some complementary translation methods to better promote the overseas communication of Chinese traditional dress culture.

II. AN INTRODUCTION TO LIMITS OF TRANSLATABILITY

The limits of translatability refer to the possibility of translation from one language to another, that is, under what circumstances it is translatable and what is untranslatable. To be specific, apart from the generality, there are still great differences among different languages, not only the differences in pronunciation, spelling and grammar, but also the differences in expressions and language habits such as words, metaphors and associations. Therefore, it is very difficult or even impossible to transplant the contents, thoughts and feelings expressed in the original text into the translated text, which leads to the problem of translatability limitation. "Translation is impossible" has been repeatedly mentioned in translation theories in recent decades, and has been analyzed and demonstrated at the theoretical level. Even the translation theorists represented by Whorf, B.L. (1956) in the United States have come to the conclusion that untranslatability is absolute. However, the French translation theorist Georges Mounin (1963:143) made a deep study on the translatability of translation in his book

Theoretical Problems of Translation, and put forward the view that "translation is possible, but it is limited". The English linguist Catford (1965) distinguishes linguistic untranslatability from cultural untranslatability and attempts to incorporate cultural untranslatability into linguistic untranslatability. Chinese Professor Xu Jun (2009:65) of Nanjing University, after sorting out the discussions of translation theorists and philosophers on untranslatability and translatability, has come to the conclusion that "translation is feasible, but there are certain limitations, especially in cultural translation". The following will take the translation of dresses in *A Dream of Red Mansions* as an example.

2. The Limits of Translatability in Dress Culture—With Special Reference to the English Version of *A Dream of Red Mansions*

As a carrier of culture, dress reflects rich national and social cultural connotation, and embodies custom, moral etiquette, hierarchical status, aesthetic taste, belief and etiquette signs of different times. The five elements of dress refer to the colour, material, style, accessory and pattern. These five elements can reflect the social and cultural connotation of dress, and reflect the dignity and status of a person. The author Cao Xueqin lived in the noble family of Qing Dynasty when he was young. He was very familiar with the dress of Qing Dynasty and had a unique and deep understanding of the dress culture. We can have a glimpse of the general situation of Chinese dress in Qing Dynasty from his works. In *A Dream of Red Mansions*, there are hundreds of descriptions about dresses, of which there are many styles, rich colours and complicated patterns. From the master to the young lady, to the servant, the dress of Jia's family varies according to the individual's social status and preferences. This paper discusses the translation of some representative dresses and reveals the limits of cultural translatability according to the five elements of dresses.

2.1 The Limits of Cultural Translatability of Dress Colours

The dress colours in *A Dream of Red Mansions* are magnificent and varied. "Yellow" has always been regarded as respecting colour in Chinese traditional culture, which symbolizes holiness and dignity. Since yellow belongs to the colour of emperors, everything related to emperors in

social life is yellow. For example,

Example1：一队队过完，后面方是八个太监抬着一顶金顶金黄秀凤版舆，缓缓行来。贾母等连忙路边跪下。(in Chapter 18)

The Yangs' Version：Last of all, borne slowly forward by eight eunuchs, came a gold-topped palanquin embroidered with phoenixes. All present, including the Lady Dowager, hastily fell to their knees by the side of the road.

Jia Baoyu's grandma, Lady Dowager is the most important person in Ning and Rong's two families in *A Dream of Red Mansions*. However, when she saw "a golden top a gold-topped palanquin embroidered with phoenixes" (the sedan chair in which the imperial concubine was sitting), she also knelt down on the roadside to show her respect. Mr Yang Xianyi and his wife Glaydis Yang translated "金顶金黄" into "gold-topped". Although it conveys the literal meaning, the cultural image caused by "yellow" no longer exists. Foreign readers cannot understand the conceptual culture reflected by "yellow" here, which fully proves the existence of translatability limit. In the west, purple symbolizes nobility and imperial power, so here we can use domestication to translate "金顶金黄" into "Purple-topped" and the target language will be understandable. In Example 1, translatability limits can be reduced by corresponding translation because the deep meanings of colour words are basically equivalent between Chinese and Western culture.

Example2：宝玉见黛玉时，黛玉腰下系着一条杨妃色绣花棉裙，浑身打扮得雅致素净，别有一番动人风姿。（in Chapter 89）

The Yangs' Version：…, a pink embroidered silk padded skirt of the kind worn by Lady Yang.

According to *Imperial Concubine Yang*, Emperor Xuanzong of Tang Dynasty used the colour of Begonia to describe Lady Yang's face after she was drunk, so "Lady Yang's colour" should be the colour of Begonia. The translated version is obviously incorrect. If "Lady Yang's colour" is translated into Begonia red, the meaning of the original text is correctly conveyed. However, its cultural background cannot be well

expressed, which inevitably leads to the loss of information. So it can be annotated because it is difficult to find "equivalent" words in the target language with great differences in cultural background. In order to retain the national characteristics and images of the original text, especially allusions with special meanings are often translated literally with explanation, so as not to make readers confused.

2.2 The Limits of Cultural Translatability of Dress Materials

The quality of dress materials will not only affect the quality and beauty of clothing, but also highlight the cultural connotation of clothing. Those who wear linen and coarse clothes are poor, while those who wear silk and satin are rich.

Example 3：这是两个茧绸，作袄儿裙子都好。(in Chapter 42)

The Yangs' Version：These two rolls of raw silk would do well for tunics or skirts.

Fig.1: 蚕茧

Fig.2: 茧绸

Lady Pinger gave grandma Liu many presents, including some cloth and dresses. In the Qing Dynasty, silk

was a common dress material. **"Cocoon silk" refers to pongee or tussah silk. It is difficult for westerners to understand "cocoon silk", so the Yangs translated it as "raw silk", which can strengthen westerners' understanding of Chinese dress culture. The translators adopted corresponding translation, making it more easily understood by Westerners. They adjust the translation methods appropriately according to the context of specific text. Therefore, the original meaning and connotation could be explained, equivalent words between Chinese and Western culture could be found, and the culture words with Chinese characteristics can be translated to the Western countries in the highest degree.**

Example 4: 宝玉此时欢喜非常，忙唤人来，盥洗已毕，只穿一件茄色哆罗呢狐皮袄子，……(in Chapter 49)

The Yangs' Version：In high delight he called for someone to help him with his toilet. Wearing just his purple velvet gown lined with fox-fur, and….

Fig.3. 哆罗呢

Fig.4. 哆罗呢

In the early Qing Dynasty, when the envoys of

Western European countries came to China, they often presented "哆罗呢" to the Qing emperor. **In the Yangs' translation, "哆罗呢" is translated into "velvet", while in *The New Oxford English-Chinese Dictionary*, the interpretation of "velvet" is "a fine closed woven material made of silk, nylon, cotton, etc., with a soft fur surface on one side only". This is different from the original "哆罗呢" in terms of material. "Woollen" means plush and fabric, which is the same material as "哆罗呢". And it is an imported product, the word "foreign" can be added before "woollen" to reflect that this kind of dress material was imported from abroad, and readers can understand that it is high-quality woollen cloth at the same time. The application of dress materials reflects the development and civilization of a nation's printing and dyeing technology. The dress materials in *A Dream of Red Mansions* reflect the aesthetic outlook of Qing Dynasty clothing and textile printing and dyeing technology, as well as the status of different characters in Jia's mansion.**

It can be seen that although there is a limit of cultural translatability, the translator can take some appropriate methods according to different contexts. He can not only translate the meaning and connotation of the original text, but also try his best to find equivalent words between Chinese and Western cultures, so as to translate the words with Chinese cultural connotation to the west as much as possible.

2.3 The Limits of Cultural Translatability of Dress Styles

In *A Dream of Red Mansions,* the description of the characters' clothes is quite detailed and authentic. Different characters have different styles of clothes. "袄" is one of the most frequently used dressing styles. Its styles are changeable, including long style, medium length style and short style. As a kind of home-made casual clothes, "袄" is often worn by the masters and servants of Daguan garden. Among them, there are seven kinds of "袄" that Jia Baoyu often wears, and Wang Xifeng wears four kinds of "袄".

Fig.5: 袄

Fig.6: 袄

Example 5：（宝玉）穿着大红棉纱小袄子，下面绿绫弹墨夹裤。（in Chapter 63）

The Yangs' Version：Baoyu himself stripped down to a scarlet linen jacket and green dotted stain trousers…

Example 6：（王熙凤）身上穿着缕金百蝶穿花大红洋缎窄褃袄。（in Chapter 3）

The Yangs' Version：Her close-fitting red satin jacket was embroidered with gold butterflies and flowers.

Example 7：（众人）身上皆是长裙短袄。（in Chapter 63）

The Yangs' Version：…Wearing only long skirts and bodices.

The Yangs translated "袄" into "jacket" or "bodices". Jacket refers to a short coat. Bodice's interpretation in the dictionary is "the part of woman's dress (excluding sleeves) which is above waist." It is totally inconsistent with the shape and style of "袄". Therefore, the Yangs' translation can not reflect the basic characteristics of the "袄"—right placket, slit on sides, stand collar, raglan sleeves, etc. Although they

cater to the reading habits of foreign readers, they do not have the unique charm of Chinese clothes. The style of the "袄" is changeable, with various colours and lengths. Just like the Western T-shirt, its styles and colours vary greatly. Whether it is long, short, loose, tight, knitted, woven, chemical fibber or cotton, linen and wool, it is collectively referred to T-shirt in China. So "袄" should also have a general name with distinctive Chinese characteristics in foreign language. As we can see from the analysis above, translatability can be developed to the largest extent in a better way. At present, it is more appropriate to use transliteration method to translate "袄" into "Chinese-ao". The combination of Chinese Pinyin and English not only shows that it is a unique Chinese dress, but also is conducive to the recognition of Westerners.

"箭袖" appeared five times in the first 80 chapters of *A Dream of Red Mansions.* They are all worn by Baoyu. Each "箭袖" has gorgeous materials and rich colours. "箭袖" is a kind of robe with arrow sleeve which is convenient to shoot arrows. It tacks a semicircular "sleeve" on the narrow cuff, and it is shaped like a horse's hoof. In Manchu, it is called "waha", commonly known as horse-hoof sleeve, originated from northern ethnic costumes.

Fig.7: 箭袖

Fig.8: 箭袖

Example 8：二色金百蝶穿花大红箭袖。（in Chapter 3）

The Yangs' Version：His red archer's jacket, embroidered with golden butterflies and flowers.

Example 9：大红金蟒狐腋箭袖。（in Chapter 19）

The Yangs' Version：His red archer's tunic embroidered with golden dragons…

Example 10：茄色哆罗呢的天马箭袖。（in Chapter 52）

The Yangs' Version：His brown velvet archer's coat lined with fox fur…

"箭袖" is a image which is full of traditional Chinese cultural character and symbolic meaning. Because this image does not exist in Western dress culture and does not have equivalent word in English, the translator should make a choice in translating process. With strong Chinese traditional clothing characteristics, the Yangs translated "箭袖" into "archer's jacket, archer's coat or archer's tunic". First of all, they affirmed that "箭袖" is a riding and shooting clothing, but it is obviously inappropriate to use three different words to translate the same dress. Moreover, it does not reflect its characteristics in terms of style and cultural connotation. So Wang Dianming and Yang Qihua, who have been engaged in English translation of cultural relics and museums for many years in the Beijing Palace Museum, used free translation method to translate the "箭袖" into "Horsehoof- shaped cuff".

Classic works like *A Dream of Red Mansions* carries deep Chinese culture. Therefore, the translator should not only have a correct understanding of Chinese dress culture, but also focus on conveying the cultural connotation faithfully and accurately. Due to the great cultural differences between China and the West, translators should overcome the barriers of cultural differences and promote the communication between Chinese and Western cultures with accurate understanding, clear purpose and proper methods.

2.4 The Limit of Cultural Translatability of Dress Accessories

The accessory in *A Dream of Red Mansions* is an epitome of

traditional Chinese ornaments. In this works, there are many kinds of accessories which not only play the role of decoration, but also contain specific social feelings and cultural consciousness. Those accessories mainly include "昭君套", "抹额", "观音兜", "荷包", "髻", "扇囊", etc. This paper analyzes the translation of "昭君套"and "抹额", which are full of Chinese traditional characteristics.

Example 11：那凤姐儿家常带着秋板貂鼠昭君套。（in Chapter 6）

The Yangs' Version：Xifeng had on the dark sable hood with a pearl-studded band which she wore at home.

Example 12：（史湘云）头上带着一顶挖云鹅黄片金里大红猩猩毡昭君套。（in Chapter 49）

The Yangs' Version：…, a scarlet woolen hood with a gosling-yellow appliqué of cloud designs and a golden lining, and a big sable collar.

Fig.9: 昭君套

Fig.10: 昭君套

"昭君套" is a kind of decoration on ancient women's head, with striped mink around the forehead, like a cap sleeve. It is said that it was worn by Wang Zhaojun when she left the frontier, so it is called "昭君套". **The Yangs translated it as "hood", which means "A covering for**

the head and neck with an opening for the face, typically forming part of a coat or cloak." in *Oxford Advanced Learner's English-Chinese Dictionary*. It is quite different from the traditional headdress "昭君套" in ancient China. Due to the untranslatability of culture, it could be translated into "Zhao Jun styled hood (Wang Zhaojun is the best known of China's political brides and the four beauties of ancient China)". The transliteration method of Chinese Pinyin with explanation can fully reflect the characteristics of Chinese traditional culture.

Example 13：（宝玉）齐眉勒着二龙抢珠金抹额。（in Chapter 3）

The Yangs' Version：…a golden coronet studded with jewels and a golden chaplet in the form of two dragons fighting for a pearl.

Example 14：（黛玉）将笠沿掖在抹额之上。（in Chapter 8）

The Yangs' Version：Baoyu went up to Daiyu, who put her hand gently over his coronet and placed the edge of the hood on his chaplet.

Fig.11: 抹额

Fig.12: 抹额

"抹额" is created by the northern ethnic minorities to protect them from the cold. It looks like a scarf tied on the forehead decorated with embroidery or pearl jade. Whether the designs on embroidery or inlaid with carved pearls and jades, they all focus on the beauty of symmetry and balance. **The Yangs translated "抹额" into "chaplet", which is interpreted as "a garland or circle for a person's head." This explanation is similar to "抹额" in its function which is used for head decoration, but it does not reflect the formal aesthetic feeling of "symmetry and balance". This modelling feature reflects the cultural connotation of Chinese people's yearning for a happy life. The Yangs' translation is centred on original text which emphasizes the position and decorative role of "抹额", but it fails to reflect the cultural characteristics of traditional Chinese clothing. This example fully reflects the untranslatability of culture. And appropriate translation methods are very useful to translate the accessories with different connotations. Rewriting is adopted to translate "抹额" into "chaplet low down over one's brow with symmetry and balance, which reflects Chinese people's yearning for a happy life."**

2.5 The Limit of Cultural Translatability of Dress Patterns

Dress pattern refers to the regular decorative pattern of clothing and its accessories. The dress patterns in *A Dream of Red Mansions* are not only rich in cultural connotation, but also reflect the character's status, social system and traditional customs.

Example 15：（凤姐）项戴"赤金盘螭璎珞圈"。（in Chapter 3）

The Yangs' Version：Her necklet, of red gold, was in the form of a coiled dragon studded with gems.

Example 16：（宝玉）项戴"金螭璎珞"。（in Chapter 3）

The Yangs' Version：Round his neck he had a golden torque in the likeness of a dragon.

Fig.13: 金螭璎珞

Fig.14: 螭

As one of the forms of dragon pattern, "螭" is a hornless little dragon in ancient legends. Usually the zigzagging dragons circulate over and over again, which forms the "螭纹'. In *A Dream of Red Mansions*, this pattern is also reflected in the clothing accessories. **The Yangs translated "螭" into "dragon", but it is not in line with the shape of Chinese dragon. Therefore, the translation of "螭" may add the word "mulley" before "dragon", which not only differs from the common Chinese dragon, but also shows a good omen in Chinese culture.**

Example 17：(凤姐)身着"缕金百蝶穿花窄裉袄。（in Chapter 3）

The Yangs' Version：Her close-fitting red satin jacket was embroidered with gold butterflies and flowers.

Example 18：（宝玉）"穿一件二色金百蝶穿花大红箭袖"。（in Chapter 3）

The Yangs' Version：His red archer's jacket, embroidered with golden butterflies and flowers, was tied with a colored tasseled palace sash.

Fig.15: 百蝶穿花窄褃袄

Fig.16: 百蝶穿花纹

"百蝶穿花" is a pattern of flowers and butterflies interspersed and combined. Each unit of this pattern includes white plum blossom with pink blue branches, pink peach blossom, peony with blue flowers and green leaves, as well as Chinese roses, begonias, hibiscus and other flowers. These flower patterns with black hook edges are complex in shape and colour. Among them, more than 10 butterflies of different sizes and petals with gold thread are interspersed. **This pattern is commonly used by nobles, such as Wang Xifeng and Jia Baoyu. It shows the luxury of their clothing and their noble status in the Jia family. The Yangs translated it into "embroidered with golden butterflies and flowers". Although it emphasizes the embroidery technology and pattern, it did not reflect the dynamic and artistic scene of butterflies flying and lingering on the flowers, as well as the cultural implication of beauty, auspiciousness, wealth and peace behind this scene. Therefore, the elegant pattern should be used free translation to translate into "embroidered with golden butterflies flying among flowers". The**

preposition "among" is more suitable than the conjunction "and", because "among" can cause readers to image the aesthetic and dynamic picture of many butterflies are flying cross beautiful flowers.

The detailed description of dress patterns in *A Dream of Red Mansions* shows the status, personality and Chinese traditional culture. The Yangs translated the characteristics of these patterns basically. Only when we are familiar with the connotations behind them can we have the most accurate translations.

III. CONCLUSION

As the encyclopaedia of Chinese culture, *A Dream of Red Mansions* has its own cultural deposits. Owing to the limitation of space, this paper only discusses these typical translation examples. From the above examples, we can see that words with strong cultural connotation are difficult to find their prototypes in the target culture, and their meanings are often not fully expressed in the translation. It is easy to cause the loss of part of the meaning, making the target readers unable to understand the original culture or the author's intention, which leads to the limits of cultural translatability. Due to the differences between Chinese and English cultures, the existence of translatability limits is an unavoidable reality in translation practice. The translator should understand the cultural connotation of the language deeply, and choose appropriate methods to reduce this limitation accurately and express the original content faithfully and smoothly. Through the analysis of the five translatability limits of dress culture in *A Dream of Red Mansions* by Mr Yang Xianyi and his wife Glaydis Yang, it can be seen that although there are limits of translatability in the original text in some cases, the untranslatability can be transformed to translatability to the maximum extent by using flexible translation methods, such as literal translation with explanation, free translation, corresponding translation, rewriting, transliteration, etc.. The study on translatability limits of dress culture will help the unique Chinese cultural treasure understood and appreciated in other countries in the world.

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The Influence of Systemic Racism on Quarter-Life Crisis in *The Autobiography of Malcolm X (As Told to Alex Haley)*

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Abstract— This paper aims to analyze the influence of systemic racism on quarter-life crisis, experienced by Malcolm X, as seen in The Autobiography of Malcolm X (As Told to Alex Haley). The emphasis of this research is to find the relation between racial segregation in American society and its influence on quarter-life crisis, which is a psychological crisis of uncertainty, self-insecurity and identity confusion, occurs during emerging adulthood period. Therefore, by applying a qualitative method, this research works under Post-Nationalist American Studies and psychosocial approach as an integrated paradigm which accommodates the inter-disciplinary aspects of "self and society". The analysis shows that racial segregation, in the field of education and job occupation, is a form of systemic racism which influences Malcolm X's mental wellness as a young African-American. Racial segregation, in this case, is "a function of blocked opportunities" which disallows young African-Americans to develop their own competencies and to achieve their "American Dream". In the development of his quarter-life crisis, Malcolm X manages to rebuild his new long-term commitment which contributes to the construction of his adult identity as an African-American Muslim activist.

Keywords—quarter-life crisis, racism, segregation, Malcolm X.

I. INTRODUCTION

Racism in the United States has become the main social issue throughout decades. This polemic issue has been strongly rooted from slavery, which was introduced and developed in the New World by European merchants in 1492 (Finkelman, 2012, p. 105). After the slavery was abolished, its prominent legacy still exists and further affects the development of culture, society, education, economics and even politics in the United States. The complexity of this racial issue has deeply become part of American identity which has already integrated in almost every layer of American social system.

In understanding of American society and its racial issue, *The Autobiography of Malcolm X (As Told to Alex Haley)* offers a reality of racial discrimination that appeared prior to Civil Rights Era. It is often called in American history as period of racial segregation which separated blacks and whites. It is an "American-style Apartheid" which promoted the racial disparity and inequality by separating both whites and blacks in public spaces such as school, restaurant, public transportation, theater, and public

restrooms (Schill & Wachter, 2001, p. 11). During this racial segregation period, as minority, blacks or African-Americans also suffered from white violence and homicide, such as lynching and other forms of assault, to which some scholars refer as racial genocide (Curthoys & Docker, 2008, p. 16). Therefore, this intense racial clash between whites and blacks becomes the conspicuous theme that is embedded in Malcolm X's story as an African-American human rights activist during civil rights movement.

Needless to say, *The Autobiography of Malcolm X (As Told to Alex Haley)* has been studied extensively both in historical and literary context. Laura Dubek in her essay entitled "The Autobiography of Malcolm X and the African American Quest for Freedom and Literacy" explains that, in historical perspective, Malcolm X remains as an influential figure today as he was during the civil rights movement (2014, p. 196). His progressive approach in civil rights movement, compared to Martin Luther King Jr., has inspired his young generation in achieving racial equality which continues until today. Furthermore, in

literary perspective, *The Autobiography of Malcolm X (As Told to Alex Haley)* can be categorized as non-fiction genre which provides an alternative discussion in literary studies. This genre implies "something not fictionalized or "made-up," which fluidizes the boundaries between fiction and non-fiction (Dubek, 2014, p. 198). In other words, as a narrative, this autobiography provides social and historical aspects, as well as literary aspects, that can be studied in understanding the problematic racial issue in American society prior to Civil Rights Era.

This research utilizes *The Autobiography of Malcolm X (As Told to Alex Haley)* as both literary and historical text which offers a rich picture of society that seems to be disintegrated due to racial prejudice and stereotype toward each other. It aims to elaborate and analyze the influence of systemic racism on quarter-life crisis by using psychosocial approach, under Post-Nationalist American Studies. In conducting an in-depth analysis, this research utilizes two main theories: systemic racism and quarter-life crisis to answer research questions of how does systemic racism and quarter-life crisis exist and how does systemic racism influence quarter-life crisis of Malcolm X as depicted in this narrative. As research limitation, this research only focuses on Malcolm X's psychological crisis of finding his identity as a young African-American during his emerging adulthood period. It focuses on race-based maltreatment aspect which further impacts his quarter-life crisis.

II.   THEORETICAL FRAMEWORK

This research is under Post-Nationalist American Studies which also utilizes psychosocial approach. In this context, Post-Nationalist American Studies is a paradigm in American Studies which concerns with cross-cultural communication, race and gender, global and local identities, and the complex tensions between symbolic and political economies. The discussion of this paradigm is around the complex issues in American society which may deal with ethnic, race, gender and women's studies and other minor issues in the United States (Rowe, 2000, p. 2-3). Thus, under Post-Nationalist American Studies, this research no longer celebrates of Americanization nor American exceptionalism, but instead questioning and criticizing the local issues within American society which may have been overshadowed by the cosmetic appearance of American exceptionalism.

Meanwhile, psychosocial approach is an inter-discipline of psychology and sociology that focuses on the influence of psychological factors and the surrounding social environment toward individual's physical and mental

wellness (Woodward, 2015, p. 3-4). Therefore, there are relations between the social and the psychic aspects which become the scope of analysis (Woodward, 2015, p. 5). Therefore, this approach is conducted in medical as well as social science field. As University of East London (UEL) further describes that, psychosocial studies,

> "offers new ways of exploring the relationships between individuals and their society, encompassing both the individual focus of psychology and the broader cultural and historical concerns of sociology... [and providing] a unique opportunity to study a "socially-aware" psychology alongside an "individual-sensitive"sociology". (in Frosh, 2003, p. 1550)

It means that this approach tries to connect between individuals and their society. As an intersection of both psychology and sociology, the discussion that surrounded psychosocial approach involves the notable notion of "nature vs. nurture" which can be useful to understand human aspects in the field of both psychology and social science. It construes everyday problem which is faced by a certain individual within his/her social environment.

Furthermore, in this context, Post-Nationalist American Studies and psychosocial approach consist of inter-disciplinary scope that connects and completes one to another. In this research, the combination of both is an integrated paradigm which accommodates the inter-disciplinary aspects of "self and society". Therefore, it creates a larger scope in the discussion. Thus, under Post-Nationalist American Studies and psychosocial approach, this research utilizes two main theories: systemic racism and quarter-life crises, which aim to analyze the influence of systemic racism on quarter-life crisis as seen in this narrative.

2.1. Systemic Racism

In definition, systemic racism, or also known as institutionalized racism, is a "material, social, and ideological reality that is well-embedded in major US institutions" (Feagin, 2006, p. 2). It is a form of racial oppression which deeply rooted within societal levels in American society such as group relations, institutions, organizations, and power structures (Feagin & Elias, 2013, p. 936). This racial oppression is fundamentally materialistic in which it is applied to limit some racial group for achieving equal rights as citizen. It puts one minority racial group hierarchically under the majority racial group regarding to power and resources within asymmetrical system. Thus, as Feagin and Elias further say, systemic racism has produced racial treatments, which is unequal in American societal institutions including

education, health, medical, and welfare. In the context of American social system, the systemic racism perpetuates the white domination over African-American in post-slavery period, especially prior to Civil Rights Era, which also still becomes an endless discussion until today.

2.2. Quarter-Life Crisis

Quarter-life crisis refers to a period of psychological crisis which includes identity confusion, job suitability, insecurity, pressure (from family or others), relationship and other psychological and social factors (Robbins & Wilner 2017, 3). In other words, this psychological crisis relies on both personal and social elements, which influence on an individual's mental wellness. Furthermore, according to Robert Thouless (in Habibie et al, 2019, p. 135), the factors of quarter-life crisis can be categorized into two: internal and external factor. The internal factor includes personal experience, moral, emotion and affection, and intellectual capability. Meanwhile, the external factor includes social environment, education, tradition and culture, and everyday demand.

Quarter-life crisis is experienced by emerging adulthood, which is described as a period of identity exploration. The range of this age period is "from (roughly) age 18 to 25", since the crisis during this age mostly focuses on identity exploration (Arnett, 2004, p. 9-10). Previously, Erik Erikson describes this age period as, "eager and willing to fuse their identity with others" (1977, p. 237). Thus, for emerging adults who are in the transitional stage from teens to adults, quarter-life crisis involves some phases: locked in, separation/time-out, exploration, and rebuilding (Robinson et al, 2013, p. 30-31). These phases are essential in identifying an individual who experiences quarter-life crisis.

III. METHOD

The qualitative method is used for this research since it emphasizes on the researcher's interpretation toward "a social or human problem" as the topic of discussion (Creswell, 2009, p. 3). It focuses on the individual meaning and the importance of rendering the complexity of the discussion, based on the researcher's interpretation. This qualitative research relies on qualitative data, which refer as material things to be investigated (Leedy, 2009, p. 86). Moreover, the technique of data analysis is needed to classify and to arrange the data, based on the research purposes and objectives (Mahsun, 2005, p. 253). It includes (1) data selection, (2) data classification, (3) data interpretation, and (4) data conclusion.

IV. FINDINGS AND DISCUSSION

The Autobiography of Malcolm X (As Told to Alex Haley) covers a non-fictional reality of racial segregation environment prior to Civil Rights Era, especially in the 1940s and the 1950s. Therefore, to elaborate and to analyze the psychological and sociological aspect within the narrative, the discussion of this research is divided into three subchapters: racial segregation as systemic racism, Malcolm X's quarter-life crisis, and the analysis of the causal relation between both.

4.1. Racial Segregation as Systemic Racism

This part attempts to discuss the systemic racism in this narrative which fundamentally relies on racial segregation laws. In *The Autobiography of Malcolm X (As Told to Alex Haley)*, a young Malcolm X lives in racial segregated society which consists of racial discrimination, disparity, violence and prejudice toward each other. In the end of 1940s until the 1950s (prior to Civil Rights Era), American society underwent many societal issues such as white and black homicide, poverty, mob violence, gambling, drug and prostitution business. It is a period where Malcolm X spends his late adolescent life in segregated Boston, Massachusetts and Harlem, New York with the emphasis of how to survive as a drop-out African-American teenager. As it is witnessed by Malcolm X in his autobiography, the finding shows that, besides housing segregation, there are some influential issues within racial segregation laws which affect young African-Americans' future. These issues are highlighted into two points: education and occupation.

In education, American schools prior to Civil Right Era were racially divided, or at least, racially based. This segregation in education was enforced by the law and education policy. *Jim Crow* laws promoted the limitation of black students in public schools based on *Plessy v. Ferguson* doctrine in 1896 in which it legalized the separated facilities, including public schools, for blacks and whites (Schauer, 1997, p. 280). In Michigan, where Malcolm X spent his school period, *Milliken v. Bradley* shows that *Plessy v. Ferguson* doctrine in education was actually proven as racially imbalanced (Aloud & Alsulayyim, 2016, p. 6). However, the practice of segregation in learning institutions still continued until its abolishment in 1954 when *Brown v. Board of Education* case prohibited the separation of public schools for black students (Rothstein, 2013). Needless to say, this discriminative law impacts the experience of black students as minority in white schools, which often become an object of racism.

In his autobiography, Malcolm X illustrates his school period with the emphasis how many whites or blacks who attend the school. In Lansing, Michigan, for instance, he describes his school period in Pleasant Grove School as racially intense since he and his siblings are the only African-American in the area (X & Haley, 1973, p. 9). They sometimes involve in the fights with white students over racial matters, "Sometimes the fights would be racial in nature, but they might be about anything" (X & Haley, 1973, p. 12). In this school, he and his siblings, Hilda and Philbert, become the minority group which often receives racist treatments from both their friends and teachers. Then, in his new school, Lansing's West Junior High School, he becomes the majority group since this school is located in the heart of black community (X & Haley, 1973, p. 20). It shows that American schools, prior to Civil Rights Act, are systematically divided which results in racially homogenous schools. They are either categorized as "black schools" or "white schools" which provokes the racial disparity. Statistically speaking, most black students in the United States come from low income families in which large numbers of qualified black students cannot afford a better education (Aloud & Alsulayyim, 2016, p. 4).

As being said, the homogenous school system only exacerbates the racial intense between both communities which can result in more severe form of discriminative treatments toward each other, especially toward young black students as minority. As a result, discrimination against black students, as experienced by Malcolm X, is one of the common problems that black students encountered. The school atmosphere during racial segregation period, as Malcolm X explains, shows a lack of racial toleration which prevents the process of social integration.

In fact, the lessons within the school itself were mostly white-centered, since it prevents black students to have better accomplishment than white students, regarding career. Malcolm X's dream to be a lawyer is one of the obvious examples of this racially discriminative practice. In this context, despite his intelligence in the class, Mr. Ostrowski's advice shattered his dream to be a lawyer in which it is seen as unrealistic for black people (X & Haley, 1973, p. 38). This colonial belief is imposed to black students in which they become to experience double consciousness regarding their career. As a result, like what happens to Malcolm X, most black school dropouts start becoming less interested in pursuing academic achievements and working as menial workers or criminals such as hustler, pimp, and drug dealer in some big city ghettos (X & Haley, 1973, p. 111). In other words, the white-centered teachings within the schools only perpetuate black backwardness in segregated American society.

Meanwhile, in occupation, prior to Civil Rights Era, African-Americans were socioeconomically backward compared to whites. Only a few African-Americans were able to become the "upper-class" or "middle-class". In big cities such as New York City and Boston, they mostly lived in ghettos, which are known with inadequate living condition, crime, and gang violence (Hartmann & Venkatesh, 2002, p. 3). They can only afford menial jobs, such as porter, servants, dishwasher etc., or involve in criminal activities. African-American workers mostly received lower income than whites since they were not protected by anti-discrimination laws (White, 2016). As a result, the numbers of urban poverty increased which mostly dominated by African-American workers who lived in ghettos. Therefore, racial segregation in working space evokes unequal race-based system which definitively determines the occupation or profession, based on people's race.

In his autobiography, as an emerging adult, Malcolm X experiences almost the same experience as other young African-Americans, live in American ghettos, separated from whites and work as menial workers or even criminals. As a school dropout, he is only able to work as menial worker, in order to survive. In fact, he later involves in crimes such as hustler, drug dealer, and burglary in Harlem and Roxbury. In this case, black workers, like Malcolm X, are mostly depended on white people's money. For instance, during World War II, when Harlem is officially closed for white women by the Mayor, black workers begin to slowly lose their profit (X & Haley, 1973, p. 116). In postcolonial perspective, this black and white society in Harlem, which Malcolm X illustrated, creates a relationship of dependence which positions blacks as white's inferior (Mannoni, 1956, p. 42). In other words, it is a form of dependence and inferiority complex behavior of blacks toward whites, which strengthens white socioeconomic superiority.

Furthermore, this racial disparity in people's occupation creates black urban poverty that leads to the increasing numbers of black crime in American ghettos. In this context, communities that are racially segregated and have high concentrations of poverty, such as Harlem and Roxbury, experience higher levels of crime and violence (Simpson & Wilson, 1995, p. 37). In fact, Blau and Blau (in Peterson & Krivo, 1993, p. 1002) argue that this violence crime is an expression of frustration toward the economic inequality. As a result, police brutality and harassment toward black people often occurs during this

period. As Malcolm X says that narcotics polices often harass suspects and also plant some evidence which is considered as a form of black victimization (X & Haley, 1973, p. 103-104). Thus, this systemic racism has serious impact on black welfare since African-American job opportunities are limited due to racial segregation laws. The occupation can be determined by race which is both discriminative and unequal for the minority, in this case, black workers.

As it is discussed above, racial segregation in education and occupation, as well as in residential and housing, resembles systemic racism which is embedded in American social system. As Feagin says, it is a form of material, social, and ideological reality that privileges whites in American society (2006, p. 2). This social system socioeconomically avails whites, but, on the other hand, it discourages African-American, to achieve their "American dream". This practice is "a function of blocked opportunities" which disallows certain individuals to develop and to learn about their own competencies. It further evokes self-protective mechanisms that can prevent the individual's willingness to participate (Brondolo et al, 2011, p. 170). The high numbers of African-American school dropouts, during this period, indicate the self-protective mechanism of African-American in which they become to be less interested in education and decide to pursue menial jobs or become criminals.

This racial segregation is a form of social exclusion, which prevents the minority to integrate with the majority. For African-American, as the excluded racial group, it develops the sense of double consciousness due to the limitation of self-awareness by the society. As being said, for Malcolm X, his social environment is racially discriminative to live in due to this limitation of self-awareness which is systematically constructed by the social environment. This discussion is further explained in the two following subchapters as part of his quarter-life crisis.

4.2. Malcolm X's Quarter-Life Crisis

As a continuation of systemic racism, this part attempts to discuss Malcolm X's quarter-life crisis which is considered as an impact of systemic racism prior to Civil Rights Era. The finding highlights two important aspects: Malcolm X's identity exploration as an emerging adult and his quarter-life crisis.

As Arnett states, emerging adulthood is a period of identity exploration that young adults experience from their late teens to their mid–twenties (2004, p. 9-10). In this case, Malcolm X's emerging adulthood period may have come early because he has financially supported himself by

working in several menial jobs since his dropout from his junior high school in Mason, Michigan. In his late adolescent, he begins to explore his identity as an African-American who lives in segregated American society. Like most African-American teenagers, he becomes an urban hipster who is obsessed with his appearance to look more like white man.

In this context, the conk hairstyle that he adopts resembles his obsession of being a "white-like" black man. It is a form of inferiority complex that is unconsciously experienced by most of African-American teenagers and young adults during that certain period. Moreover, his relationship with a white woman named Sophia, gives him "a status symbol" that a lot of African-Americans want to be. As later realized by Malcolm X that, this obsession and admiration of being white are form of self-degradation which only perpetuates colonial set ups. It is a form of colonial mimicry which is the colonized's desire to reform themselves as "recognizable Other" caused by the inferiority complex (Bhabha, 2004, p. 122). Therefore, instead of self-reformation, it is a self-degradation which later contributes to Malcolm X's identity crisis.

Meanwhile, Malcolm X experiences quarter-life crisis when he involves in various menial and criminal works in Roxbury and Harlem ghettos. As being said, the emphasis of quarter-life crisis is, "individuals relentlessly question their future and how it will follow the events of their past" (Robbins & Wilner, 2001, p. 2). In this context, during his emerging adulthood period, Malcolm X undergoes many uncertainties involving career stagnation, meaningless romantic relationship, his obsession of being white-like black man, and victimization by the American social environment is bias against blacks. There are personal experiences which influence his quarter-life crisis as part of the driving factor.

The driving factor of Malcolm X's quarter-life crisis are categorized into two: internal and external factor. The internal factor includes his personal experience, moral, emotion, which further continues to his identity confusion. Meanwhile, the external factor is the social environment which is bias against blacks. In this context, systemic racism in education and occupation, which Malcolm X experienced throughout his life, influences his adult identity. During his phase development of quarter-life crisis, as a Muslim convert (*mu'allaf*), Malcolm X emphasizes his thoughts toward racial inequality, under the name of his new religion. His quarter-life crisis can be elaborated in Robinson's phase of quarter-life crisis which are locked in, separation/time-out, exploration and rebuilding.

The first phase of Robinson's quarter-life crisis model is locked in, in which an individual experiences the feeling of being trapped by his/her commitment and has no desire to continue it. It will be followed by the termination of that commitment which may be caused by either a "no longer wanted relationship" or a highly pressured or dissatisfying career path (Robinson et al, 2013, p. 30). In other words, it a phase of questioning which further affects his future decision regarding future

Malcolm X's locked in crisis can be seen after his first arrest in Harlem, New York and moved back to Roxbury, Boston, when, as an emerging adult who is involved in various crimes and being a drug addict, he starts questioning his financial instability. In the chapter entitled "Trapped", he illustrates his uncertainty toward his life choice as a criminal who works in various crimes, "Everything was building up, closing in on me. I was trapped in so many cross turns" (X & Haley, 1973, p. 135). Here is a phase where he begins to question his life choice regarding his future. In the following chapter, when he moves with Shorty, in Roxbury, Malcolm X constantly loses his financial fortune due to his way of life (X & Haley, 1973, p. 142). It is an indication of uncertainty and being trapped which drives him into more severe level of drug addiction.

However, despite his feeling of being trapped, he still involves in crimes, gambling and drug addiction since it is the only way of life that he knows. In fact, he only cares about present, without anticipating his future. His constant loss of money and being broke are an indication of the crisis of uncertainty. In other words, not only he is trapped in the criminal world but he is trapped in the psychological situation regarding his current identity and future. Moreover, by still doing criminal acts, he begins to accept the stereotype of African-American who is mostly known for being criminal, in American social environment due to the high number of black homicide (Peterson, & Krivo, 1993, p. 1003). Therefore, his social environment and personal emotion are two factors, which lead to his locked in phase of quarter-life crisis.

The second phase of Robinson's quarter-life crisis model is separation/time-out. Separation is a phase when an individual "starts to distance themselves mentally and physically from the commitments that defined" (Robinson et al, 2013, p. 30). Meanwhile, time-out is a phase which occurs during the separation when an individual "takes time away to reflect on their transitional situation, to resolve painful emotions and to develop a new foundation for their adult identity" (Robinson et al, 2013, p. 31). Thus, separation/time-out phase involves an individual's

reflection on his/her past and the desire to reform himself/herself regarding future.

In the case of Malcolm X, his phase of separation/time-out can be seen throughout his prison time in Charlestown Prison, and Concord Prison. During this period, Malcolm X's quarter-life crisis enters new phase of separation by distancing himself with his past and further reflecting on his transitional situation. Despite being known as anti-religious person who condemns any religious topic in the beginning of his prison time, his encounter with Bimbi and Islamic teachings of Nation of Islam from his siblings change his views toward himself and racial issue that occurs in the segregated society where he lives in.

Religiosity, in Malcolm X's case, provides resilience during his quarter-life crisis which later leads to the construction of his adult identity. In fact, Islamic teachings of Nation of Islam are different traditional Sunni Islam, since this religion is propagated as the opposite of white religion (in this case, Christianity), which is intentionally founded to improve the spiritual, mental, social and economic condition of African-Americans in the United States (Nation of Islam, n.d.). Therefore, as a Muslim convert (*mu'allaf*), the separation phase is a phase of self-realization which becomes Malcolm X's new foundation to spiritually and intellectually reform himself from his past situation.

In this phase, Malcolm X begins to distance himself with his criminal-like behaviors which are unethical and immoral. After fully converting to Islam, he begins to practice Islamic teachings of Nation of Islam, such as the prohibition to eat pork and smoke, which he learns from his siblings' letters (X & Haley, 1973, p. 161). These religious practices are fundamental aspects which obviously against his wild habits as a criminal in Roxbury and Harlem ghettos. Therefore, Malcolm X develops a pattern of separation phase in his quarter-life crisis.

Furthermore, in this phase, Malcolm X also subsequently develops a sign of time-out which can be seen in his view on black and white issues. He begins to build a new foundation for his adult identity. In this case, besides its religious practice, the doctrine of "The white man is the devil" of Nation of Islam seems to be embedded to Malcolm X's adult identity. He follows the path of Nation of Islam which, as a political movement, condemns the existence of white oppression over blacks in the segregated American society. He further deconstructs American racial society with his critical thoughts, which is an indication of self-awareness improvement. It is a process of decolonizing his mind that fundamentally constructs his adult identity as a human rights activist.

The third phase of Robinson's quarter-life crisis model is exploration in which "new commitments and goals are proactively tried out and explored" (Robinson et al, 2013, p. 31). At this point, since the new life foundation is built, an individual starts to explore the new commitment within his/her new life. The narrative within *The Autobiography of Malcolm X (As Told to Alex Haley)* shows that this phase experienced by Malcolm X when he moves to Norfolk Prison Colony where he begins to be actively involved in the intellectual discussion.

Malcolm X's exploration phase includes his conversion to Islam which emphasizes on the exploration of Elijah Muhammad's teaching and its meaning for black people. It also includes self-teaching and brainstorming of knowledge regarding racial issue, black history and civilization that later develop his adult identity. In other words, Malcolm X's self-teaching and brainstorming are regarded as, not only the process of knowledge exploration but also his identity exploration as an African-American, who is socioeconomically oppressed by the whites. Furthermore, in this phase, Malcolm begins to practice his new foundation of life by participating in some intellectual debate and discussion forums with his fellow inmates in Norfolk Prison Colony, in which he develops his oratory skills (X & Haley, 1973, p. 160). In psychosocial perspective, it is an essential phase in Malcolm X's quarter-life crisis since he starts believing to his new commitments: Islam and black human rights activism. Fundamentally, his adult identity has already been constructed by these new commitments which he strongly believes as the truth.

The last phase of this psychological crisis is rebuilding which is an engagement with new long-term commitments. This period consists of satisfied, enjoyable, passionate, and more reflective feeling toward personal interests, compared with pre-crisis period (Robinson et al, 2013, p. 31). In other words, it is a recovery process that involves particular actions toward his new commitments.

Malcolm X experiences this phase of quarter-life crisis since he converts to Islam and is actively involved in religious and intellectual activities in Norfolk Prison Colony. Furthermore, his rebuilding phase can be seen clearly when he is released from the prison and starts actively joining Nation of Islam at Detroit's Temple No. 1. He further rejects his last name, Little, and replaces it with "X" to decolonize his identity from the white oppressors as an African-American, "The Muslim's "X" symbolized the true African family name that he [African-American] never could know" (X & Haley, 1973, p. 203). It is a manifestation of anti-white doctrine within Islamic teachings of Nation of Islam which also emphasizes his

defying stand toward systemic racism in American society. Therefore, there is a formation of self-determination, which can be seen in his passion toward Islam and black movement.

4.3. The Influence of Systemic Racism on Malcolm X's Quarter-life Crisis

Needless to say, racial segregation in American social system prior to Civil Rights Era prominently influences the emerging adult's mental wellness, especially for African-American who often received racial discrimination. In their research entitled "Racism as a Psychosocial Stressor" (2011), Brondolo, ver Halen, Libby and Pencille explains that "racism can affect cognitive and motivational processes that influence the development of self-regulatory capacities that are necessary for achievement and health" (p. 180). Furthermore, ethnicity-related maltreatment such as racial discrimination experienced either directly or vicariously, is able to become a persistent source of stress (p. 170). It means that systemic racism and other ethnic-based maltreatment can be considered as psychosocial stressor which reduces an individual's motivation and devalues his/her self-concept, which is the way people value and define themselves (Gore & Cross, 2010, p. 135). Thus, racial segregation as a form of systemic racism has psychological impacts on minority. In this case, personal experience and social environment are able to drive an emerging adult into quarter-life crisis in which an individual may feel ostracized and disoriented because of race or ethnicity.

Malcolm X's mental wellness development during his quarter-life crisis shows that both personal and social environment, play important role as internal and external factor. The internal factor involves his personal experience which is often treated unfairly by white people such as the urban poverty in ghettos and his lawyer-dream discouragement by his schoolteacher. This internal factor is fundamentally formed by the external factor which is systemic racism within American social system, such as in education and occupation. In other words, these factors are strongly related to each other since it mostly deals with racism. Thus, in the case of Malcolm X's, his quarter-life crisis is a result of discriminative social environment which also has already become part of his personal experiences.

However, unlike other young African-Americans who experience the same psychological crisis, Malcolm X manages to develop his self-determination and self-awareness during his quarter-life crisis and further dedicates himself to a path of activism to uplift of black people from white oppression. His encounters with the

Islamic teaching of Elijah Muhammad give him new revelation and meaning regarding his future. For Malcolm X, quarter-life crisis is a form of "spiritual and intellectual decolonization" in which he finally explores his self-awareness to further develop his competence, which used to be systematically limited by the social environment because of his race. Thus, black human rights activism is his new long-term commitment which becomes the foundation of his adult identity.

V. CONCLUSION

The analysis of *The Autobiography of Malcolm X (As Told to Alex Haley)* shows that systemic racism, in the form of racial segregation, is able to influence mental wellness, especially for African-Americans who undergo racially discriminative treatments from whites in segregated American society. The existence of *Jim Crow* laws creates the American social system that avails whites, but, on the other hand, discourages African-Americans to achieve their "American dream". This practice of racial segregation laws is "a function of blocked opportunities" which disallows young African-Americans to develop and to learn about their own competencies. Thus, racial segregation is a form of systemic racism, which is considered as a psychosocial stressor. This psychosocial stressor reduces African-American's motivation toward their future and devalues their self-concept in the middle of American society.

In conclusion, the analysis asserts that systemic racism which is embedded in American social system during racial segregation period is the vital factor of Malcolm X's quarter-life crisis. Malcolm X's quarter-life crisis is mostly influenced by his personal experience and social environment which is able to make him feel ostracized and disoriented because of his race. Therefore, the existing systemic racism within American society prior to Civil Rights Era affects his mental wellness as an emerging adult because he had lived with many social limitations since his child. Furthermore, his quarter-life crisis can be seen as a construction of his adult identity in which he manages to develop his self-determination and self-awareness and further dedicates himself to the path of black human rights activism.

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The Gurkha Recruitment, Remittances and Development

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Abstract— *Nepali's migration for foreign employment began with the Gurkha's recruitment in the British Army in the dawn of the nineteenth century. Since then, they have been sending remittances to the country as recruitment has been an aspect of bilateral relations between the two countries. After 1947, when India was liberated from the British colonial rule, the Gurkha's recruitment diversified to other countries including India and Singapore. This process is continued and tends to be so for some near future. Thus, the country is receiving a sustainable source of remittances from Gorkha working in different foreign armies. This fact is often ignored in the studies of remittances and their applications in Nepal. This article analyzes Gurkha's recruitment pattern in different national armies, the remittances they send, and the application and development function of the remittances. This article concludes that Gurkha's collective recruitment in the foreign armies involved social and financial forms of remittances. The social remittances significantly contributed to social modernization in the isolated villages, while the financial remittances spurred entrepreneurship development thereby contributing to regional development.*

Keywords— *Gurkha, Recruitment, Remittances, Entrepreneurship, Development.*

I. BACKGROUND

In recent years, remittances have been a viable solution to balance Nepal's macroeconomic indicators. Remittances rescued the decade long Maoist waged war-torn economy (1996-2006) and saved the country to become a failed state (Sapkota, 2013; Shrestha 2015; Piya and Joshi, 2016; Thapa and Acharya, 2017). The number of workers working abroad increased to 940, 824 in 2006/07 from 1,926 in 1992/93. In 2019, the figure significantly increased to 43, 56, 415 (MoF, 2019). Nepal Government's sources in the Ministry of Finance show a simultaneous increment in remittances from Rs. 549.7 million in 1990/91 to Rs. 97,688.5 in 2005/06. In 2018, the country received 8.1 billion remittances. Such a surprisingly high increase in number was contributed by the Nepal government's new labor policy, which came into effect under the Foreign Employment Act 1985. The act encouraged the private sector to participate in the labor market and arranged distribution of passport to the potential labors from the district administration office. Government and private labor companies negotiated in the international labor market and exported labor as per the demand. These provisions were further liberated in the Foreign Employment

Act, 2007. Thus, the unemployed youths who were kicked off from agriculture from the rural sector sought employment abroad. Since then, as the data show, the number of potential migrant workers, as well as remittances flow, is considerably increasing. It has remarkably contributed to the country's gross domestic products. In 1990/91, remittance to GDP ratio was 0.5 percent that increased to about 14 percent in 2006/07. In 2018, remittances from more than 110 countries remained all-time high at $8.1 billion that constituted 28 percentage of the country's GDP. Nepal is the third-largest country in terms of remittance to GDP ratio (Ministry of Finance, Various Issues).

Yet, in accounting remittances studies often ignore its sustainable sources being received by the country since the dawn of the nineteenth century. Remittances by Gurkha, the bravest of the brave, who joined the British Army in 1816, are generally underestimated in national accounting. This study highlights Gurkha recruitment trends, remittances, and the impact of foreign earning on the economy.

II. INTRODUCTION TO THE GURKHA

The Gurkha is a collective identity of Nepali people working in foreign armies. For long, they were known as *Lahure*, as their engagement with foreign armies began with the Sikh Army in Lahore, now in Pakistan. Since the nineties, their identity is evolved into Gurkha even inside the country.

There are several stories about their name. One view is that their name came from Guru Gorakhnath, a Hindu warrior-saint of the 8th century. Some Gurkha argued that the Guru gave them the curved bladed knife, popularly known as the *Khukuri*. Another observation is that they came from a place called Gorkha, which during the sixteenth and seventeenth centuries was ruled by different castes, including *Kshatriya*, of which King P.N. Shah unified the country.

In the course of modernization, Banskota (1994) stated that King P.N. Shah formed a unified national army, the Gurkha. It included people from *Khas-Magar, Gurung, and Kshatriya* castes. In the course of the British expansion and connection with British East India Company, the construction of a 'martial race' emerged, which also incorporated people from *Thakuri, Rai, Limbu, and Sunwar* castes. In the earliest instance, the 'specialness' of Gurkha soldiers was a part of the Sikh Army in Lahore, India. After the Sugauli Treaty with the British in 1816, they reconstructed the 'specialness' into 'martial race' and continued recruitment in their army. Initially, Gurkha of castes Brahmin, Kshatriya, Rajput, Thakuri were also enlisted. However, with the Sepoy Mutiny in 1957 by Indian forces, the British gradually controlled the recruitment of Thakuri, Rajput, and Brahmin from Nepal and focused on the hill tribes (Shrestha, 2015, Banskota, 1994). Until the date, *Magar, Gurung, Rai, and Limbu*, the four ethnic groups have been dominating the image, popular as 'True Gurkha', to this date[1]. They are known for their martial background and soldierly qualities such as bravery, loyalty, height, and the group tradition of recruitment (Banskota, 1994)[2]. They comprise 14 percent of the total population,

inhabiting in the eastern and western hill regions (CBS, 2012).

Table 1: Gurkha in Different British Frontiers

Contexts	Number	% of the total population
Sugauli Treaty (1816)	4650	-
First World War (1914-18)	120000	3.5
Second World War (1939-1945)	250,280	3.9

Source: CNSUK, 2013; Banskota, 1994

Gurkha's abroad employment and economic connectivity began after the Sugauli Treaty, 1816 in the aftermath of the Anglo-Nepal War (1814-16), while it opened up contractual access in the British Army. Yet, the treaty did not mention recruitment policy, neither the pay nor the pension of the Gurkha (CNSUK, 2013). In the first phase, the British employed 4,650 Gurkha in its army (table 7.1). The Rana regime initially did not wish its fellow citizens to work in the British Army. After 1885 as Shamsher Rana ascended to the throne, the regime became flexible for recruitment in return to financial gain and political connections with the expanding British empire. Hence, Gurkha recruitment increased exponentially.

The increasing number of soldiers was also in need of the British to expand its colonial territory and to resolve military issues like the Sepoy Mutiny 1857 in India (Banskota, 1994; KC 2005). In the First World War, three and a half percent of the total population left the country; in the Second World War, it rose to four percent. This must have been a significant portion of male youth of eligible age as the country's population in 1939 was 6,283,649 (CNSUK, 2013). Data show that in 1954, total labor emigrants were 198,120 (Gurung, 2013). If this figure is matched with the Gurkha involved in the Second World War (table above), a majority of the emigrants can be estimated as Gurkha working in Indian and British Armies. This number could be a potential source of remittances at that time.

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[1] The task of delineating ethnic composition of Gurkha Army is complex for several reasons. In fear of non-enlistment, the youths of ethnicities other than Magars and Gurungs changed their surname because the British Recruiting Officers used to favor these two ethnic groups. Lack of proper recording system, different recruitment stations in Nepal and India are other causes. Perhaps, it is more complicated due to similarities between Nepali Gurkha and Indian Gurkha in terms of ethnicity. This may be the reason that significant studies on the ethnic composition of the Gurkha are rare.

[2] In his study, Banskota (1994) accounted following ethnic distribution of Gurkha: Magars (38500), Gurungs (18700),

Kshatriya (17500), and Rai (13200). It shows that the 'true Gurkha' outnumber other groups.

III.   METHODOLOGY

This study applied a descriptive approach to analyze the information obtained by interview and secondary sources. Purposively selected 50 people were interviewed with a pre-designed checklist, some of whom were approached by the snowball process. Among them, 20 (40%) were British, 18 (36%) Indian, 5 (10%) Singapore Gurkha, and 7 (14%) were family members e.g. wives, daughters, and close associates of the Gurkha. The majority of interviewees were engaged professionally in the education sector, social work, overseas trade, small businesses, and the financial sector. Two of them were living at home due to their old age. Four respondents were consulted by telephone. Others were interviewed in their office, home, and pension camps in Kathmandu. Interview time varied from a minimum of 10.30 minutes to 49.00 minutes. The information was recorded and transcribed.

Two key informants were also consulted and interviewed face to face. Secondary sources included published documents on Gurkha in the form of official reports, books, and journal articles. Key informants also supported providing secondary sources.

IV.   ANALYSIS AND INTERPRETATION

Current Gurkha Labor Force in Different Countries

After the Second World War, Britain, India, and Nepal signed a tripartite agreement (November 1947), which segregated Gurkha into the Indian Gurkha and British Gurkha. Since then, the Indian government continued recruitment in its army, police, and civil forces. British Gurkha serve in mainland Britain and some other special administrative units such as Hong Kong. In Singapore, they are in the police force since the middle of the sixties. Number of Gurkha serving in India is high compared to other countries.

Table 2: Gurkha in Various National Armies (2015)

Nations	Gurkhas		Total
	In-service	**Pensioners**	
India	55,000	150,000	205,000
UK	3,500	36,000	33,000
Singapore	2,500	15,000	17,500
Total	60,500	201,000	**261, 500**

Source: CNSUK, 2013; Gurkha Army Ex-Serviceman's Organization (GAESO, 2015), Gurung (2013)

These figures in the table are conservative (or provisional) for a few reasons. First, they are in round numbers, which indicates that the exact figure might differ. The retirees from India were getting a pension from Kathmandu as well as from some towns in India. For example, the official figure of Gurkha pensioners from India is 126,000. However, it represented those who were receiving the pension from Kathmandu. It excluded other 25000 Gurkha who was receiving the amount from some Indian banking system. These Gurkha did not transfer their civilian status from India to Nepal. Secondly, the informal recruiting process affected the figure of in-service Gurkha in the Indian Army. The figures for the United Kingdom and Singapore represent those who are currently serving in their armies, not those Gurkha who has been living there receiving citizenship status.

The minimum age for recruitment in the army is eighteen years. The age range is 18-21 years. They complete their fifteen years of pensionable service in the age range of 33-36. In this study, the average service period of fifty interviewees was 15.43 years. Thus, they could still be active as a labor force.

For various reasons, the pension receiver Gurkha would go for the second career outside the country. These Gurkha were working in India, Britain, Hong Kong, Malaysia, Europe, America, and Gulf countries. As potential workers, Gurkha could serve the country's economy with double remittances.

The pension amount goes to Gurkha for life; afterward, it is transferred to their widows. It implied that Gurkha's employment was officially guaranteed, decent, and that they earn sustainable long-term remittances to contribute to the country's economy. It could influence an ethnic economy in terms of both social and financial remittances they send.

Remittances

Concerning the Gurkha, given to their job nature and years of employment abroad, two forms of remittances may be observed, namely, financial remittances and social remittances. Financial remittances include pension and monthly pay they receive in Nepal and in the country where they are working respectively. The experiences, knowledge, skill, and physical goods they bring back during the leave period or retirement constitute worth equivalent to social remittances.

Social remittances

Social remittances by Gurkha into Nepali villages seemed to be one of the major aspects of their role in social development. In 1815, they came in contact with the Western world and after the Sugauli Treaty 1816, a collective labor force from the country entered the global market. To a resident of an isolated land-locked country, the moment was of crucial significance to interact with the global political economy. The war between Nepal and Britain became a context of exchange of labor and social capital.

For 200 years, Gurkha has considerably contributed social remittances to the country. Interviewees argued that the popularization of Nepal's prestige, modernization of the Nepali Army, and initiation of a tradition of foreign employment were among their contributions. It also extends to the modernization of villages in the hills. In the social dynamics of 1950, Gurkha

added new values through English education, fashion, and technology.

Born in 1928 in a village of Panchathar district and deprived of formal education, Khadga Bahadur Limbu could speak and understand English after retirement. He said he had to learn the English language to communicate with British fellow soldiers and seniors officers. Illiterate in the villages, thus many Gurkha benefitted through informal education in the army. Nevertheless, lack of education at the time of enrollment left them behind in getting incentives such as promotion and allowances while in service.

Gurkha experienced the significance of education in a foreign land and got involved in the development of the education sector back in society. Data show that they served voluntarily in schools as a teacher. Some of them established new schools with new curricula. They prioritized education to their sons and daughters besides buying land and houses. One of the interviewees, a retired Gurkha served in India, conducted a survey in 1990 that showed that nearly seventy percent of technical labor forces such as a doctor, engineers, and nurses among others were either children or relatives of Gurkha.

Gurkha brought to Nepal new fashions such as coats, hats, goggles, and half-pants. These were new to their family and society. Firstly, they socialized these items through their family members. Over time, the entire society adopted. With them, hardware technologies such as radio, camera, cassette, watch, and torchlight entered into remote villages. This meant modernization of rural areas through building social and physical capital.

The Gurkha expressed their preferences on health, hygiene, and sanitation. Their kitchen and courtyards were as neat and clean as that of upper-class Brahmins. In terms of sanitation, their houses were the model for other ethnic and caste groups. One of the key-informants, non-Gurkha, mentioned that people could go to Gurkha owned hotels for dinner because they were hygienic.

In the early foreign expeditions to Nepal before 1950, Gurkha was in demand of Europeans and American international public health supervisors, geographers, and mine-explorers (Moore & Moore, 2005). They received wages as tour guides, security guards, administrative staff, and technical assistance that was barely available for the people of the same educational attainment.

The ex-Gurkha were organized by Nepali Congress Party in 1949 as the 'Nepali Liberation Army' to wage armed struggle against the Rana regime. The majority interviewee argued that their role in the democratization of the people in the villages was considerable. The reason they mentioned was that they served and experienced democracy and democratic values in two big democracies of the world, India, and Britain. Of the total interviewee, fifty-five percent were active in party politics besides their engagement in one and other forms of businesses.

The presence of social remittances was significant until 1950 when Nepal embarked into to open democratic society. Afterward, its relevance gradually retarded. The reason was

that during that period the Rana oligarchy isolated Nepali society to be open to the global changes in education, technology, and economy. Hence, Gurkha social remittances were new and dominating to the align societies, especially in the western and eastern hills where the majority Gurkha resided. Secondly, financial return in terms of monthly pay and pension to the Gurkha started after the tripartite agreement between Nepal, India, and Britain in 1947.

Financial Remittances

Gurkha did not receive regular pay and pension since its enlistment in the British Army back in 1815. They were given logistic support while in service and a fraction of travel expenses after retirement (Banskota, 1994; KC, 2005). With this money, they could buy clothes, household gadgets, groceries among others to their family members. This trend continued until the end of the Second World War.

However, Gurkha was paid as gratuity or travel expenses at the time of home return. Khadga B. Limbu (90) who was enlisted in 1949 recalled that initially he was paid Rs. 22 ($0.22). In 1970, it increased to Rs. 300 ($3) at current Dollar exchange.

For the first time in over a century of foreign employment, the tripartite agreement between Britain, India, and Nepal singed in 1947 mentioned that Gurkha should get wages and pension equivalent to the Indian Pay Code (IPC) (CNSUK, 2013). It meant that Gurkha serving in the British Army could get equal pay as Indian Gurkha. Normally, the policy benefitted the Indian Gurkha. Yet, it could not ensure justice to those serving in Britain because it was not equal to the salary being received by their British counterpart. In 1989, retired Gurkha officer class one status with 22 years' service used to receive a £41.50 per month pension whereas a British counterpart with the same length of service used to receive a monthly pension £439, a difference of 958% (P. 28). British government reviewed the policy in part in 2006 that allowed equal pay and pension effective from 2007 to all those Gurkha in-service and the pensioners. In India and Singapore, they were getting equal pay and pension as their domestic fellow soldiers.

Considering the conservative figures (table 7.2) and the minimum wages[3] of the three countries India, the UK, and Singapore for the year 2015, total remittances as the wage is $361 m. In terms of gross domestic product (GDP) and national average remittances in Nepal, it constituted 2 and

6.8 percent respectively. As the number of retired Gurkha was bigger in-service Gurkha, remittances in terms of pension were comparatively higher. The table below gives the pension figure received in Nepal by the Gurkha in all the three countries.

Table 3: Remittances Transfer in Terms of Pension

Fiscal Year	Gurkha Pension (Rs. m)	Worker's Remittances (Rs. m)	Pension/Remittances (Ratio)
2006/2007	12,937.0	107,417.6	0.12
2007/2008	18,789.9	139,421.5	0.135
2008/2009	17,755.4	194,215.5	0.091
2009/2010	25,850.7	231,725.3	0.11
2010/2011	28,993.4	253,551.6	0.11
2011/2012	28,343.6	359,554.4	0.078
2012/2013	35,326.7	434,581.7	0.081
2013/2014	41,373.1	543,294.1	0.076
2014/2015	42388.0	617,278.8	0.068
2015/2016	45513.5	665,064.1	0.068
2016/2017	45592.6	695,452.4	0.065
2017/2018	54,154.7	755,058.6	0.071

Source: Nepal Rastra Bank (2019); Author's calculation

The figures in Table 7.3 give remittances in terms of pension received by the Gurkha in Nepal. In absolute terms, it has increased nearly by three times over a decade. Yet, there is a six times increase in worker's remittances in the same period. The ratio of the two figures shows that until 2009/2010, the Gurkha pension was above 10 percent coverage over worker's total remittances. It maintained at the rate of seven percent in the fiscal year 2017/2018, when its contribution to the gross domestic product (GDP) was two percent. The advantage of Gurkha's pension to the national economy is that it is a guaranteed and long-term sustainable source in comparison to worker's fluctuating and short-term remittances.

As Table 7.2 shows, the numbers of Gurkha in-service, as well as pensioners in India, surpass the figures in other countries. Records in the Embassy of India, Kathmandu showed that in FY 2012/13, pension remittances from India were NRs. 221.7 m. The figure doubled to 447.3 m in

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[3] Minimum wage (NRs.)/Year (2015): India 480,000; UK and Singapore: 1971,662

2016/17. Bellamy (2011) found that the pension bill for the Indian Gurkha in Nepal was $0.15 billion. This figure was equivalent to the country's security budget in 2010/11.

Keeping the wage and pension value constant at the rate of 2015[4], total remittances by Gurkha came to be 15 percent of the national remittances. It was 3.7 percent of GDP of the same year. This was comparable with the contribution of sectors such as fishing, electricity and water, transport, and communication to GDP, which was 5.1%, 4.1%, and 4.8% respectively (Nepal Rastra Bank, 2018).

The analysis showed that Gurkha's foreign employment had a significant presence in the country's financial sector. It was a sustained and increasing flow if applied systematically that could have a substantial contribution in generating economic growth and augmenting development.

Utilization of Remittances and Entrepreneurship Development

Interview data showed that the utilization of remittances by Gurkha was evolving from household consumption to productive sectors as small businesses to real estates. The trends were such that they were contributing to an ethnic economy, an economy built up by the Gurkha group.

In terms of use, their priority was household asset formation. It was even higher for the first generation Gurkha (who served before 1950) because they were in remote villages with traditional household resources. They spent wages on ornaments, dowry, construction materials, and communication and entertainment tools such as radio and cassette players. Interviewees illustrated that use of watches and jewelry by Gurkha's female counterparts was a new fashion in the villages. This was also a part of increasing household consumption, which influenced the trade pattern of the infant economy during the Second World War. Thapa (1995) maintained that indigenous industries did not meet the Gurkha soldier's capacity of buying goods and hence the government had to permit foreign goods to come into the domestic markets. They also acted as an informal

moneylenders in the villages. The finance mobilization was still a part of Gurkha's role.

Buying land was another form of investment. Data showed that specifically it began with the second generation Gurkha (who served between 1950 to 1980) and continued up to the new generation (after 1980). Land could be bought in villages and their birthplace. In some cases, buying land in the villages was a part of satisfying the dreams of their parents. Parents wanted their sons to be enlisted in the Gurkha Army, earn money, and buy productive land in the neighborhood. Nevertheless, most of the transactions took place outside, in the areas, which were convenient for living in terms of getting health services and education to their family members. Thus, a higher number of Gurkha migrated to the towns like Pokhara (the capital city of Gandaki province), Dharan (transit point of province no. 1), and later Butwal (business hub in the western region adjacent to India). The process was triggered by the opening up of pension camps in these towns in the sixties. It was also influenced by the co-ethnic pull factor that the migrant Gurkha could draw a fellow Gurkha in-service or retired in his place. The second generation also initiated start-up businesses such as teashops, motels, groceries in the neighborhood, and along the routes through which Gurkha traveled to and from their villages or the place where their newly bought land was located. These start-ups were established primarily focusing on the Gurkha communities as customers.

Table 4: Dynamics of Gurkha's Entrepreneurship

Activities/Explanation	Description
Application of Resettlement Courses	Not Applicable to Majority
Thought of Doing Business while in Service	Yes (26) No (24)
Land as First Investment	Strong
Gurkha's Specialness in Businesses	Discipline, Introduction of New Technology, Exposure, Hard Work
Expenses on Philanthropy	Strong
Investment Type	Single, co-ethnic ventures, Shareholders
Issues in Businesses	Social integration, corporate/business culture
General Roles of Gurkha	Social, Financial, Political

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[4] For the Gurkha in UK & Singapore Army Minimum Wage/year/Army = 2000,000 (Rs)
(http://jobsgk.in/recruitment/indian-army-basic-salary-5335/)
For the Gurkha in the Indian Army Minimum Wage/year/Army= 480,000 (Rs.)
[http://www.armedforces.co.uk/armypayscales.php#.WRyTcty1vIU]

Introduction of New Technology and Management	Noodles Metallic pack, Village Tourism, Electronic Vehicle
Successful Business	The financial sector, Manpower, Education
Collective Learning	Education, Hard Work, Technical Skill, Discipline

Source: Segregated Interview Data (2017-18)

Gurkha's entrepreneurial patterns were influenced by the change in political-economic contexts after 1990. It can be argued that within the new liberal economic policy framework adopted by the country, Gurkha expanded their ethnic businesses in collectivity. At this time, they initiated some collective efforts in medium-sized enterprises such as the trade of consumer goods and investment in the transportation sector. One of the first such efforts was in the transportation sector. A unit of Gurkha initiated long-range bus services in Pokhara and Dharan. Buses could operate from both places to Kathmandu.

In some start-ups, Gurkha were the pioneers. One interviewee claimed that during the same period, he introduced *Safa Tempos*, electronic vehicles, in Kathmandu. He said that introduction of the new technology was but possible in cooperation with other shareholders. In production sectors, interviewees argued that retired British Gurkha initiated Nepal's first noodle industry, the Gandaki Noodles Pvt. Ltd. established in the 1980s.

Gurkha were also pioneers in starting collective village tourism in Nepal. In 1997, Captain Rudraman Gurung, an ex-British Army, initiated village tourism in Sirubari, Syanja district in the western hill. It was the first organized rural tourism in the country, which was famous for Gurung culture, local ethnic food and home-stay, and the participation of tourists in village activities. In Sirubari village, a group of 16 Belgian tourists visited as the first commercial visit in October 1997 (Thapa, 2010). The knowledge on collective village tourism was transferred to Ghale Gaun Lamjung district in the western hill, in 2002 by ex-British Army personnel. In Ghale Gaun, which is still famous for a homestay, 70 percent of houses are managed by ex-Gurkha. They also advertised Gurkha's specialness through cultural shows and naming items after them. A 'Gurkha Park' is founded to advertise and add values to village tourism.

In the education sector, a continuity of engagement from first-generation Gurkha was observed. These days, specifically after the nineties, volunteerism in the earlier days changed to present-day commercialism. Gurkha was involved in educational enterprises of all levels, primary to the higher degrees, as investors. They were principle lenders or shareholders. In most of the cases, Gurkha was in the management body of the schools and campuses. These ventures were scattered throughout the country, however, a dense presence was in the towns such as Dharan, Pokhara, Butwal, Dang, and Kathmandu, where the majority of Gurkha were living. Notably, few pensioners Gurkha were schoolteachers in public schools, who could receive monthly wage and pension after retirement. This way they could get a double financial return.

In the banking sector, Gurkha's involvement started after the nineties. They started with saving and credit cooperatives. Later in 2007, a development bank, named as Gurkha Development Bank, was also founded in Kathmandu. It opened up branches in other parts of the country. These days, cooperatives and finances run by Gurkha were mushrooming in the commercial towns. Besides, their investment was expanded from commercial agriculture, overseas employment agencies, modern departmental stores, and real-estate businesses to sectors such as hydropower and real estate.

An effort to Form a Collective Identity

Gurkha's business initiatives tend to form a distinct but collective 'Gurkha' brand. It was evident that they contacted their co-ethnic Gurkha members and held a discussion within before setting up the ventures. In several cases, such as transportation, trade-in consumer goods, and education, they formed a group to organize investment in their dream enterprises. In other cases, they involved co-ethnic non-Gurkha members.

During the fieldwork and interview, an emerging 'Gurkha' brand was observed in small businesses and the financial sector. Forty percent of entrepreneurs owned businesses with a name Gurkha, such as British Gurkha College, Gurkha Finance, Gurkha Saving, and Cooperative Ltd., Gurkha Jewelers, Gurkha Khukuri, Gurkha Trading, Gurkha Training Center. The title was a reflection of emotion that it was their 'brand' in and outside the service. Notably, non-Gurkha were also attracted to the brand name. The owner of a small cafe in Kalanki, Kathmandu named it 'Gurkha Cafe' because he liked the Gurkha title, as it was globally famous.

Desire to develop a separate identity was materialized in 2007 when a group of fifteen Gurkha formed the 'Gurkha Business Association'. Its statute stated that the prime aim of the association was 'to develop a collective trademark for the businesses either run or promoted by Gurkha entrepreneurs in and outside the country'. The general objectives were to unite and protect the existing businesses, encourage new ventures, contribute to the national economy, and expand the Gurkha owned enterprises. However, according to Padam Neupane, who initiated and served as secretary, the organization did not continue for two reasons. One, Gurkha suffered from a lack of business culture. They received neither training nor experience of entrepreneurship. The other cause was that concerned state apparatus were indifferent to their initiatives and financial potential and treated them as 'external agents'.

Role of the Resettlement Course

There was a tradition of a resettlement training course designed to train Gurkha at the time of retirement. Seventy percent of the total interviewee received the training in Nepal after retirement, while the other was trained abroad. The course included topics such as agriculture, plumbing, construction, small businesses, and shipping among others. These days, it was updated with topics including civil laws, and business code. The strategy of the formation of the resettlement course was to make aware and train Gurkha of its society, politics, and economy. It was needed because they left the society at an early age and came back after at least a decade and a half. The course aimed to integrate Gurkha to the society, make Gurkha known to the legal things as well as to encourage them to initiate investment in businesses.

Yet, it was found that only twelve percent were doing small business that too was not an inspiration for the training course. For most of the Gurkha, the course was not helpful. The reason was that besides civil laws and business codes, the topics were not contextual and out of their interest and experiences. Therefore, they invested in the emerging sectors such as Manpower Company, banking, and cooperatives, and the businesses of their interest such as education. Notably, nearly seventy percent of the retired Gurkha could go back to abroad for a second career mostly as security guards.

Success and Failure

Success and failure of the Gurkha initiated businesses depending upon their experiences, use, and composition of resources. They experienced failures in transportation, domestic trading of consumption goods, and commercial bank among others. The causes of failures were that they were less known to the business and social codes. Their one and a half-decade of foreign employment in the army meant that it took time for them to know new societal dynamics in their homeland. The interviewee said that they faced adjustment problems in their society. Their neighbors knew them as 'Gurkha or Lahure', meaning that they had enough money and sufficient sophistication. They experienced that neither their friends nor the financial administration trusted them as entrepreneurs or investors. They argued that in doing business they were swindled by their non-Gurkha partners, government officials, and helpers. Being in a foreign army, they could barely have the business culture but discipline, loyalty, hard work, and exposure.

Notably, the use of human resources, not excluding their socio-cultural resources could make certain businesses successful. These sectors were education, tourism, and labor business. They believed that education was an integral component of individual success. It was based on their reflection of the experiences they endured during the service. These days enlistment in a foreign army needed higher education, while before, a high school grader could get entrance if he met certain physical standards (Shrestha, 2015). The low grader could not get promotions and they had to retire after the completion of fifteen years of pensionable service.

Out of the total, eighty-eight percent of interviewees said that they somehow dreamt of serving in the education sector. Success in this sector was also based on the discipline they learned during the army service. Interviewees, who were running colleges as director, principal, or coordinator, said that parents trusted them for their discipline and use of new technologies in teaching and learning. They used whiteboard, marker, g.overhead projector which was new in schools in the period of their initiation, and maintain both indoor and outdoor hygiene.

In the tourism sector, the use of indigenous resources such as dance, food, technology, and participatory tradition were the causes of success. However, village tourism was not advertised both in domestic as well as in the international market highlighting that it was managed by Gurkha.

Their success in the labor business depended on that they knew the international destinations. The companies abroad receiving labor could trust them because they were 'warrior Gurkha'. Their family members, co-ethnic, and inter-ethnic

people could believe them. It meant that this sector could employ their learned experiences in collectivity.

Development Function

Development is a function of income, consumption, and learning and reflection process. Since the time of enlistment in the foreign army, Gurkha received some sort of social and financial return. Data show that the average per month income of a pensioner was Rs. 54, 500. This figure was above the average wage of Nepali officials in 2019. It meant that their consumption rate could be higher. It could affect a Gurkha's health and education. Its cumulative impact could also trickle down to their family members. Shrestha (2015) found that the introduction of education requirements for enlistment in the British Army significantly improved the educational level of Gurkha communities. It was beneficial

for both recruiters as well as losers as the later could get decent job opportunities at the local market with higher wages. The research also concludes that investment in education could affect overall human capital, especially health, nutrition, and education, of their family members including their wives and children, and that could further influence their preferences of marriage, fertility, and gender equality. This implies that Gurkha earning in terms of social and financial remittances could have a positive correlation to their indicators on social and economic well-being.

Notably, data showed that the regions where Gurkha was living in the majority had a higher level of human development indices, including life expectancy, literacy, and per-capita consumption. Table 7.5 below illustrates that Gurkha's remittances would have a developmental impact in the western and eastern regions of the country, where their population is in the majority.

Table 5: Social and Economic Indicators in Eastern and Western Development Region

Regions	True Gurkha population (%)*	HDI*	Per capita income, PPP (US$)*	Life expectancy*	Literacy*	Per capita consumption (NRs. by Development region)**	Female-headed Households** (by Development region)	Women's Body Mass Index (Mean BMI)***
Eastern Hill	41	0.511	1107	68.87	65.33	12994	7.66	21.5
Western Hill	31	0.498	1100	69.77	68.55	13824	19.39	21.9
National Average	14	0.49	1160	68.80	59.57	11928	9.55	21.4

Sources: *Nepal Human Development Report 2014 ** Household Consumption Survey of Rural Nepal 2000/2001 *** Nepal Demographic and Health Survey Report, 2011

The data indicated that Gurkha populated regional indicators such as human development index; per capita consumption, literacy, and life expectancy were either equal to or above the national average. It reveals that the regions with the majority Gurkha population have higher human capital formation through the investment in education, consumption, and health. It also implied that Gurkha's remittances could influence their female counterpart's social function. In the western hill, a closer to double the national average female-headed households was observed. It shows that women's empowerment was higher in the region. This explanation is

supported by Thapa (1995) who concluded that districts having Gurkha's majority population surpassed the national average human development index. Therefore, Gurkha's remittances could have a developmental function in the regions where they are living in the majority.

V.   CONCLUSION

This article showed that Gurkha has significantly contributed to Nepal's regional and local economy through remittances. The recruitment of the Gurkha in the foreign army began in 1816 with the Sugauli Treaty between Nepal and the United

Kingdom. Later, they have been recruited in the national armies of India and Singapore in varying numbers. The trend continues till the date. Hence, the remittances by the Gurkha parallels the period they were first recruited, at the dawn of the nineteenth century. Yet, its effect was seen later, after the 1980s, when Gurkha began migrating from their place of origin in the villages to the regions with modern facilities. The tends in the latter days when Nepali youth of various castes have been migrating abroad for the job seem to be influenced by the effect of Gurkha's demonstration to their neighborhood ethnic communities.

Remittances by the Gurkha show two forms. The first kind is social remittances, which is a part of their collective learning while serving in the foreign army. It played a substantial role in the social and cultural modernization of the hill's communities since the time Gurkha was recruited in the British Army. The second type is the financial remittances that had a lesser impact at the beginning. With its incremental flow in the latter days, especially after the 1980s, a large portion of this earning was spent in consumption. The consumption function, nevertheless, had a substantial impact on the development of regional market centers such as Dharan in the east, Pokhara, and Butwal in the west of Nepal. Today, financial remittance has been expanding its impact even to the national economy. In terms of gross domestic product (GDP) and worker's remittances in 2015, Gurkha's remittances constituted 2 and 6.8 percent respectively.

At the local level, Gurkha has applied the financial remittance to initiate small and medium start-ups. The enterprises initiated by Gurkha are evolving from small-scale teashop to contemporary real estate businesses. Some start-ups such as noodles industries, village tourism, *safa* tempo were first introduced by the Gurkha. This trend is giving rise to an ethnic economy in the country. However, there are cases of both success and failure. Those initiatives that congruent Gurkha's ethnic tradition seems to have succeeded and is sustainable.

The overall contribution of remittances by Gurkha shows that they have to expand development function in the regions where they are living in the majority. This implies that Gurkha's remittances could be a significant part of the regional economy and development.

Finally, the research author felt a need to plan a detailed survey of enterprises owned by Gurkha ex-servicemen. This is left to future research.

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Pragmatism and Human Values in Some Short Stories of Chitra Banerjee Divakaruni

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Abstract— Chitra Banarjee Divakaruni for her exceptional literary acumen has got several distinctions and awards. In 1989, she was given Memorial Award from Barbara Deming Foundation. In 1990, Santa Clara Country Arts Council honoured her for writing award. In 1993, she was honoured with writing award from Gerbode Foundation. She also got honor of receiving PEN Oakland Josephine Miles Prize for fiction. For the book Hearing Yuvacity she was given Ginsberg Poetry Award and push card Prize. She got American Book Award for her brilliant collection of short stories entitled Arranged Marriage. Before Columbus Foundation in 1996, The Mistress of Spices was nominated as the best book of 1997 by Lost Angles Times and best paper back of 1998 by Seattle Times. The literary career of Chitra Banerjee Divakaruni begins with the publication of her debut short collection Arranged Marriage (1995). The realist discourse of cultural conflict in the multilingual society forms a central motive in her writing.

Keywords— discourse, culture, multilingual, society, pragmatics.

"The Intelligence of Wild Things" explains the phenomenon of how the shift of geography creates some irresolvable barriers, however Divakaruni endeavors to address the structural realities of all binaries and tries to establish balance between past and present, native and alien, pragmatism and human values and the temporal and timeless. Towards the end of the story, Divakaruni condemns the narrator and she records, "That is the trouble with our Indian families, always worrying too much. Is it good for your brother to be on his own for a while. He is probably having a great time at the university. For all you know, he has half a dozen girlfriends and would much rather you did not keep tabs on him."(46). Thus the story passes through the conduit of emotional tempest where pathos and empathy dominate. The story also suggests that it is possible to reconcile the hiatus between cultures but is extremely difficult to resist the burden of emotion that is integral to human existence as it has been theorized by Arthur Danto's *Narration and Knowledge* (1985) [1]. Similarly personal relationship also becomes the main motif of "The Lives of Strangers" which is explained through the story of a Pilgrim Party that moves from Calcutta to the holy caves of Amarnath. Leela the main narrator of the story expounds the reality of the dominance of religion upon human Indian consciousness. Divakaruni through the character of Leela registers the excitement and sensation of the Pilgrims. She records, "Their eyes sparkle with zeal as they discuss how remote the shrine is. How

they will have to talk across treacherous glaciers for three whole days to reach it. Leela wonders if this is true lure of travel, the hope of transformed self. Will her own journey, begun when she left America a month ago, bring her this coveted change."(55). Further the story "Love of a Good Man" also addresses the question of personal sensitivity and conflict. The plot of the story encapsulates the action and the narrative of the mother and the father in order to unfold the thematics of emotional crises and the texture of emotional crises has aptly been delineated by Jain, Jasbir Jain's *Writers of Indian Diaspora*(1998) [2].

The story "Only the Body Knows" provides the reader with a graphic account of psychological and pathetic sensation of a young married lady who intends to come out the trauma of immigration. Aparna who is the protagonist of the story is a young married lady who is found to be utterly busy in visiting doctors, taking iron pills and reading some books on baby care. Similarly the dilemma of personal relationship is also the central theme of the story "Forgotten Children" in which the narrator is a young girl who faces the trauma of negligence of parents. She experiences insecurity, uncertainty and

lack of belongingness which is explicitly clear when she says, "But we saw it in our mother's face, the way she sometimes broke off a sentence and stared out of the window, forgetting that I and my brother were waiting" (146). It is demonstrated that the narrator feels herself isolated rather an integral part of her family. The story of "Glooming Season of Cacti" is an account of a girl who plans to visit California to see her brother. Before she emigrates from India she dreams of all beautiful geographical contours of California. She says, "I loved it how could I resist I wanted to climb to the top of the highest dome. I wanted to be transformed to the bone."(168). Finally, when the volume comes to "The Unknown Errors of Our Lives" the writer turns towards the complex texture of human relationship. She does not provide the reader with psychological crisis in human relationship but she also underlines different lacunas and gaps which may fissure the human relationship in social and cultural hemisphere as has been adumbrated by John Mc Leod's *Literature of Indian Diaspora* (2000)[3]. The ultimate story entitled "The Names of Stars in Bengali" involves the poetics of exile, obscurity between mother and daughter relationship, nostalgia for the childhood memories and the clash of values of East and West. In a nutshell the story sums up all major arguments that Divakaruni has attempted to establish. Beena Agrawal in her *Chitra Banerjee Divakaruni: A New Voice in Indian English Fiction* (2016) reinstates:

> The experiments with the dimension, variety and intensity within the limited canvas of short story impart a distinction and innovative direction to the sensibility of Divakaruni. Liveliness, twilight of gloom and joy, depth of sentiments and deconstruction of invisible spaces of human consciousness constitute the texture of her writings. The light of the prism of the short stories of Divakaruni collected in the volume *The Unknown Errors of Our Lives* of her reflects and represent the domain of her Diasporic realities.

Her over sensitivity for the emotional affinities in personal relationship at the diverse levels of human experiences make her stories a thing enduring popularity that is beyond the constrains of time, place and cultural constrains. The echoes of human sentiments give a window to the sublimity and the distinction to the art of Divakaruni[4].

Apart from her fictional works, Divakaruni is also known for her poetic composition. The corpus of her poetic composition is a rich testimony of her profound thoughtfulness, richness of imagination, deep emotional appeal and seriousness of purpose. Her celebrated poetic collections are *Dark Live the River* (1987), *The Reason for Nasturtium* (1990), *Black Candle: Poems about Women from India, Pakistan, Bangladesh* (1991), and *The Leaving Yuba City*(1997). These collections echo the voices of Indian immigrants settled in America. Divakaruni has attempted to paint the curiosity and sensibility of children. She has written *Neela, Victory Songs* (2002) where the sketches have focused on the adventures of a twelve year old girl whose father was involved in the struggle of Indian war of Independence. Similarly, *The Couch Bearer* (2003) presents a fantasy in which twelve year old Anand returns a magical Couch shell to the distant Himalayans from which it had come. In context of *The Couch Bearer*, the quest adventure has an exotic flavour, magical background from traditional Tales and deliciously detailed description of Indian food.

Like Bharati Mukharjee, Chitra Banerjee through her novels constructs the world of immigrant's experiences and represents the plight of Indian immigrant women. The emotional identification and affirmation of self-anguish through their conflicts; provide a rare authenticity to her narrative presentations. With the nostalgia of these women immigrants, she represents her own emotional affinity with Indian culture and Indian traditions. She makes a confession that without having an insight in the inner consciousness of Indian women, her fictional art world has been weak and insignificant. She mentions:

> So much of my writing was a response to imagination and being far away from my culture that really made me want to write about India. If I did become a writer in India, surely I would have written about other things, I do work with Indian women. I have several students right now at the university of Houston who are Indian or Indian American or South Asian. (Interview; Ranjan)

In the galaxy of immigrants' literature, Divakaruni breaks the traditional matrix of 'home and homelessness' and

constructs varied narrative patterns to provide ample spaces to her immigrant characters to reveal their suppressed sensibility for their homeland. Besides of the nostalgia of the characters, she encourages ethnic arts, performances, ethics and poetic realization of native sensibility. She has a realization of paradigms and commitments of her narrative art. Locating her position in the realm of Indian Diasporic writers, she admits:

> Each one of us has our own concerns, style and subject matter. Some of mine are immigrant issues, women's roles and an interest in folk tales and magic. I have also become very interested in writing for children. (Interview: Deslit Daily)

Divakaruni's fictional world is made out of the fine fusion of fantasy and the harsh reality of life. She constructs the idiom of exile beyond the romantic notion of nostalgia and promotes a rational emotional vision to construct the inner world of the immigrants. She makes a mention of her vision, "I'm not sure I can claim to be a voice of reason. I am often swayed by my passion, things I believe in strongly. And I think it would be a generalization to say that our society is dominated by shrill rhetoric but there are many sane and wise voices out there." (Interview: Shea Mike). It suggests that Divakaruni in spite of her fascination for magic and fantasy is a 'committed' writer and never deviates from the track of the 'seriousness' of purpose. Her agenda is evident because in her writings, she presents the message of cross- cultural understanding beyond the ivory towers of academia. She defines her own positions, "I am a listener, a facilitator, connectors to people, to me, and the art of dissolving boundaries is what living is all about." (Interview: Softky Elizabeth). As a writer she fulfils a significant role, the role of the 'connector' of cultures. She writes with the assumption that women as immigrants, have a better sense of cultural identity and they can more successfully work for the assimilation of cultures. Deviating from depressing cultural bouts, she records the incidents and the consequences of the horrors of violence against women crossing cultural boundaries. The idea of national consciousness, realization of the warmth of the mechanism of personal relationship, innate bonding with geography and culture, inheriting the heritage of ethnic arts, have been the prime issues integrated in the Diasporic consciousness presented by Divakaruni in her writings.

Hence, one can say that the experiments with the dimension, variety and intensity within the limited canvas of short story impart a distinction and innovative direction to the sensibility of Divakaruni. Liveliness, twilight of gloom and joy, depth of sentiments and deconstruction of invisible spaces of human consciousness constitute the texture of her writings. The light of the prism of the short stories of Divakaruni collected in the volume *The Unknown Errors of Our Lives* of her reflects and represent the domain of her Diasporic realities. Her over sensitivity for the emotional affinities in personal relationship at the diverse levels of human experiences make her stories a thing enduring popularity that is beyond the constrains of time, place and cultural constrains

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Poetic Beauty of Sarojini Naidu's Poetries

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Abstract— *Sarojini Naidu, the nightingale of India, was a talented craftsman whose verse is unadulterated and loaded with extraordinary desire. She was acutely alive to all the delights and bounties of nature. She is captivated by the sights and sounds, hues and smells of common items. She has attempted to include all characteristic articles in her verse. She has composed sonnets on a wide range of trees, blossoms, fowls and seasons too. In her verse, there is finished congruity between man, nature and legend. Her sonnets uncover an unconstrained comprehension and significance of man's relationship with nature. Nature was a spring of unending ecstasy to her.' Nature has for quite some time been a wellspring of motivation to the artists to create their sonnets and has stayed as a compelling energizer to uncover their feelings recalled in serenity. The issues of contemporary Indian culture are unequivocally introduced through legends, images, and complex nature pictures. They have been enthused to set their renderings to the changes of the scene, the adjustments in season, to the tweeting of flying creatures, the murmuring of the honey bees, to the stirring sound of the leaves and any characteristic marvels around them. Nature and writing have consistently shared a cozy relationship as is proven in progress of artists and different scholars down the ages in practically all societies of the world.*

Keywords— *Nightingale of India, nature,, Unconstrained comprehension, ecstasy, unequivocally.*

The verse of Sarojini Naidu made a characteristic of noticeable quality in the field of Indian Poetry in English and is a significant piece of ladies' composition. Naidu is one of the renowned poetesses of Indo-Anglian verse. She had sharp tasteful reasonableness also, was an admirer of the shifted shades of Indian customs also, society life. Her verse is unadulterated and brimming with serious yearning blossoming with scent of assortment of topics like love of freedom, contempt of oppression and recovery of her own nation. The current paper illuminates various parts of Naidu as a writer and spotlights on the sonnets composed by Sarojini Naidu which portray lives of humble people of India and their custom. In pre-freedom Indian English verse, she is viewed as a vigorous, flexible and dynamic virtuoso who is unparalleled for her sweet and musical melodies. The three volumes of her sonnets The Golden Threshold (1905), The Bird of Time (1912) also, The Broken Wing (1917) involve a position of greatness in the history of Indo-Anglian verse. Her melodies are in incredible convention of Indian reverential writing - the writing which effectively and delightfully outlines and investigates the Vedantic and Upanishadic theory of affection, truth, harmony, God, everlasting status of the Supreme soul, strict confidence,

selfrealization and so on. The topics and foundation of her verse were simply Indian and she sang in full-throated simplicity of the celebrations, occupations and life of her kin as a genuine girl of her country. Lyricism, her unconstrained flood of feelings saturated with Indian ethos and culture, the distinctiveness of symbolism, her effortlessness of articulation, imagery, mystery, local, enthusiasm, her energetic want for excellence, music and tune, or more all, her exciting and cadenced language. Calcutta: Orient Longmans, 1961. H.M. Prasad rightly holds the view: "*Sarojini Naidu writes instant poetry when images and metaphors come rolling ready on the hot plates of imagination. Her poetry is intensely emotional, at times passionate to the point of eroticism and always has a spring-like lyricism*" [1].

Additionally, Indianness is a fascinating part of the verse of Sarojini Naidu. The sonnets in her first assortment of sonnets named The Golden Threshold in 1905 were acknowledged for their Indianness. The impulse of Edmund Gosse is tremendous from this viewpoint. Naidu believes him to be her abstract Godfather as he was the person who exhorted her to copy her sonnets, dispose of the fake English Vein totally and from this time forward utilize her sections to

brighten the orient before a Western crowd: "I implored her to consider that from a young Indian of extreme sensibility who had mastered not merely the language but prosody of the West, what we wished to receive was ………. some revelation of the heart of India, some sincere penetrating analysis of narrative passion, of intimations as stirred the soul of the East long before the west had started to dream it had a soul". This prophetic counsel was the greatest impact on Sarojini Naidu. Subsequently, Indianness which suggests Indian not just in the selection of subjects and assumptions yet additionally in setting, symbolism and lingual authority turns into the significant part of the verse of Naidu.

Sarojani Naidu picked up acclaim as a writer. Her sonnets, full ofsoaring way of talking and conclusion found various admirers. The second assortment of Sarojini Naidu's sonnets The Bird of Time, was distributed in 1912 in London by William Heinemann, it had the presentation by Edmond Gosse. It includes 46 verses. Gosse adulated it exceptionally and found the sonnets substantially more develop than those which Sarojini Naidu had appeared to him quite a while prior. The assortment got incredible audits. The London Times said: "*Fine expression of her nature rich in emotion, to find an Indian atmosphere making fragrant English poems is a rare pleasure*."[2]

At that point the third assortment of Sarojini Naidu's sonnets, The Broken Wing was distributed in 1917. It has 61 verses. Tagore praised the poems saying, "*Your poems in 'The Broken Wing' seen to be made of tears and fire like the clouds of a July evening glowing with the muffled passion of sunset.*"[3] There are many Sarojini Naidu's sonnets that can't exist outside the Indian scene. They inhale the demeanor of India and can endure just in it. One such sonnet, relatively less known, is 'In Praise of Henna' in which the Indian ladies are gathering the leaves of the henna tree with which they can paint their hands and feet red:

"*A Kokila called from a henna-spray:*
Lira! Liree! Lira !Liree !
Hasten maidens, hasten away
To gather the leaves of the henna-tree.
The tilka's red for the brow of a bride,
And betel-nut's red for lips that are sweet;
But for lily-like fingers and feet,
The red, the red of the henna-tree"[4].

The sonnet epitomizes the association of nature with man in a custom, which is as yet pervasive and communicates with an uncommon delicacy and the interest of Indian excellence. Naidu has extended basic Indian existence with practically striking exotic nature. "Palanquin Bearer," is the much

anthologized first sonnet in The Golden Threshold. This sonnet invokes the musical development of the men conveying palanquins:

"*Lightly, lightly, we bear her along*
She sways like a flower in the wind of our song;
She skims like a bird on the foam of a stream,
She floats like a laugh from the lips of dream..."[5]

The trouble of a leaving feathered creature and the delight of those accompanying her to her new home the phases of the inflexible walk of human life, communicated through a shaking cadence and an inestimable symbolism.

"*She sways like a bird on the foam of a stream………*

She hangs like a star in the dew of our song;
She springs like a beam on the brow of the tide….."[6]

At that point, another sonnet "Bangle Sellers" is likewise a beguiling verse portraying the employment of bangle dealers. Bangles are the image of glad ladies and wedded ladies which is communicated in the initial lines of the sonnet by Naidu along these lines:

"*Bangle sellers are we who bear*
Our shining loads to the temple fair………
Who will by these delicate, bright Rainbow-tinted circles of light?
Lustrous tokens of radiant lives.
For happy daughters and happy wives"[7]

Every one of the four refrains portrays bangles of various tones that will coordinate the ladies wearing them; 'rainbow-colored circles of light', for glad girls and spouses; 'silver and blue as the mountain fog' for a lady; 'sunlit corn' and 'the fire of her marriage fire' for the lady; 'purple and gold-spotted dim' for the lady who has 'ventured through life halfway.' In her verse one discovers Indian weavers weaving in changing hues robe of another conceived youngster, the marriage cover of a sovereign and a dead man's memorial service cover; the snake charmer who charms with his enchantment woodwind call 'the silver-breasted moon light emission', the corn processors singing a wretched tune; Indian artists moving 'eyes violated with happiness, endlessly gasping', the wanderer young lady in 'worn out robes' and so on. In addition, different Indian celebrations like Raksha Bandhan, Diwali, Vasantpanchami and Nagapanchami discover a spot in her verse.

Further, "Village Song" is a legendary, magical and emblematic sonnet by Sarojini Naidu. It bargains the common dread of a town lady that has gone to get a container of water from the waterway, Yamuna, The street is long and desolate and the night will eat up the day very soon.

Subsequent to having topped off her pitchers, she is in a rush to restore her home. Yet, she is confined by the melody of the boatman. She is such a great amount of intrigued by the melody that she neglects to return and remains to tune in to the tune thus she gets late. One the other hand, the shadows of night are falling:

> *"Full are my pitchers and far to carry*
> *Lone is the way and long*
> *Why, O why was I tempted to tarry*
> *Lured by the boatman's song?*
> *Swiftly the shadows of night are falling*
> *Hear, O hear, is the white crane calling*
> *Is it the wild old cry?"*[8]

In this sonnet, the poetess gives the trace of getting the salvation of the spirit from the subjugation of body. She says that the man who drives an existence of gravity and renunciation follows the strides of God and accordingly, prevails with regards to appending the incomparable euphoria. The town young lady in this sonnet is encircled by the dread of dimness, tempest, downpour and snake. In any case, over the long haul, she finds an answer for commit her full confidence in the presence of God with the goal that he may aid her stride and guide her.

Naidu depicts Indian mysticism in "In Salutation to Eternal Peace", "The Soul's Prayer" and "To a Buddha Seated on a Lotus" expresses the poets experience of Buddha himself when she asks about how to attain 'diviner summits' or conquer or control "The Heavenward hunger of our soul.'
After that there are some poems which reveals the patriotic note such as "The Lotus", "Gokhale", "lokmanya Tilak", "Imperial Delhi", "To India", and "The Gift of India". In "The Lotus", the heavenly blossom turns into an allegory for the otherworldly character of Mahatma Gandhi. She had consistently been attracted to the nationalistic reason. It is through Mahatma Gandhi and Gopal Krishan Gokhale that she was started in to Indian National Congress. As a nationalist, she is a big fan of secularism:

> *"One heart are we to lone thee, o our mother,*
> *One undivided, unadvisable soul,*
> *Bound by one hope, one purpose, one devotion*
> *Towards a great, divinely destined goal."*

Naidu's satisfaction in Nature is uncovered in "The tunes of spring Time". The brilliant Indian scenes with its Gulmohars and Sirsar, Champak and lotus buds and Koels summon Indian blossoms and fowls and give her verse a remarkable Indian flavor. Her disposition to Nature is that of the English sentimentalist yet her verse is saturated with Indian shading and smell and sound:

> *"The earth is a fire like a humming bird's wings*
> *And the sky like a king fisher's feather."*

Consequently, we find in her verse the maintaining of the most noteworthy goals and estimations of religion and morals which incorporate fundamental solidarity all things considered, humanism or confidence in God. Also, the basic investigation of some chose sonnets of Sarojini Naidu gives her Indian bowed of brain, her jumping into the rich custom of enchantment and her rhythmical ability. She was the songbird of India who sang the interminable tune of life and passing, love and enthusiasm, empathy and excellence. K.R.S. Iyengar appropriately watches:

"She was, above all, sensitive to beauty, the beauty of living things, the beauty of holiness, the beauty of the Buddha's compassion, the beauty of Brindavan's Lord. She didn't specially seek out the bizarre, the exotic, the exceptional, but her poems lack neither variety nor the flavour of actuality…….. she didn't cudgel herself towards explosive modernity. But she had genuine poetic talent and she was a wholesome and authentic singer"[9]

Thus, we can say that the poetry of Sarojini Naidu made a mark of prominence in the arena of Indian Poetry in English and is an important part of women's writing. We find in her verse the maintaining of the most elevated standards also, estimations of religion and morals which incorporate basic solidarity all things considered, humanism or confidence in God. In addition, the basic investigation of some chose sonnets of Sarojini Naidu shows her Indian bowed of brain, her jumping into the rich convention of mystery and her rhythmical adroitness. She was the songbird of India who sang the endless melody of life and demise. Her verse is honestly the verse of nature. The affection for her of nature is demonstrated even in sonnets which aren't about the common world, however have another plan. Nature in the external condition of male, just as Sarojini looks at it with an uncorrupt, open peered toward wonder. The response of her to nature is honest and straightforward that method of a child that analyzes nature with interest and is hit with stunningness by the greatness of her and the riddle of her. It's the plain and furthermore the basic that captivates Sarojini; she closes the eyes of her on the ugly and furthermore the frightful in nature. We don't enter the verse of her any steady world view that depicts the association of God, Nature and Man. She's neither pantheistic like Wordsworth nor enormous like Tagore. The specialized capacity of her, the influence of her to choose words that are correct, her rich love and expression for phrases, the authority of her of tune, her enthusiastic

warmth and force of excitemint, her compliment of words and in particular her rich creative mind plainly fix us decide she'd genuine beautiful ability. The current examination paper is a good try to draw out the unmistakable qualities of Sarojini Naidu'spoetry in the feeling of her dazzling, craftsmanship and effortlessness of language, technique and style.

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Presenting the Past: How Habib Tanvir Contemporizes the Past in his play *Agra Bazaar*

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Abstract— *Agra Bazaar, Habib Tanvir's musical masterpiece, was first staged in 1954 with a cast of untrained actors in a bazaar. The musical drama is based on the life of Nazir Akbarabadi, the much-neglected Urdu poet of the eighteenth century. It was with this play that Tanvir evolved as one of the finest Indian playwrights and theatre director.*

In Agra Bazaar is Tanvir rediscovering Akbarabadi's works by using hiss verses and highlighting the popularity of the Urdu poet among the working-class people of the eighteenth century. Tanvir himself writes that he has chosen Nazir because as he explains, "In Nazir's poetry I heard echoes of optimism and social relevance. I was inspired by Nazir's voice which was different from any other poet but was also the voice of humanity…"("Preface to the First Edition" 1). It is Akbarabadi's socially relevant verses that Tanvir is able to contemporize the past. The play is situated in the eighteenth century, but an in-depth analysis of the play finds out that he though his craft and the clever use Akbarabadi's poetry has explored the social and political situation of the twentieth century through historicizing the eighteenth century.

Keywords— *Habib Tanzir, Nazir Akbarabadi, Theatre, Indian Theatre, Historicizing.*

A theatre person with a difference, Habib Tanvir (1923-2005), was a director, actor, playwright, poet—all rolled into one.With his plays, he brought the rich dramatic and musical traditions of Chhattisgarh to national and international attention. The uniqueness of Tanvir's work in theatre was that it demonstrated how Indian theatre could be delightfully traditional and at the same time poignantly contemporary or modern. His involvement during the 1940s with the Indian People's Theatre Association and the Progressive Writers Association had a deep and lasting influence on him. When Tanvir moved to Delhi in 1954, the city's stage scene was dominated by drama groups which derived all their ideas from European models of the later 19th and early 20th centuries. There was little effort to link theatre work to the indigenous traditions of performance, or even to say anything of immediate value to an Indian audience. In complete contrast to this, Tanvir's first major production *Agra Bazaar* offered an experience radically different, both in form and content, from anything that the city had ever seen.

Produced in 1954 his musical drama, *Agra Bazaar*, is based on the life of the much-neglected 18th century Urdu poet Nazir Akbarabadi. The play became an instant hit and is performed till date. With this play, Tanvir evolved as one of the finest Indian playwrights and theatre

director. In 1958 he wrote *Mittikigadi* (Clay Cart), adapted from Sudraka's*Mricchakatika* and acted by a mixed rural-urban cast. He wrote his masterpiece, *CharandasChor* (1975), rooted in the folk traditions of Chhattisgarh, and filled his entire theatre company with Chhattisgarhi performers.

Tanvir's theatricalization of the eighteenth-centuryenvironment in which Nazir lived and wrote, in *Agra Bazaar*, was truly significant as a contemporary musical. Tanvir wrote the play for 'Nazir day', celebrated by Jamia Millia Islamia.It is a common misconception that the period between Mir Taqi Mir (1722-1819) and Ghalib (Mirza Asadullah Beg Khan, 1797-1869) did not produce a poet equal to these two great masters of Urdu literature. Tanvir writes in the preface of *Agra Bazaar*, the "most unassuming 'humble poet'Nazir… emerged in the period before Ghalib and after Mir." Nazir not only wrote about ordinary people and their everyday concerns but wrote in a style and idiom that disregarded and challenged the elitist norms of poetic decorum. For Tanvir, Nazir was the poet of people, writing about them, echoing their problems and his environment in his works. Thus, Tanvir found the quality of timelessness in nazir's works. As Tanvir writes in the preface of the play:

On reading Nazir's poetry more carefully many poignant images of our society emerged before the mind's eye… In Nazir's poetry I heard echoes of optimism and social relevance. I was inspired by Nazir's voice which was different from any other poet but was also the voice of humanity and no one else could achieve this all-embracing quality.

Using a mix of educated, middle-class urban actors and more or less illiterate folk and street artists from the village around Jamia Millia where the play was first produced, what Tanvir, in an innovative artistic strategy, put on the stage was not the enclosed and private space of a room, but a bazaar – a marketplace with all its noise and bustle, its instances of solidarity and antagonism, and above all, its sharp social, economic and cultural polarities. Nazir's poetry was kept alive not by scholars but by the common people and was transmitted orally from generation to generation. It is this popularity of Nazir among the common people that Tanvir chooses to focus on in his play. As Tanvir writes, "I wanted to highlight the fact that Nazir's love of the ordinary people has immortalised him…" It is particularly very famous among fakirs and dervishes, till date. This provided Tanvir with the idea of chorus of fakirs, which became the play's main structural component, and acted as a connecting links in the play.

Some changes were made in the revised edition of the play, but the play has always opened with Nazir's famous 'Shahar Ashob', because of its connection with the plays theme of widespread unemployment. 'Shahar Ashob', is relevant to project the scenario of both 18th century and of mid-twentieth century. The time in which the play is situated, 1810, was the end of Mughal rule and accession of the British. Delhi and Agra had witnessed large-scale destruction due to internal and external attack. Similarly, the time when the play was written- 1954, was the time of chaos. Newly independent India witnessed large-scale destruction due to partition.The plotfocusing not on Nazir's mysticism, but on his liveliness, hope, and humanism, showcasesthe situation of India in 1950s too. Like the early 19th century, unemployment was widespread in mid-20th century India. 'Shahar Ashob' captures this plight beautifully:

FAKIRS. When everyone in Agra finds it hard

To make two ends meet.

All around- only suffering, deprivation,

Who should one weep over, who should one mention? (29)

Through the characters of the Book-seller and Kite-seller, Tanvir on one hand contrasts the different sections of society in Nazir's life. The educated elite praised him but totally ignored talent as a poet. On the other hand, the common people loved him both as man and as a poet of great genius who could render ordinary into extraordinary. These two characters also portray the two opposing political views- the left wing and the right wing in the newly independent India. The Book-seller criticizes Nazir for his use of colloquial language and form, the kite-seller praises Nazir for the same. Similarly, for choosing the ordinary as his topic for writing, the kite-seller applauds him, but the books-seller condemns him.

The Kakri-seller, as a protagonist helps to provide the basic plot of the play, but at the same time represents the poor common man, who has struggled to make end meet, throughout the history of time. The chorus- the fakirs, through the poems of Nazir, comment on the situation of the characters aptly. Tanvir makes them sing:

FAKIRS. The poor know not planets nor the stars,

The thought of food our vision mars.

On empty stomach, nothing feels good,

No taste for pleasure, just craving for food. (34)

The situation of a poor man expressed through the Fakirs, or the condition of the Kakri-seller depict the condition of the poor throughout the world.

Through the play Tanvir, also explores the social and political context of both the eighteenth century and time the play was performed mid-twentieth century. This is done most felicitously by the character of Madari. The Madari with his monkey, points to different kings, warriors, wars, thus, providing a glimpse of the history of the eighteenth century.

MADARI. All right, now show us how Nadir Shah attacked Delhi. (*Monkey strikes Madari with his stick*)… All right, how did Ahmed Shah Abdali invade Delhi? (*Monkey strikes again*)… Now tell us, how did SurajmalJat attack Agra? (*Monkey repeats the act*)… All right, tell us, how did the British enter India? (*Monkey mimes begging*) And what did the Laat Sahib do in the battle of Plasey? (*Monkey holds the stick like a gun and mimes firing*) Oh! He opened fire!... (32)

The scenario of different attacks on Agra is similar to riots in nearly all parts of India after the Partition. The Madari through similar dialogues explores the historical, political

and social scenario of the 18th century. In the conversation between the book-seller, poet and companion about Mir and his life, the companion remarks

> COMPANION. And the times Mir-sahib has seen in his life! In this very town, he swathe unfaithfulness of his own dear ones. Left home, left his native town. Even left Delhi which was once the ultimate destination of every sensitive and accomplished person… Saw a river of blood flow through Delhi with human heads floating like bowls. In front of his own eyes his house was destroyed. (41)

Through the picture that the companion draws of Mir's sufferings, Tanvir makes one reminiscent of the horrors of partition of 1947.

In an interview by Anjum Katyal and Biren Das Sharma, Tanvir said that while reading about Nazir he discovered that, "Nazir was spurned by the critics of the day who hardly considered him a poet, because they didn't like the people's language that he used; they thought it vulgar language because it was colloquial." Tanvir, too uses the colloquial 'Hindustani' language spoken by the common people, rather than using pure Urdu. Like Nazir, Tanvir by using colloquial language garners appreciation by all, and makes it a play for the people, of the people, and by the people.

One message that comes across powerfully through Nazir's works is his humanism, love and compassion for the common people. Thus, by ending the play with 'Aadminama', one of the finest works of Nazir, Tanvir is able to express his admiration for him and at the same time comment on man, who has been and will always be unchanged.

> CHORUS. Man is the king who rules over the rest,
>
> Man's the one who is wretched and oppressed,
>
> Man the one clad in rags or richly dressed,
>
> He also is man who dines on the best,
>
> And the one who lives on crumbs too is man…
>
> Man is the best of the best that we have
>
> And the worst and the meanest too is man.

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Licensing and Identification of empty subjects in Maithili

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Abstract— *The present paper explains licensing and identification in Maithili in relation to other null subject language within Minimalist approach. It shows Maithili is consistent null subject language and also allows thematic and non-thematic pro. Maithili allows null subject in both of the clauses either in root clauses or in embedded clauses. Many scholars have developed their theories regarding null subject language. But, I am going to focus on well-known linguists who worked on pro-drop parameter in the field of linguistics. Various scholars with different theories give their ideas on pro from traditional to minimalist framework. Further we deal with licensing and identification of pro. Licensing and Identification are two independent processes but are closely interrelated. This paper investigates various properties of pro in Maithili and verbal morphology.*

Keywords— ***pro-drop, null subject, finite clause, verb agreement, honorific degree.***

I. INTRODUCTION

Maithili belongs to Indo-Aryan languages spoken by the 30 million of people in two bordering Nation-India and Nepal. In India, Maithili is basically used to communicate in North Bihar. It is highly honorific language. The degree of Honorificity in Maithili is clearly divided into three categories: honorific, non-honorific and middle honorific. Maithili honorificity has many grades, i.e. high, low, mid. Like many other South Asian languages it shares many of the typological features of South Asian language. The basic unmarked word order in Maithili is SOV (subject, object, verb) pattern. World languages can be initially classified into two types. They are namely pro-drop languages and non-pro drop languages. As we know that pro drop is not universal it varies language to language. A preliminary question is: what are the characteristics of a (PDL) Pro-drop language which differ from NPDL (non-pro drop language)? In this paper we will discuss about the role of thematic and non-thematic (expletive) pro in Maithili root clauses. In Maithili the verbal Inflection is determined by person and honorific grade of the subject. Some cases honorificity of object can take over subject to mark agreement onto the verb. Ramawatar Yadav (1996) proposed two-dimensional verb agreement in Maithili, i.e. primary and secondary agreement. In primary agreement verb copies the person and honorific features of the subject. Whereas in secondary agreement verb copies both

features, i.e. subject and object. Now, we examine pro-drop and non- pro-drop languages in detail.

1.1. Pro-drop language

A pro-drop language is a language in which certain classes of pronouns may be deleted. Pro drop languages are also called as null subject languages. Now, we see how pro-drop takes place in Maithili with suitable examples.

1. a. Ɵ   jae-b
         go-FUT.1

    I will go.

    b. həm   Ɵ   dekh-əl-iəuk

    I   see-PST-(1+3NH)

    I saw you.

In the above examples 1(a&b) subjects and objects are freely dropped in any context and pro present syntactically but not phonetically. In the sentence 1 (a) *jae-b* 'go' is primary verb agreement which reflects tense, person and honorific grade whereas in 1 (b) *dekh-əl-iəuk* 'see' is secondary verb agreement reflects tense, person and honorific grade. In secondary verb agreement the verb copies both features, i.e. subject and object at the same time which can't be separated. Hindi is one of the pro drop languages it allows pro in various types of sentences.

1.2. Non pro-drop language

Non-pro drop languages don't allow dropping the pronouns in a finite context. Pronouns are always present

overtly in such non-pro drop languages. These types of non-pro drop languages are called as non-null subject languages. Examples of non-null subject languages are like English, French etc. Consider the following English examples.

2. a. Do you come tomorrow?

   b. *Do (pro) come tomorrow?

   c. are you coming to college today?

   d.* are (pro) coming to college today?

Since English is non-null subject language it doesn't allow pro drop in the sentences. If we observe the above sentences 2(b,d) are ungrammatical. Similarly, French also doesn't allow null subjects in the sentences.

II.   VARIOUS PROPOSALS OF PRO DROP PARAMETER

Perlmutter (1971) firstly introduced the notion of Pro-Drop Parameter (PDP) in the field of linguistics. Pro-drop parameter is a parameter that determines whether a language is a pro-drop language or not. In case of pro-drop languages parameter allows an empty pro-element to be identified by its governor. Languages, lack of subject actually have both null version of 'thematic and expletive', and this properties correlates with syntactic properties. Now, we discuss on major pro-drop parameter proposals given by the different linguistics after Perlmutter (1971).

2.1. Noam Chomsky Proposal (1982)

Chomsky followed Teraldsen's (1978) opinion and formulated the PDP (1981) that allows empty pronominal subject in a matrix clause or finite clause. Chomsky suggested (1981) 'Rule R' (affix hoping) may apply either in syntax or in PF in PDL's while it permits only in NPDL's. By applying 'R Rule' in Italian language, the subject position becomes ungoverned at Surface Structure permits 'pro'. But when we come on English language the PF component, the subject is governed at S-Structure and 'pro' is ruled out. Torrego (1981) pointed out the 'Rule R' does not account for Spanish. So Chomsky (1982) abounded the concept of 'pro-drop' in tensed clause is PRO in PDL's formulated a new empty category called pro. Again Chomsky returned to the original position that the pro-drop parameter to rich AGR.

2.2. Rizzi Proposal (1986a)

Rizzi (1986a) theory of null subjects can occur two parameters are involved, a licensing parameter and identification parameter. For null subjects, they must be

(a) licensed and

(b) identified.

Rizzi (1986a) followed Taraldsan (1978) and gave light on the importance of rich agreement to license NSs. According to Rizzi (1986a) person-number are enough to licensing NSs. Language like Chinese which lacks verbal agreement, since it allows empty subjects. On the other side Rizzi (1986a) points out that the person-number is enough to license null subjects.

2.3. Jaeggli and Safir's proposal (1989)

Jaeggli and Safir (1989) proposed Morphological Uniformity which distinguishes PDL and NPDL's. Morphologically Uniformity are inflectional /paradigm in a language is morphologically uniform if the paradigm has either only underived inflectional (stem) forms or only derived inflectionl form (stem+affixes). According to morphological informality language has paradigm with Morphological system. Languages like Spanish, Germanic, etc. Maithili comes under Morphological Uniformity. This language is Morphological Uniformity because it has such type of paradigm which is suggested by Osvaldo Jaeggi & Kenneth J. Safir (1989). In this language every paradigm has its own affixes under verbal inflection. In other words, we can say that paradigm is uniform of all its form are morphologically complex or if none of them are. If the paradigm is mixed, that means, if some of its form will be Stem+affixes and some of its form will be only stem then we can say that it is not Morphological Uniformity. Through given example in English and French, we will see how Morphological uniformity is violated.

2.4. Null Subject parameter

Perlmutter (1971) firstly argued on pro-drop parameter (PDP) or NSP. Jaeggli& Safir (1989) pointed out that null subjects are permitted in all and languages are morphologically uniform inflection paradigm. The basic observation on null subject languages like Spanish, Italian is that:

- ability to drop the pronoun
- that- trace filter
- free subject inversion

Languages from the entire world will have these features or none of them. Spanish and Italian [+pro-drop] having the properties and English and French [-pro-drop] don't have these features. Null Subject languages (NSLs) have certain properties or parameters which differ from non-NSLs. Rizzi's (1982) work on null subjects have been observed that NSLs like Italian, Spanish and non-NSLs like English & French as cited in (Camacho, Jose 2). Many scholars have given their proposals regarding null subject

parameters. Holmberg and Roberts (2010) observed that there are four types of null subject parameters:

i. Consistent null-subject languages

ii. Expletive null-subject languages

iii. Discourse null-subject languages

iv. Partial null-subject languages.

By analysing these types, we can say that Maithili comes under consistent null subject language type. Maithili can drop the pronoun in any tense. It is noticed that tense and agreement is always present in all Maithili root clauses. However, Maithili allows dropping the pronouns in any tense.

III. A TYPOLOGICAL ANALYSIS OF THEMATIC AND EXPLETIVE PRO IN MAITHILI

Rizzi (1986) argued that null pronouns are licensed by a governing head and have their semantic content recovered by the features of that head i.e. represented by subject verb agreement in thematic subject pro. These approached created the some issues for some null subject languages like Chinese, Japanese, and some East Asian languages. C.T.J Huang (1984, 1989) tried to resolve this problem by applying variable analysis and his General Control Rule (regarding PRO/pro). His proposal was proved unsatisfactory by Xu (1986), Xu & Langendoen (1985) and Y. Huang (2000). In Jaeggli & Safir proposed that thematic null subject can be considered only in morphologically uniform languages. These languages have either feature like identifying morphology throughout their verb paradigm or no identifying morphology throughout their verb paradigm.

But these features are not suitable for some of the languages like Norweign, Swedish & Danish lack both verbal morphology and thematic null subjects. Cole (2010) mentioned in his paper that overt pronouns are necessary in languages with weak agreement to give an importance that AGR through the spec agreement. It is not required in rich AGR languages and also not necessary in languages lacking AGR for person and number. Spec is only one personality who makes the clear concept regarding the absence of thematic null subjects in Swedish by relating it to the presence of Adjective, Nouns and Determiners in that language. After that her concept was countered by the concept of the absence of subject verb agreement and thematic null subjects by Danish, Norwegien, Afrikans, etc. (Tomoika, 2003), (Neelena & Szendari, 2007), (Franscarelle, 2007) work on these thematic null subject languages are not so much successful.

The absence of any satisfactory solution to the problem regarding thematic null subject languages, Cole concluded that subject verb agreement must where the overt thematic pronouns coincide with its presence. Molvyn Cole (2009) concluded two diagnostic features for thematic null subjects i.e. mention below.

i. By reference to an antecedent in context.

ii. By subject verb AGR upto the point of morphological maximality.

Cole (2009) also argued that languages which are rich agreement inflections have thematic null subject and languages such as Chinese which have recoverable context. Consider some of the list of NSLs.

i. Chinese- no verbal morphology

ii. Spanish- subject verb agreement for person and number

iii. Bengali- subject verb agreement for person and honorific grade

iv. Maithili- subject verb agreement for person and honorific grade

Now, it is clear that one requirement for thematic null subjects are morphological maximality which we can see in the above mentioned data. Morphological maximality refers that the maximum extent to which null subjects can be recovered by agreement in the language i.e. number, gender, and person. As we see person and number in Spanish, person in Bengali and Maithili but absence in Chinese. So, thematic null subjects in Chinese recovers it's meaning from contextual items. We look Spanish has rich verb agreement but still thematic null subject is recovered by contextual items.

3. Juan llegaba   a case   ɵ
Tenia   las llaves

   Joan arrives-3S.IMPERF to house.   have-1/3S IMPERF   the keys

   Joan was arriving home. He had the keys.

Through the example (3), it is established that, in Spanish where thematic null subjects are not recovered by agreement, it can be recovered by contextual items. It is also observed in most of the languages like Italian, Portuguese, Turkish, Hindi, etc.

Languages like Chamorro and Irish, the subjects must be null when verb shows person subject agreement. Maithili is a pro drop language. It doesn't allow gender and number feature. Maithili shows person and honorific grade (H, NH, MH) feature. Here, referential content of pro can be recover by person and honorific grade feature. Subjects may be thematic or expletive (non-thematic). And some of

the languages allow both type of subject to be null or any of them. There are four possible combinations of null/overt and expletive/thematic subjects, which are mentioned below:

i. Null thematic subjects/null expletive subjects
ii. Overt thematic subjects/null expletive subjects
iii. Null thematic subjects/overt expletive subjects
iv. Overt thematic subjects/overt expletive subjects

(Camacho, Jose, 2013)

Most of the languages like Spanish, Chamorro & Quechua have both combinations of null thematic subjects/null expletive subjects. Whereas, York Creole shows that thematic subjects can be overt but expletive are null as cites in (Camacho, Jose, 2013). Finnish allows thematic subjects can be null but /some expletive are obligatory overt. At last, English and French show both types of clauses i.e. pronominal or expletive.

Maithili allows thematic pro in root clauses as well as embedded clauses. Consider the following examples.

4. i. pro   æ-l-e
        come-PST-2NH
   You came.

   ii. pro   ge-l-ah
        go-PST-3H
   He went.

iii. həm   bujh- əit   chi   [ki
pro   æ-l]
     i   understand-IMPERF   AUX.PRE.1   [COMP
come-PST.3NH]
     I understand that he came.

iv. [jɔ   pro   bʰukʰ   ləgə-l-u   tə]   ahã   kʰ
iəh   læ-b
   [if   hungry   feel-FUT-2H   then] you
eat   take-FUT.2H
   If you feel hungry you will eat.

Maithili allows null subjects freely, which is grammatically acceptable. The dropped pronominals are *həm* 'I', *tu* 'you' *o* 'he/she'. The verb reflects tense,

person, aspect, and honorific degree (H, NH). Maithili doesn't show number and gender; it allows person and honorific grade (H, MH, NH).

Now, we look some data of expletive pro in Maithili.

5. i. bɔrsæi   ch-ai
      rain   AUX-AGR.3NH
      It is raining.

   ii. ek-ta   raja   rah-æl
       one-CLAS   king   be-PST.3NH
       There was a   king.

   iii. lagait   əi̯ch   [ki   o   nəi̯
kha-it]
        seems   AUX.PRE.3NH   [that he/she   not
eat-FUT.3NH]
        It seems that he will not eat.

Expletive NS is not phonetically present but it exists. It always shows 3rd person, singular, agreement. Maithili allows expletive null subjects in root and embedded clauses as shown in

5(i-iii). The content of pro can be recovered by the verb which reflects tense, person and honorific degree(NH).

IV.   VERB AGREEMENT IN MAITHILI

Maithili verbs are marked with tense, mood and aspect. The Maithili verb encodes the person and honorific grade of the subject noun phrase. The verb agreement inflection is determined by person and honorific grade of the subject. In some cases honorificity of object can take over subject to mark agreement onto the verb. The honorificity has many grades in Maithili, i.e. high, low, mid. Yadav (1996) talked about two-dimensional agreement in Maithili, i.e. primary and secondary agreement. In primary agreement the verb copies the person and honorific features of the subject. Whereas in case of secondary agreement verb copies both features i.e., subject and object. The Agreement is overtly realized between Verb and NP (noun phrase). The verb changes its form according to PNG (person, number and gender) of the Subject. In all languages these features may not be overtly present across the world. The Basic type of verb agreement in Maithili is person and honorific grade of the subject.

V. LICENSING AND IDENTIFICATION

The concept of pro puts emphasis on the licensing and identification of pro in NSLs. Languages which shows rich agreement is required to license NSs. To identifying the content of NSs, it is necessary to recover them. Thus, NS is licensed by verbal agreement and identified by finite I or T in NSLs.

5.1. Licensing of pro

Finite clause allows null subjects with or without AGR. In Maithili, we have seen that pro can occur without AGR. Of course, tense is mandatory to license a pro in Maithili. Person feature is mandatory for pro. Maithili shows person feature and honorific grade not gender and number features. Null subjects are licensed by rich verbal agreement in NSLs. Following Taraldsen (1978) argued on the importance of rich agreement to license null subjects. The person and number play a crucial role to recover the content of pro. On the other hand, Rizzi (1986) argues that person feature is enough to license 'pro'. In Maithili, the relationship between verbal agreement (primary and secondary) and null subjects are argued. Languages like Chinese, Japanese, etc which lack verbal agreement allow null subjects.

As we already know that pro occurs in the subject position of finite clauses. Another features of pro is that Infl +Tense in NSLs. PRO occurs in non-finite clause of non-NSLs whereas a pro occurs in finite clause. There are two features that determine the null subject parameter i.e. 'Licensing' and 'Identification'. Licensing refers a situation for null subjects of any NSLs. And identification of pro can be determined by rich agreement on verb or by other means. NSLs like German which drop expletive subjects whereas Italian drops both thematic as well as expletive subjects.

According to Jaeglli & Safir (1989), *'thematic pro must be identified, whereas the non-thematic pro needs to be licensed alone'.* This means only thematic null subjects can be identified, whereas non-thematic null subjects needs to be licensed. Many languages which show only expletive, inflectional morphology is not rich for finding the referential content of pro. A thematic null subject has theta-roleso it needs to be licensed only, its referential content of pro can be easily identified. Languages which are rich in inflectional morphology, the referential features of pro can be identified. Languages like Italian, Spanish, and the referential content of pro can be recovered by agreement.

5.2. Identification of pro

As we discussed already about Jaeggli & Safir (1989) opinion that NSs can be thematic and non thematic He points out that identification of pro is important for referential value of NSs. NSs in German are not referential so that it can't be identified by finite I. Identification takes place through $\emptyset$ features (number, gender, person). Rizzi's work (1986a) widely accepted throughout nineties and till today as cited in Homberg & Roberts, 2010.

i.Licensing: pro is case marked by X^0_y ,where y is parameterised.

ii.Identification: pro inherits $\emptyset$ features values of X^0_y.

The verbal morphology played a crucial role in the study of null subjects and the concept of pro drop parameter for the identification of null subjects. Rizzi work (1982, 1986), the rich agreement verbal morphology on finite verb allows speaker to find out the person, number, gender of an empty subject. Agreeing morphology also plays a crucial role to the licensing of null subject (Coqnola, 2018). Therefore, Morphology richness of null subject languages allow to satisfy the requirement that all sentence has subject (EPP property).

However, null subjects are not limited to languages with rich agreement. In radical/discourse NS languages with poor agreement system languages like Chinese, Japanese, Thai, etc.allows null subjects inspite of poor agreement. Radical null subject languages proposed that NSs can be traced out through discourse or context as well as verbal morphology. The identification of NSLs, takes place through topic antecedent and a mechanism of feature inheritance. The approach of null subject is the combination of verbal agreement and presence of antecedent in the context give a vital role in the identification of NSs. Cole (2009, 2010) argued on identification of NSs occurs through Agree and context identification. Morphologically, the identification of null thematic subjects need the maximal agreement. It is find out those languages don't require the same number of features for realization of agreement in order to identify null subject (PNG). Cole (2009) point out that null thematic subject may needs an antecedent in the discourse to be identified. In Radical/discourse null subject languages, the empty category can be traced out without the overt category (contextually strong languages without AGR).

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Oedipal Desire in Bernard Rose's *Frankenstein*

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Abstract— Mary Shelley's attempt to create a Female Gothic in the textual space of Frankenstein; or, The Modern Prometheus (1818) has enabled the inauguration of critical discourse in a novel that refutes generic classifications. Bernard Rose's film titled, Frankenstein (2015), has appropriated Mary Shelley's nineteenth-century novel for contemporary viewers. The insertion of the monster's Oedipal desire for Elizabeth in the cinematic adaptation supplements the investigation of orthodox romantic ideals by visualizing potentialities in the story. This paper endeavors to critique the illustration of the Oedipal Complex in Rose's film to comprehend the significance of its incorporation in the plot.

*Keywords— **Mary Shelley, Frankenstein, Bernard Rose, Monster, Oedipal Complex.***

I. INTRODUCTION

Paul O'Flinn claims that "there is no such thing as *Frankenstein*, there are only *Frankensteins*, as the text is ceaselessly rewritten, reproduced, refilmed and redefined" (p.22). The placement of Mary Shelley's 1818 novel continues to shift from one medium to another for the production of yet another interpretation of the argument presented in the textual space. Bernard Rose's *Frankenstein* (2015) offers a plurality of meanings that reinforces one's belief in the reconstitution of interpretation irrespective of authorial intention.

Existing scholarship around Mary Shelley's Frankenstein (1818) fails to confine the novel within a rigid bracket of genre since its interpretative scope transgresses conventional generic divides. Though the reconfiguration of the monster's story in Rose's film deviates from novelistic discourse, it proposes novel arguments within the domain of psychoanalytic criticism. In this paper, I will focus on the examination of the monster's Oedipal desire for his maternal equivalent.

The narrative technique utilized by Rose eliminates the setting created by frame narrators to instead offer the outlook of the monster. Frankenstein's monster shifts to the forefront in the film and finally becomes an agent in dictating the story of the cinematic adaptation to the implied viewers. It is interesting to note that the film's divergence from Kantian aesthetics is accompanied by its construction of a typical Female Gothic.

The monster becomes a Romantic spokesperson like Coleridge's Ancient Mariner: his narrative is meant for informing his viewers, not entertaining them. Like the Mariner, the monster is uncovering the sequence of events in hindsight to verbalize his traumatic experience in an attempt to seek closure. His expectation from this endeavor is the communication of his private distress created as a consequence of being considered the 'Other.' The process of his 'Otherisation' accelerates when his romantic feelings for Elizabeth are revealed. In this way, the film interrogates contemporary understanding of complex issues.

In this article, I will investigate the explicit emphasis on the monster's Oedipal desire for his maternal equivalent and Rose's effort to satisfy the monster's quest for romance with the monster's eventual union with Elizabeth in his final moments before death. I attempt to identify the ramifications of Elizabeth's identification of the monster with a Biblical name like 'Adam' on the subsequent portrayal of their incestuous union. The nature of their relationship will be examined to identify how Elizabeth can be located within the nexus of his maternal guardian.

II. THE MONSTER'S OEDIPAL DESIRE FOR ELIZABETH

The film remodels Mary Shelley's narrative for cotemporary viewers: the prohibition of the monster's admission in the societal realm becomes inevitable after Rose's Frankenstein completes his unsuccessful biopsy that leads to the metamorphosis of the monster's skin. An unexpected eruption of scarlet-colored boils leads to the attachment of the label of monstrosity to the monster. He is unsuccessful in retaining the initial acceptance by his creators, especially by Frankenstein. Frankenstein aborts any further attempts to remodel his creature's physical appearance for social sanction.

Elizabeth's acceptance of the monster as a 'conscious living entity' as opposed to Frankenstein's initial dismissal and subsequent rejection positions her as a maternal nurturer for the monster from the beginning of the film. Mary Shelley's monster stretches out his hands toward Frankenstein as a probable consequence of his intrinsic need to seek refuge in the arms of his creator. Rose's monster, in contrast, directs the performance of the same action toward Elizabeth. The sequence of events and the psychology of the involved characters within the narrative framework of the novelistic tradition do not permit the authorial voice to allow Frankenstein's reciprocation. Since Rose's monster reaches out to Elizabeth's character, acknowledgement of his affection is plausible because of both the identification of women as caregivers and Elizabeth's depiction as a nurturing character.

The impression of physical proximity at the onset of their relationship reveals the possibility of gradual development of the Oedipal complex. After the monster spits the semi-liquid food that Elizabeth attempts to feed him while instructing him during the process of intaking food, he snatches the bottle of milk from her hand and forces her to feed him milk while she is leaning over his frame. This allows the creation of an Oedipal interlude that gains prominence with progress in the narrative. That their position corresponds to an image of a mother breastfeeding her child adds support to the supposition that the incorporation of romantic elements within their relationship purports the adoption of Freudian analysis during the process of critical examination.

Investigation of the Oedipal complex within the cinematic framework implies that the monster shares antipathy toward Frankenstein while simultaneous affection for Elizabeth. Before the conduction of biopsy, Frankenstein and Dr Marcus treat the monster as a plaything and engage with him to assess his cognitive development in his initial stage. Their interest in him as an experiment is affirmed by Frankenstein's constant reference to him as a 'good boy': though the phrase appears to play a crucial role in humanizing the monster by comparing him to a human boy having seemingly 'good' characteristic features, a deeper inquiry in its origin reveals that the popular employment of the phrase serves the need to enable the comparison with a domesticated animal. Frankenstein's decision to dispose the monster's apparently hideous body after witnessing the aftermath of biopsy is perhaps added to complicate the romantic conflict and intensify the layers of discord between him and his monster.

The escape from Frankenstein's laboratory eventually leads the monster to seek refuge near a small pond where he dreams of Elizabeth lying atop him, with her head on his chest, in a fashion similar to the one in which they were earlier positioned during the episode that symbolized breastfeeding. This dream translates into reality when Elizabeth's accidental murder by Frankenstein makes her fall on the heavily bruised body of the monster toward the end of the film.

The film ends with the monster entering his funeral pile holding Elizabeth in his hands. The Deleuzian double is repeated differently throughout the plot of the film: constant recurrence of the romantic partnership of Elizabeth with the monster underlines the emphasis on their incestuous association and therefore eliminates the Oedipal complex generated within the textual domain by the removal of Frankenstein's mother as well as the eradication of Elizabeth's placement as his cousin.

The adoption of Elizabeth Lavenza by the Frankensteins in Mary Shelley's narrative in combination with Frankenstein's development of desire toward her is read by David Collings as Frankenstein's need to substitute his dead mother with a maternal equivalent. The textual Elizabeth assumes the responsibilities of Caroline Beaufort in both managing the entire household and acting as a nurturer for the family.

The Oedipal drama is completed by the insertion of the following features: Caroline's replacement by Elizabeth as a motherly figure, Frankenstein's pursuit of recreating his dead mother's figurative representation in the form of his intellectual project, and Frankenstein's defiance of his father's gentle proscription of reading the outdated Agrippa, Paracelsus, and Albertus Magnus. Margaret Homans argues that the son desires a figurative representation of his mother in case he loses the physical body. By extending Homan's argument, Collings proposes that the novel prescribes and positions Elizabeth as a better substitute for Frankenstein than the monster.

Rose's film deviates from the textual trajectory by eliminating Caroline Beaufort and the Frankenstein family from the narrative. This altogether removes the possibility of projecting the Oedipal conflict onto Frankenstein's character. By highlighting the monster's persistent obsession for Elizabeth, Rose replaces one Oedipal complex with another within the narrative. Further, since Elizabeth is involved in the process of the monster's birth, the unidirectional growth of romance in her story with the monster increases the potency of social approbation of the incestuous affair since the motherly representative is not being contaminated.

Elizabeth's interest in participating in a romantic relationship with the monster could have instigated public boycott of the film because of the supposed corruption of

the woman who is the embodiment of motherly virtues. The escalation of romantic affection within the monster places the narrative within the ambit of societal approval because while his affection appears romantic after the consideration of his deplorable plight, it is never reciprocated and his official union with a conscious Elizabeth is denied.

The monster's final encounter with Frankenstein and Elizabeth results in the assignment of a Biblical name to the monster when Elizabeth calls him 'Adam.' A semiotic analysis corroborated by theological validation and cultural acceptance suggests that the name is a reference to the Christian Adam who is considered the first man to have been made by the Christian God in his own image. Since the monster is the first kind of his species, he is supposed to bear semblance with Adam's character owing to the fact that both are the progenitors of their races. Even though the monster is primarily the product of Frankenstein's ambition, the insertion of Elizabeth's christening ceremony concretely establishes her as the maternal equivalent, thereby validating the evaluation of the Oedipal complex within the cinematic domain.

Finally, the episode where the monster carries Elizabeth in his arms and claims her unconscious body is aptly preceded by Elizabeth's assignment of the Biblical name, for it is not possible for him to extend his claim over her dying body in the complete absence of the nomenclative process. Before he is called 'Adam,' he is an abandoned creation. Afterward, not only does the monster receive maternal validation, but also the resolution of the narrative conflict, which is directed toward Elizabeth instead of Frankenstein in the film, is accomplished. Although the creation of the monster is primarily Frankenstein's ambition, the monster's early memories with Elizabeth and her eventual abandonment at the police station where she refuses to recognize him, shift the conflict and pilot it toward her. The conflation of the Oedipal complex and the orientation of Elizabeth as the monster's maternal guardian complicate the anatomy of the narrative purpose.

III.   CONCLUSION

Maternal affection ultimately appears ambivalent when Elizabeth's feelings for the monster appear blurred in the film's narrative. The monster's appearance is sufficient to eradicate the possibility in which his phantasmagoria will be materialized into reality. This makes the possibility of his romantic, conjugal or sexual union with Elizabeth highly improbable.

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Transparency Elevation: Biological Asset Accounting Treatment -Based Al-Shiddiq Value (Study at PT PP London Sumatera Indonesia Tbk)

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Abstract─ The purpose of this research is to find out how accounting treatment is carried out by PT London Sumatera Indonesia Tbk and to find out if the company has implemented the value of honesty otshiddiqin presenting its financial statements so that they not only prioritize personal interests but also prioritize the interests of the users of financial statements. The approach used in this study is a case study approach, which focus on accounting treatmentcases implemented by PT Lonsum. Data collection is carried out through documentation media and strengthened by secondary data in this case financial statements. Content Analysis became the data analysis technique used in this study. The results of this study suggest that the accounting treatment carried out by the company has been in accordance with PSAK 69 except in terms of depreciation. Reviewed from a shariah point of view in this case the implementation of honest attitude or shiddiq company has done accounting treatment ranging from recognition to disclosure of biological assets in financial statements in accordance with the principle of honesty. Not only are profit a top priority but they put the common good first while upholding the value of honesty in presenting financial information.

Keywords─ PSAK 69, Biological Assets, Al-Shiddiq.

I. INTRODUCTION

Indonesia is a region of Southeast Asia that has a lot of natural wealth. This is in line with nurhandika research (2018) which says that southeast Asia is a tropical region that has so many abundant natural resources, examples of tropical products such as palm oil, rubber, coffee, tea, bananas, cocoa, and so on. The natural wealth owned by the State of Indonesia provides a great opportunity for the people in utilizing it. An example in this case is managing existing biological assets. Biological assets here include (animals and plants) undergoing a period of transformation.

According to Sayekti et al. (2018) says that biological assets are assets that have a period of transformation of growth. This transformation consists of growing, degenerate, and producing. The transformation period

requires the company to take measurements that can show sufficient asset value. Biological assets make a large economic contribution to the company so it needs to be disclosed in financial statements. Astriani et al. (2017) who said that financial recording is important in a business, because by doing financial recording we can know the amount of profit earned and facilitate in measuring the improvement of the company's performance.

The financial information contained in the financial statements is very useful for internal and external parties in economic decision making (Putra, 2018). The importance of a financial statement so that the company is expected to recognize, measure, and disclose all of its biological assets in its annual report as an information medium for users of financial statements. This is in line with the results of the study Sa'diyah et al. (2019) said that the value of

biological assets in a company should be put forward or explained. Therefore, the company needs to disclose financial information submitted through the annual report.

The disclosed value of biological assets in financial statements equally appreciates the contribution of biological assets to the company. In disclosing biological assets should certainly use the method of measuring assets to know how much value those assets should be presented in financial statements so as to show the actual value.

Related in this case is transparent behavior in presenting biological asset value information in financial statements. Transparency is an openness in providing material and relevant and accessible information (Hasniati, 2016). Transparency is aimed at building reciprocal trust between owners and interested parties through adequate financial information and ease of accessing accurate information (Kusuma, 2012).

The criteria of transparency include: a) Easily accessible to interested parties, b) Easily understood clearly, c) True or not misleading (Main and Setiyani, 2014). Transparent conduct arises due to demands from stakeholders to produce relevant and quality financial statements. In addition, transparency will minimize the level of suspicion of interested parties related to fraud in the accounting process. Looking at the various problems that occur, therefore it is very important to integrate the values of the islamist in presenting information for its users. In this case it is the internalization of al-shiddiq values that means that we as believers must be clean and honest people and always be with honest and true people.

II. OBJECTIVES

Based on this, the purpose of this research are; 1) To know treatmentof Biological Asset Accounting in PTPP London Sumatera Indonesia Tbk?; 2) To Know Transparency of Biological Asset Accounting Treatment at PT PP London Sumatera Indonesia Tbk?; 3)To Know Al-Shiddiq's Value-Based Biological Asset Accounting Treatmentin Improving The Transparency of The Presentation of Financial Statements at PT PP London Sumatera Indonesia Tbk?.

III. THEORETICAL REVIEW

3.1 Al-Shiddiq concept

In Arabic, honesty is a translation of the word shiddiq which means true, trustworthy. In other words and deeds according to the truth.Shiddiq or honest is the main trait that must been have by humans. Honesty is a matter that is closely related to the problem of Religion, be it religion, morality or muamalah. Honesty is also called true, giving something right according to reality. The honesty is in the speech, also in the deed, as is the person who does an act, certainly according to what is in his or her soul. Ideally, all activities carried out should be based on Islamic values both in terms of honesty and justice so that both sides both benefit (Fuad and Abdullah, 2017).

3.2 Theory of Justice)

Plato's theory of justice emphasizes harmony. Plato defines justice as "the supreme virtue of the good state", while a just person is "the self diciplined man whose passions are controlled by reasson". According to Plato, justice is not directly linked to the law but justice is a common substance of a society that makes and maintains its unity. From the above, Plato considers an issue that requires arrangements and laws must reflect a sense of justice, because for Plato the law and the law are not solely to maintain order and maintain the stability of the country, but rather the most important thing is to guide the community to achieve the priority so that it is worthy to be a citizen of the ideal country. The theory of justice refers to the creation of standards or rules that require rulemakers to apply fairly in the sense that the rights of others must be given in order to create harmony without the party feeling harmed (Nasution, 2014).

3.3 Transparency

Transparency is very important in order to present clear and accurate information. Transparency is also one way to realize the company's responsibility to stakeholders (Kusuma, 2012). Transparency is an openness in providing material and relevant and accessible information (Hasniati, 2016). In line with the results of the main research and Setiyani (2014) said that transparency is an openness of information related to the activities of a company that is easily accessible to interested parties, easy to understand, clear, and true. The criteria of transparency include: a) Easily accessible to interested parties, b) Easy to understand and Clear, c) True or not misleading (Main and Setiyani, 2014). It is important to apply an honest or transparent attitude in presenting a financial information because in addition to accountability to humans also we are accountable to Allah SWT. Ideally, all activities carried out should promote the value of honesty and justice so that no party feels harmed (Fuad and Abdullah (2017).

3.4 Statement of Financial Accounting Standards (PSAK 69) Agriculture

PSAK 69 is a Statement of Agricultural Financial Accounting Standards issued specifically to regulate the accounting of biological assets included in this is an

assessment of biological assets in agricultural companies. Statement of Financial Accounting Standard (PSAK) 69 purely uses fair value-based measurements to assess the biological assets of agricultural companies. PSAK 69 is an adoption of the International Accounting Standars (IAS) 41 Agriculture which was ratified on December 16, 2017 and effective on January 1, 2018. PSAK 69 governs accounting rules on biological growth and changes in plants and animals. The presence of this standard is against the backdrop of the many agricultural companies in Indonesia that are starting to develop and should have made disclosures of biological assets in the annual report (Nurhandika, 2018). The preparation of financial statements according to standards is very important in a business, in addition to being able to know the amount of profit earned in a period also facilitates in measuring the performance of a company so as to facilitate in the framework of decision making.

3.5 Biological Assets

Biological assets are unique assets as they undergo a period of transformation. In line with this, Fuad and Abdullah (2017) said that the assets in the form of living plants and animals in question are unique because they are experiencing a period of tansformation that is growing, developing and producing. Biological assets in question are animals and plants that undergo biological changes and cause the value of those assets to change both quantitatively and qualitatively (Meilansari et al., 2019). Biological changes in these assets are required to show the value of biological assets sufficient to be presented in the annual financial statements. In line with the results of sa'diyah et al. (2019) said that to reflect the recorded number of biological assets in the company, the company needs to disclose financial information submitted through the annual report.

3.6 Historical Cost

A historical cost is a measure used by accounting where the price of an asset is based on the original cost when acquired by a company. According to Sonbay (2010) historical costs are the agreed price of exchange activity recorded in the bookkeeping and require the use of the acquisition price in recording assets, debt, capital and costs. The use of historical cost in the preparation of financial statements means recording financial information based on the price of acquisition or recorded based on the value at the time of the transaction (Hartono, 2015). Accounting with basic historical cost wants to maintain two characteristics of information namely objectivity and verifiability. In fact, the users of financial statements are very interested in the relevance or presentation of financial

information based on the actual reality or conditions related to the current situation so as to facilitate in decision making (Hartono, 2015).

3.7 Fair Value

According to Suwardjono(2016: 199) says that fair value is a certain amount of money that has been approved for a particular object in a transaction with a interested party without any intervention and coercion. The International Financial Accounting Standards Council states that fair value is the only relevant concept in the business world. Based on ED PSAK No. 68 on Fair Value Measurement, fair value assessment techniques are: Market Approach, Cost Approach, and Income Approach.

3.8 Recognition

The contribution of biological assets to the company needs recognition in financial statements. Biological assets whose characteristics undergo a period of transformation so that they change in value every time from nursery or seed to the point of harvest, at which point all costs incurred should be recorded (Pratiwi, 2018). According to Suwardjono (2016:195) says that recognition is information presented with financial statements as a central marker of financial information reports. The recognition process is the establishment of a post or account in financial statements that meets the criteria for asset recognition (Fuad and Abdullah, 2017).

3.9 Measurement

The existence of biological assets certainly needs to be measured/assessed using certain methods to determine how much value of biological assets will be presented in financial statements. According to Suwardjono (2016:207) says that measurement is the determination of the size of the measuring unit to be attached to an object (element or post) involved in a transaction. Measurement is an important part of the accounting process in order to produce reliable and relevant information in economic decision making (Uzlifah et al., 2018).

3.10 Presentation

Suwardjono (2016: 343) says that assets are presented smoothly based on their liquidity level, which is intended to make it easier for readers to evaluate the liquidity of the company. Included in this is the presentation of biological assets. Biological assets as current assets presented in the post financial statements (inventories) with the type of biological assets classified into immature and mature assets (Magfiroh, 2017). In the plantation sector, the recognition of biological assets uses the terms New Plants (TB), Unregenerated Crops (TBM),

and Yielding Crops (TM) (Pratiwi, 2017). However, there are also entities that recognize their biological assets as mature and immature assets and are presented into current asset accounts (Meilansari et al., 2019). In relation to the value of profits and losses, overall gains and losses earned at the point of harvesting will be displayed in financial statements in the period (Magfiroh, 2017).

3.11Disclosure

Disclosure relates to the issue of how a financial information may be presented in financial statements. The posts in the financial statements need to be clearly and understandably disclosed. Entity with biological assets must provide complete and clear disclosure of activities carried out, the value of biological assets, and profits and losses (Nurhandika, 2018). Disclosure aims to display all information deemed necessary to be presented in order to provide services to parties of different interests (Sefty and Farihah, 2016).

3.12Financial Statement

Financial statements are the final result of the accounting process which will be used as a means to measure and evaluate a company's performance and facilitate decision making. The financial statements compiled should refer to the prevailing standards due to their very important role for business continuity (Putra, 2018). The purpose of the preparation of financial statements is to make it easier for entrepreneurs to know the true condition of their company and to measure performance in running their business. In addition, entrepreneurs can also know the source and use of business funds so that they can evaluate financial performance (Ismadewi et al., 2017; Rahmayuni, 2017; Ramadan and Syarfan, 2016). The financial information contained in the financial statements is very useful for internal and external parties in economic decision making (Putra, 2018).

3.13Al-Shiddiq Values Transparency of Biological Assets

The application of honesty value (Al-Shiddiq) in assessing biological assets will minimize fraud in presenting the value of biological assets. We as human beings will realize that the world is only temporary so that there needs to be a balance between the interests of this world and the Hereafter. We must believe that there is a God almighty who oversees all our deeds. Because ideally, all activities we do should be based on the value of religion in terms of honesty and justice so that no one feels harmed (Fuad and Abdullah, 2017). Just like the valuation of biological assets using fair value, the company should present actual fair value and not feel the value of the asset for unilateral profit only. The more honest the company is

in presenting the value of biological assets, the higher the investor's confidence in instilling its shares into the company. Honesty becomes the foundation of human foundation in building a business. Without honesty, just as we cannot yet be ourselves Fuad and Abdullah (2017).

3.14The Urgency Level of Biological Asset Transparency

Transparency is also one way to realize the responsibility of institutions or companies to stakeholders (Kusuma, 2012). Information presented honestly in financial statements will increase the trust of stakeholders. It should be in our business not only to pursue profit, but how the public or stakeholders can believe that the financial statements of the company's business activities are able to provide quality information and certainly do not contain elements of fraud that can mislead investors (Headquarters, 2014). Although the company uses fair value methods in determining the value of its biological assets that are considered a great opportunity in cheating but with an honest attitude it will create transparency in presenting financial statements. The Company must present the value of the in accordance with the actual reality, as well as all facts must be disclosed in order for financial information to be deemed not to mislead the user's financial statements.

IV. RESEARCH METHODOLOGY

4.1 Type and Location of Research

The research was conducted at PT PP London Sumatera Indonesia Tbk located in Bulukumba regency. The type of research used in this study is qualitative research. Qualitative research is a study that intends to understand phenomena about what research subjects experience such as behavior, perception, motivation, actions, etc. holistically, and by way of description in the form of words and language, in a special context that is natural and by utilizing various natural methods (Moleong, 2017: 6). The main purpose of qualitative research is to understand social phenomena or symptoms by providing exposure in the form of a clear depiction of the phenomenon or social symptoms in the form of a series of words that ultimately produce a theory (Sujarweni, 2014: 20). The approach used in this study is the case study approach. According to (Yin, 2015:1) says that case studies are a more suitable strategy when the point of a research question with regard to how or why and when the focus of its research lies in contemporary (present) phenomena in the context of real life.

4.2 Type and Resource of Research Data

In this study used secondary data, namely the 2019 annual report of PT PP London Sumatera Indonesia Tbk, which has been listed on the Indonesia Stock Exchange. This research data was obtained on the website of the Indonesia Stock Exchange, www.idx.go.id and various other relevant sources such as books related to research topics, journals, articles, as well as previous research discussing the accounting treatment of biological assets.

V. RESULT AND DISCUSSION

5.1 Accounting Treatment related to Recognition, Measurement, Presentation, and Disclosure of Biological Assets at PT PP London Sumatera Indonesia Tbk.

Biological assets are growing assets to provide agricultural products. According to Sayekti et al. (2018) says that biological assets are assets that have a period of transformation of growth. This transformation consists of growing, degenerate, and producing. In line with this, Fuad and Abdullah (2017) said that biological assets are assets in the form of plants and animals that are considered unique because they have unique aspects of transformation namely growth, degeneration, procreation, and production

- Recognition of Biological Assets

The recognition process is an early stage that affects the value of biological assets (Muhamada, 2020). Explained in the financial statement PT Lonsum explained that biological assets are recognized as Un yielding plants and Yielding Plants. Recognized as a crop has not produced if the asset is newly planted until the harvest stage, while recognized as a yielding plant if the asset has been harvested or already produced. PT Lonsum explained in its 2019 financial statement that:

> "the plant has not produced recognized as much as the cost of acquisition which includes the accumulated cost of land preparation, seed planting, fertilization, maintenance, and other indirect cost allocation until the plant can be harvested or has produced. The plant has not produced any depreciation or amortization. While the resulting plant is recorded as the cost of acquisition up to the reclassification of productive crops has not been produced done and amortized by straight line method during the estimated economic benefit period of the main crops of palm oil and rubber with an economic lifespan of 25 years"."

- Measurement of Biological Assets

Measurement is the process of determining the amount of money to acknowledge and include every element of financial statements in financial position statements or income statements. Measurement is an important part of the accounting process in order to produce reliable and relevant information in economic decision making (Uzlifah et al., 2018). Based on the description of PT Lonsum:

> "Business groups measure biological assets, including agricultural products from productive crops, at fair value each reporting date. Biological assets are declared at fair value minus the cost of selling. Gains or losses incurred at the initial recognition of agricultural products at fair value minus costs to sell and from changes in fair value minus costs to sell on each reporting date are included in the income statement in the period of comma. Fair value is the price that will be received from selling an asset or the price to be paid to transfer a liability in an orderly transaction between market participants on the date of measurement".

Fair value measurement assumes that a transaction to sell an asset or transfer liabilities occurs: in the primary market for that asset or liability. If there is no primary market, in the most profitable market for such assets or liabilities.

Here is an explanation of the measurement of bilogical assets performed by PT Lonsum:

> "Productive plants have not produced a stated amount of acquisition costs which include the cost of accumulating land preparation costs, seed planting, fertilization, maintenance and other indirect cost allocation up to the time the plant in question is declared to produce and can be harvested. These costs also include the capitalization of borrowing costs and other costs in occurred in connection with funding the development of productive crops it has not yet generated. The capitalization of the loan load expires when the trees have yielded and are ready to be harvested. Productive plants have not produced un amortized".

As for the measurement of Yielding Plants described in PT Lonsum's annual report:

> "Productive plant produce recorded amounts to accumulated acquisition costs up to the reclassification of productive crops have not been produced performed, and amortized by straight line methods during the estimated economic benefit period of productive palm oil and rubber crops of 25 years each. The recorded number of productive plants

is reviewed for impairment if there are events or changes in circumstances that indicate that the recorded amount may not be entirely realized".

- Presentation ofBiological Assets

The presentation of assets is sorted by liquidity level or ease of turning into cash or based on useful times (Shakur, 2015:23). Biological assets consist of agricultural products grown on productive crops presented in the "Current Assets-Biological Assets" account in the consolidated financial position statements. Unproductive Plant are recognized as non-current assets in financial statements. Unproductive Plant will be classified as Plant Produce if it has been produced or can be harvested (Rachmawati., et al. 2019).

Based on the information in the financial statements PT Lonsum explains that:

> "The company's biological assets in the form of plantation crops have not been produced and the yielding plants are presented in non-current asset accounts as fixed assets while biological assets in the form of Bunches of Fresh Fruit, rubber, and palm oil seeds are presented as biological asset accounts in the current asset category. Similarly, inventory accounts and non-current assets owned for sale are presented as current assets".

PT Lonsum presents biological assets in the current asset category when:

a. Will be realized, sold or consumed in a normal operating cycle.
b. To trade
c. Will be realized within 12 months after the reporting date.

- Disclosure of Biological Assets

Disclosure is the most important part of financial statements in order to increase relevance (Fuad and Abdullah, 2017). PT Lonsum discloses information on the biological assets of plant produce and plants has not produced include:

a. Types of biological assets.
b. Basic measurements are used in determining the carrying number of biological assets.
c. Depreciation methods used as well as the economic life of biological assets.
d. The gross recorded amount is then accumulated with the depreciation amount at the beginning and end of the period.
e. Reconciliation of amounts recorded at the end and beginning of the reporting period by indicating:

Asset addition, asset reduction/release, impairment of assets, and depreciation of assets.

5.2 Transparency of Biological Asset Accounting Treatment

The disclosed value of biological assets in financial statements equally appreciates the contribution of biological assets to the company. Related in this case is transparent behavior in presenting biological asset value information in financial statements. Transparency is an openness in providing material and relevant and accessible information (Hasniati, 2016). The criteria of transparency include: a) Easily accessible to interested parties, b) Easily understood clearly, c) True or not misleading (Main and Setiyani, 2014). Based on the information from PT Lonsum related to transparency in treating biological assets is considered to be in accordance with the needs of interested parties.

Based on the transparency criteria in general there are 3, the first. Accessibility, in this case PT Lonsum provides an official website for stakeholders in order to know the company's performance during a given year and can also facilitate investors in making economic decisions. Second, clear and easy to understand. PT Lonsum presents its financial statements in accordance with the applicable standards related to the treatment of biological assets, PT Lonsum regulates in such a way biological assets ranging from recognition to disclosure in financial statements. The third transparency criterion is true and not misleading, related in this case all information presented by PT Lonsum is true. This is explained in ptLonsum's annual report which explains that:

> "Lonsum believes that the implementation of good corporate governance is the foundation for creating value in the long term for stakeholders. The Company conducts its business activities responsibly and ethically, in compliance with various provisions and regulations applicable in Indonesia. Lonsum Corporate Governance Policy is prepared based on the prevailing laws and regulations in Indonesia, the Company's Articles of Association "AD" and the principle of Good Corporate Governance "GCG" which prioritizes aspects of transparency, accountability, responsibility, independence and equality. In carrying out the principle of "GCG" the Board of Commissioners has established an Audit Committee responsible for carrying out supervisory duties and providing input to the Board of Commissioners regarding financial reporting, external auditor recommendations, SPI, compliance with applicable laws and risk management".

5.3 Al-Shiddiq Value-Based Biological Asset Accounting Treatment in Improving Transparency of Financial Statement Presentation of PT PP London Sumatera Indonesia Tbk.

All economic activities carried out by Muslims must be in accordance with the rules based on the Quran and Hadish (Fuad and Abdullah, 2017). Related in this case is how the company treats its biological assets in accordance with Islamic principles, especially in terms of measuring biological assets so as to determine the value of the asset sufficiently and accordingly its contribution to the company. Honesty is trusted to others that is confidential and must be conveyed to the entitled without being reduced or exaggerated (Fuad and Abdullah, 2017).

- Recognition of Al-Shiddiq Value-Based Biological Assets

The recognition of biological assets by PT Lonsum already reflects the transparency of asset recognition, in which case they recognize assets based on certain criteria. The recognition process is an early stageaffecting the value of biological assets (Muhamada, 2020). In acknowledging its biological assets should also prioritize the principle of honesty especially in terms of plant inspection so that it deserves to be recognized as a quality biological asset and beneficial for the party that will buy or consume. Here is the information stated in PT Lonsum's annual report for 2019:

"Starting in 2019 SumBio conducts quality control of seed seeds through molecular analysis (DNA). Seed samples will be routinely monitored by genomic laboratories, all seed seeds have special markers using Ultra Violet (UV) technology. In order to improve harvest efficiency, Bah Lias Research Station (BLRS) continues research to create varieties where harvest time can be seen based on the discoloration of the fruit. In addition to producing quality products PT Lonsum also conducts crop protection by reducing the use of agro-chemical materials".

The same is also expressed in Lonsum's outlook for 2020 stated in the 2019 financial statement that:

"For rubber and cocoa commodities, activities will focus on a more effective approach to reducing pest and disease attacks".

From this, it can prove that PT Lonsum always strives to provide the best to consumers by maintaining the quality of its agricultural products so that it can benefit and certainly affect the company's performance and the trust of its stakeholders. With high product quality will certainly increase sales volume so that the profit generated will be high and mutually beneficial between the company and the investor. We need to know that honesty is the key to one's success in carrying out the task of being a Kholifah on the face of the earth and being a major pillar in business activity (Headquarters, 2014).

- Biological Asset Based MeasurementAl-Shiddiq Value

Measurement is an important part of the accounting process in order to produce reliable and relevant information in economic decision making (Uzlifah et al., 2018). After the recognition stage needs to be taken measurements because the two things are interconnected because the aspects that have been recognized need to be known its value (Muhamada, 2020). We can tell that the value of the asset in 2010 will be different in value when assessed in 2020 so, the right method of determining the value of the asset. In line with the explanation in PT Lonsum's financial statements:

"The measurement of assets that use fair value is accompanied by engaging external assessors in terms of valuation of significant assets, especially biological assets. The involvement of external assessors is determined yearly by the Assessment Committee after it is discussed and approved by the Board of Directors of the Company. Selection criteria include market knowledge, reputation, independence, and ability to comply with professional standards. The assessment and input methods used are discussed and decided jointly by the Business Group and external assessors".

In that way it certainly increases transparency in financial statements. Although many consider that fair value valuations still contain fraud, PT Lonsum instead engages the extenal to assess the biological assets after the company takes measurements so as to show the real value of biological assets in financial statements.

- Presentation of Al-Shiddiq Value based Biological assets

An object can be refer to as an asset when it has three main characteristics, namely having an economic lifespancontrolled by the company and arising as a result of past events. Assets are presented in a company's financial position or balance sheet report. The presentation of assets is sorted by liquidity level or ease of turning into cash or based on useful times (Shakur, 2015:23).

The company's biological assets in the form of plantation crops have not been produced and the produce plants are presented in non-current asset accounts as fixed

assets while biological assets in the form of Fresh Fruit Bunches, rubber, and palm oil seeds are presented as biological asset accounts in the current asset category. Similarly, inventory accounts and non-current assets owned for sale are presented as current assets. PT Lonsum presents biological assets in the current asset category when:

a. Will be realized, sold or consumed in a normal operating cycle.
b. To trade.
c. Will be realized within 12 months after the reporting date.

The process of presenting biological assets in PT Lonsum's financial statements already shows aspects of trasnparansi because they group assets based on certain criteria based on their liquidity level. When the asset is harvested then produces agricultural products then the product is in the category of current assets or liquidity levels are higher, while assets that have not produced are categorized as non-current asset because they are not ready to be harvested or have not produced agricultural products. In presenting biological assets it should be considered with reference to the stage of change that occurs as well as its benefit period (Listyawati and Firmansyah, 2018). PT Lonsum presents mutations in the carrying amount of biological assets between the beginning and end of the period. The mutation indicates that:

a. The addition of assets is a result of a combination of businesses.
b. There is additional consequences of the purchase.
c. Any reduction or release of assets.
d. A decrease in the value of assets as a result of depreciation.

PT Lonsum presents its biological assets in the form of agricultural products bunches of fresh fruit, rubber, and palm oil seeds into the current asset category with the account name biological asset stipulated at fair value minus the cost to sell. Profits and losses incurred at the initial recognition of agricultural products at fair value minus costs to sell and from changes in fair value minus costs to sell from biological assets on each reporting date are included in the profit or loss period of the onset.

- Biological Assets Disclosure based Al-shiddiq Value

Entity need to disclose their biological assets in financial statements in order to appreciate the contribution of assets to the company. Sa'diyah et al. (2019) says that in to show the value of biological assets in a company, the company needs to disclose financial information submitted through its annual report. Based on the information in PT

Lonsum's annual report the disclosure of its biological assets includes:

a. Detail of the type and number of plants produced and have not yet produced
b. Use a straight line method in its depretiation
c. The benefit period for palm oil and rubbers corps is 25 years
d. Gross accumulated depreciation/amortization at the end and beginning of the period.
e. The reconciliation of the final recorded amount and the beginning of the period indicates that:
    - Additional business combinations and purchasing.
    - The reduction or release of biological assets
    - There is a decrease in value due to harvesting and depretiation.
f. Other disclosure.

The crop of plants managed by the entity is then recognized as a product of inventory, the product of inventory was ready for sale is then used as raw material from the production process at a cost when obtained. Based on the information in the financial statements PT Lonsum explains that:

"Biological assets are disclosed in financial statements start from classification of biological assets, number of biological assets, depreciation methods using straight line methods, economic benefits and depreciation rates used, gross recorded amounts of accumulated depreciation, mutation or reconciliation resulting from addition, reduction, impairment, and depreciation of assets".

The information abovehas shown that the accounting treatment of PT Lonsum in terms of disclosure of its biological assets is in accordance with the financial standards of PSAK 69. But not only focusing on existing standards, the company also considers from the sharia side that its main orientation is not always focused on profit but more on the common interests between the company and stakeholders. It says the entity goes public, the entity maintains good relations with the owners of the capital. The stakeholder relations division proactively communicates material achievements and other information on a regular and reputable nature to analysts and investors.

In terms of employee wages, the company discloses it in its annual report explaining that:

"All employees earn equal or above the minimum wage in each region, and receive various benefits and incentives, receive facilities for access to health, education, and more. The structure and scale of

employee salaries is determined based on performance, level of experience, position, and competency".

This shows that the company always considers the interests of employees by treating them fairly and providing wages in accordance with the criteria set by the company so that no party feels harmed. Because ideally, all activities carried out should be based on Islamic values both in terms of honesty and justice so that no one feels harmed (Fuad and Abdullah, 2017).

VI. CONCLUSION

Based on the results of the analysis conducted at PT London Sumatera Indonesia Tbk, it can be concluded that PT Lonsum has used Financial Accounting Standard Statement 69 (PSAK 69) as the standard of accounting treatment of its biological assets. Starting from recognition, measurement, presentation and disclosure of biological assets has been in accordance with PSAK 69, but except for depreciation of biological assets. PT Lonsum shrinks crops producing or benefiting the company and is also able to produce agricultural products while for PSAK 69 does not recognize any depreciation of biological assets. PT Lonsum is depreciation due to the consideration that biological assets undergo a period of transformation so that they will change in value at all times both qualitative and quantitative. Reviewed from the sharia side PT Lonsum has conducted its accounting activities by prioritizing aspects of transparency, accountability, responsibility, independence, and equality.

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Interpretation of Celie's Trauma in *The Color Purple* from the Perspective of Trauma Theory

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Abstract— *Alice Walker is a contemporary African American writer and her award-winning work "The Color Purple" maps the traumatic memory of African Americans. It describes the history of a woman changing from being humble to being independent. The heroine Celie suffered various traumas during her whole life, namely domestic violence trauma, isolation trauma and gender trauma, etc. In the end, she gained a new life through self-redemption and the help of others, eventually realizing the transformation of her life. From the perspective of trauma theory, we will focus on the process how the protagonist faces trauma, overcomes trauma and becomes a "woman warrior".*

Keywords— *The Color Purple, African American Women, Trauma Theory.*

I. INTRODUCTION

The contemporary Afro-American female writer, Alice Walker wins the 1983 Pulitzer Prize for her novel "*The Color Purple*", who has become the first black female writer to receive this award in the history of America. Her works mainly reflect racism and sexism from the black society and families, calling on black women to stand up bravely, fight against their own encounters, and strive for their rights and destiny. She especially promotes a harmonious society with gender equality as well as racial equality.

Walker's masterpiece "*The Color Purple*" is a model of fully promoting feminine liberalism and advocating the female consciousness of self-respect and self-improvement. This work mainly introduces the heroine's difficult survival in the gap between patriarchy and racial discrimination. She is a traditional black woman on a double marginal position. Finally, she walks out of the predicament of life and becomes the master of her own destiny with the help of her black female compatriots. From the lack of self-consciousness to the great change of her destiny through her own struggle, she finally leads a happy and free life, which highlights Walker's feminist

thinking. "*The Color Purple*" is full of writing about the traumatic psychology of black Americans, aiming to change the fate of black females being silenced and expressed. [1]49 It is a symbol of the traumatic memory of black Americans. Therefore, exploring this novel from the perspective of trauma theory can make us profoundly aware of Alice Walker's insistence on opposing racism as well as the segregation among human beings, and of her desire for an ideal world of racial equality and gender equality.

II. A BRIEF INTRODUCTION TO TRAUMA THEORY

The pathology of trauma began in the 1870s. Its initial research object is the hysteria. Jean-Martin Charcot, a pioneer in the study of hysteria, is primarily concerned with the "movement" of patients, and the symptoms of numbness, loss of senses, cramps and forgetfulness, etc. Then he makes people have a more objective understanding in hysteria. [2]19 The great master of psychology, Sigmund Freud inherits and develops the theory of Jean-Martin Charcot, pointing out that hysteria is a condition of psychological trauma.[2]20 Something which

was unbearably traumatic in the past leads to the inability of patients to relate to reality. When the patient makes traumatic memories reappear by talking and expressing the resulting intense emotion, the symptoms can be alleviated, which is the source of "talk therapy".

The original meaning of the word "trauma" (in English and German) comes from the Greek and refers to the purely physical harm. Later, as psychiatry developed, it was first understood in Freud's text as both physical and mental damage. So the modern focus and research on trauma theory can be traced back to Freud and Jung of the psychoanalytic school. The general decline of mental function and mental dysfunction caused by serious accidents were called traumatic neurosis by Freud in *Beyond The Pleasure Principle*, the effects of the traumatic experience on the patient are sustained and profound, they repeatedly impose on the patient even during sleep. In addition, in the sober condition, the patient will unconsciously produce the "obsessive repetition" of the trauma. As a result, Freud made the following assumption: there is indeed a compulsion in the mind that goes beyond the principle of pleasure. [3]17 Freud also regarded the symptoms of post-traumatic stress as a result of widespread destruction of the protective barrier. Trauma is inevitable and not accidental in the early days of many ordinary people. An individual's environment may slow or encourage these struggles, but each early stage of life has the potential to be traumatic. [4]39 Carl Jung's discussion of trauma centers on a complex of emotional events.[5]114 There may be a variety of origins for disturbing people's feelings: fathers, mothers, social relationships, inferiority, rights, etc. Any emotional event can be a complex. "Complex is a disturbing, often harmful way to interfere with our conscious life". The term "trauma theory" was first coined by American scholar Cathy Caruth. She has further thought about psychological trauma on the basis of the analysis of Freud's trauma theory. In her book *Unclaimed Experience: Trauma, Narrative and History*, she defines "trauma theory" as "a sudden, disastrous, unavoidable experience", and the reactions of people to the event are often delayed, uncontrollable, and repeated through hallucinations or other intrusions. [6]5 This definition highlights the psychological symptoms of

trauma and becomes an authoritative explanation of trauma psychology. Cathy Caruth concretely analyzed the psychological trauma with the specific text. Trauma is not a simple pathological phenomenon, but it is the process of revealing reality or truth through narration. Through the separation, the breakdown and the anxiety, the awakening of the individual of these different stories shows a simple decoding of the past trauma theory.

III. CELIE'S TRAUMATIC DILEMMA

The trauma black women suffer not only comes from the society but also from their families, both physically and mentally. In the era of slavery, black slaves were regarded as the private property of slave owners. The rape of female slaves not only satisfied their sexual desire, but also was a means of their property proliferation. Moreover, the children born by the female slaves were still slaves and the property of the owners. In turn, the black men put the oppression, anger, and violence imposed on them by the white men to their wives and children. Thus black women suffered double oppression and serious physical and mental damage. As a result, they weren't able to really love or loved too hard.[7]8 The loss of the motherhood of African-American mothers is not due to the absence and variation of maternal love, but the trauma caused by the society.

"*The Color Purple*" describes the history of a woman from being humble to independent. Trauma is a major theme of the novel. The heroine Celie suffered various traumas during her whole life, namely domestic violence trauma, isolation trauma and gender trauma, etc. In the end, she constructed her own identity, established a stronger sisterhood with other black women, and eased the relationship with black men. We will focus on Celie's struggling road from trauma to independence.

3.1 Domestic Violence Trauma

The first kind of trauma Celie suffers is the domestic violence trauma. At the beginning of the story, we learned that the black girl Celie was only 14 years old. Celie's mother was frail and sick, whose physical condition was deteriorating. So she had no time to take care of Celie and gave her emotional care. Unexpectedly, her stepfather

trampled on Celia's body regardless of morals and ethics. But her mother couldn't understand Celie's pain and predicament at all. On the contrary, she thought Celia was a bad girl. Under the lies of her stepfather, Celie's mother has always believed that Celie was behaving improperly and kept cursing and reprimanding her for being clumsy. This terrible experience made Celie suffer the first trauma in her life, which caused her indelible pain in body and mind. Besides, her two kids were taken away by her step-father. After that she was no longer able to have children. It is a self-evident fact that the mental trauma is indeed fatal. "A girl at church say you git big if you bleed every month. I don't bleed no more."[8]7And such encounters made her naturally resentful of the sex between men and women afterwards, which has profoundly affected her subsequent marital life. "He start to choke me, saying. ou better shut up and git used to it. But I don't never git used to it. And now I feels sick every time I be the one to cook."[8]3The loss of desire for sexual life is just a manifestation of the domestic violence trauma. Successively Celie has become a tool for her stepfather and Mr. _____to release their sexual desires. "Most times I pretend I ain't there. He ever know the difference. Never ast me how I feel, nothing. Just do his business, get off, go to sleep. She start to laugh. Do his business, she say. Do his business. Why, Miss Celie. You make it sound like he going to the toilet on you." [8]44

Since then, he has become a slave of Mr. _____, not a wife. Every day, she had to wash, cook, undertake heavy housework as well as take care of the naughty kids. Even when her husband was bored, he would beat her for fun. At this time, Celia was completely unlike a person, without self and human dignity. She had never thought about the right of being a wife. In her heart, she even thought that it was justified for a husband to beat and scold his wife. She knew she shall live, but she didn't understand why she wanted to live. In the process of reading, readers will find that for Celie, the name of her father and husband are missing for a long time and her husband is even called "Mr. _____." She deliberately chose to forget this traumatic memory after being subjected to their violent oppression. Even after getting married for a long time, Celie was unconscious of her husband's name. She knew that the

man was called Albert when Shug had come to town and was talking to Mr. _____. The process of remembering inflicts the psychological pain but also ascribes value to a previously repressed experience in the unconscious. This traumatic remembering is termed "pathogenic reminiscences" for the pathologic symptoms the memory causes. [8]40 She accepted the name until the moment she got out of trauma.

However, the most serious effect that domestic violence brought to Celie was the urge to kill. Fanon, an outstanding theorist of racial trauma, pointed out in his article "*The Misery on Earth*" that "environmental morbid trauma manifests as a typical social morbid phenomenon, such as criminal impulse."[9]137 When a person's living environment is always in a sinister state, he is inclined to be contaminated with bad habits, which may be a kind of revenge. Celie was so docile that she always chose to remain silent when beaten and ravaged like an animal. However, at the very moment she found out that her sister's letter was hidden, she launched a rebellion and tended to kill her husband many times. "I watch him so close, I begin to feel a lightening in the head. Fore I know anything I'm standing hind his chair with his azor open. [9]63 "Naw, I think I feel better if I kill him, I say. I feels sickish. Numb, now." [8]73 Celie couldn't control her behavior. She didn't behave as meekly as usual, and one of the most common phenomena in the history of trauma research—females' hysteria, appeared. Actually hysteria is a relatively high degree of traumatic syndrome, which prompted her to do some irrational things. In Freud's early work he argues that traumatic hysteria develops from a repressed, earlier experience of sexual assault. Until that lamentable moment she was fully aware of the unfair abuse she has suffered over the years.

3.2 Isolation Trauma

Celie's second trauma is the isolation trauma caused by a long-term separation from her sister. She doesn't have personal interpersonal communication, so she couldn't pour out her pains and sorrow to anyone. Even her most basic sister-bond was cut off by Mr. _____, not to mention the relationship with other men, which is catalyst for turning the physical trauma into mental one.

With her simple and introverted personality, the

increasing trauma not only made her lose the enthusiasm for life, but also lost her hope for life. She began to become numb to everything around her, and assured that the world was evil and could not be changed. That last stubbornness also died out because of Netti's disappearance. "I think bout Nettie, dead. She fight, she run away. What good it do? I don't fight, I stay where I'm told. But I'm alive." [7]16 Emotional detachment, as well as dissociation or "numbing out" can frequently occur. Dissociating from the painful emotion includes numbing all emotion, and the person may seem emotionally flat, preoccupied, distant, or cold. Dissociation includes depersonalization disorder, dissociative amnesia, dissociative fugue, dissociative identity disorder, etc. （Wikipedia）She looked numbly at everything in life. For herself, she thought she was just a tree, being lifeless like a walking dead. Perhaps this could partly explain why she would have that kind of special homosexual affection for Shug in the novel. She was so lonely that she yearned for someone to talk to.

What's more, when Mr. _____ beat her, she also became accustomed to that silently and did not think there was any unfairness. "He beat me like he beat the children. Cept he don't never hardly beat them. He say, Celie, git the belt. The children be outside the room peeking through the cracks. It all I can do not to cry. I make myself wood. I say to myself, Celie, you a tree. That's how come I know trees fear man." [8]17 Celie was no longer angry about the abuse she had suffered. She deservedly accepted the flogging and felt that she should be afraid of her husband and submit to him. Not only did she feel like a tree, she also treated others in a lifeless form. "Everybody say how good I is to Mr. _____ children. I be good to them. But I don't feel nothing for them. Patting Harpo back not even like patting a dog. It more like patting another piece of wood. Not a living tree, but a table, a chifferobe. Anyhow, they don't love me neither, no matter how good I is."[8]2 All the unsympathetic response exerts an overwhelming impact on Celie, which fully demonstrates her utter despair with the world.

3.3 Gender Trauma

The third type of trauma is gender trauma caused by the oppression of male power from childhood. Patriarchal

society places women in a marginalized "other" position, a state of being exploited and oppressed. In the marital relationship, Celie always played a submissive role, stood all the unfair treatment and had little courage to resist. She has never had the consciousness of being a human being, let alone the female consciousness of boasting equal rights with men. The conversation between Shug and Tobias can show that even if a woman has won the approval of many men, just like Shug herself, she can't get the same rights as men. "What the world got to do with anything, I think. Then I see myself sitting there quilting tween Shug Avery and Mr. _____.Us three set together against Tobias and his fly speck box of chocolate. For the first time in my life, I feel just right." [8]35

In Albert's worldview, a woman is a free nanny and a tool for venting desires, without any human dignity, freedom and rights. Celie could neither take in her own sister, nor get the letter by herself, let alone go out to see a performance or choose her favorite color to make clothes. Celia chose to endure all these unequal encounters in silence. She had no feeling, no sorrow, no anger, but just wrote to God to confide her own bitterness. And in the letter, she did not show any dissatisfaction and resistance, just something she was puzzled and confused about: "Maybe you can manifest, Tell me what happened." On the one hand, like most black women, Celia has readily acquiesced in the concept of patriarchy under long-term oppression and willingly accepted the status of being ruled and enslaved. And the root of all these was the patriarchy of the society at that time. It shows that men have absolute ruling power over women and children in the entire society and family. They are the masters and manipulators of the power of the entire society, while women are the victims and sufferers of this cruel world. Therefore, Celia was in a humble position, who was tortured and asked for help but all to no avail. On the other hand, Celie's awareness of her female identity was weaker than that of ordinary women and such a patriarchal society deprived her of the right to give a voice.

In the novel, there are actually some women who dare to rebel against male power, such as Shug and Sofia. Especially the tragic experience of Sofia makes people hold high respect for these women who rebel against male

power. However, Celie was weak and cowardly. Actually, she could realize and acknowledge that she was wishy-washy. Besides, she was severely traumatized so that she flinched and panicked all day, becoming a poor little woman. Celie was a representative of traditional black women, who was willing to accept the arrangement made by others without any compliant. Since she was born, Celie had been sneered by her father because she was not as good as Netie, and Mr. _____ also loved Netie but despised her. But eventually he was forced to marry her in desperation so that she could take care of his troubled children. Celie had lived in inferiority since she was a child. Her denial of her female identity is more clearly reflected in her ignorance of her body for she has never seriously looked at her body. The fact is that she dares not look directly at herself. As some feminists advocate, women must know their body before they realize their rights. [11]89The basic reason why Celie has no identity is that she lacks female consciousness. "She say, What, too shame even to go off and look at yourself? And you look so cute too, she say, laughing. All dressed up for Harpo's, smelling good and everything, but scared to look at your own pussy." [8]44 Both the physical and mental trauma lead Celie into a desperate situation, with post-traumatic stress disorder attacking her again and again.

IV.   THE RECOVERY OF CELIE'S TRAUMA

Judith Herman, an important founder of trauma theory, believes that "the recovery of trauma is based on the regaining of the rights of victims and the establishment of new social relationships".[10]136 An important way of trauma treatment is to review trauma and then understand trauma. The well-known trauma theorists and therapists Dori Laub and Judith Herman both believe that one cannot face trauma alone, the recovery of which is only possible "in establishing new relationships".[10]136 Only by this, the traumatized can establish a safe living environment and restore their psychological needs such as trust, safety, intimacy, and identity. The traumatic experience of Celie uncovered the wounds of every black slave's soul, and exposed the traumatic secrets deeply rooted in the history and cultural memory of the black population. [12]124

For a long time, Celie has been traumatized by her family and the deformed love. She led a life of being humiliated and mocked by others, blindly immersing herself in the world of self-denial. Living in an atmosphere full of oppression and discrimination for a long time, she was almost on the verge of collapse. Celie thought her body was ugly and full of filth, so she hated her body. Shug is Albert's lover, who is kind, beautiful and compassionate, and dares to love and hate. Celie was in a good spirit when staying with Shug. Out of concern, Shug wanted to arouse Celie's correct understanding of herself, so she encouraged her to face her body, guiding her to take off her clothes in front of the mirror and appreciate herself. At this moment, Celie felt her body shining brightly. The awakening of body consciousness gave her a sense of existence. At the same time, Shug gentlly touched her, which made Celie feel happy with her whole body for the first time. Shug's care completely defeated Celie's last line of defense. She began to confide to Shug the secrets she had kept for many years, crying about her unfortunate experience of being raped by her stepfather in the past, as well as Mr. _____'s physical and mental harm and destruction. After learning about Celie's situation, she bravely stood up to speak for Celie and warned Mr. _____ to stop violence against Celie. With Shug's help, Celie realized the unequal treatment she had suffered for a long time. She broke with Mr. _____, because she no longer tolerated his abuse and humiliation, and determined to leave him to create her own life. "Celie is coming to Memphis with me. Over my dead body, Mr. _____ say. You satisfied that what you want, Shug say, cool as clabber. Mr. _____ start up from his seat, look at Shug, plop back down again. He look over at me. I thought you was finally happy, he say. What wrong now? You a lowdown dog is what's wrong, I say. It's time to leave you and enter into the Creation. And your dead body just the welcome mat I need."[8]94 Celie's remarks shocked everyone on the spot. She no longer feared Mr. _____ and fully realized that she was the master of her own life. Shug's kindness made Celie fearless when facing the unusual ups and downs in her life, freed Celie from the heavy family life, and encouraged her to embark on the road of rebelling against patriarchy.

Under the influence of Shug, Celie's consciousness, attitude, and behavior have undergone tremendous changes. She has been attracted by Shug, becoming a subject with self-worthy. She realized she had the rights and the ability to live her life without depending on men. "Did I ever ast you for money? I say. I never ast you for nothing. Not even for your sorry hand in marriage." [8]95This declaration undoubtedly made readers fully aware of the awakening of Celie's female consciousness. But the author believes that the most exciting statement in the full text is still behind. When Mr. _____ complained that Celie was ugly and insisted that she could not support herself without a skill, she said:" I'm pore, I'm black, I may be ugly and can't cook, a voice say to everything listening. But I'm here."[8]97 This was also the moment when Celie's female consciousness was fully awakened. Celie gradually affirmed the meaning of her existence. She no longer complained about herself, but chose to be brave to pursue her dreams, and she finally achieved self-independence through hard work and her ability to make pants. Trauma healing does not mean forgetting the past, but integrating traumatic events into life and rebuilding a new self and starting a new life.

The first is to restore contact with Nettie, who has always been Celie's spiritual sustenance. Because of Nettie's disappearance, Celie suffers a long time of isolation and loneliness, she does nothing, but keeps writing to God and her sister. [13]24When Nettie left and Shug did not arrive, Celie had been living the life of a walking dead. When learning that Nettie was still alive, Celie regained her hope in life."When I told Shug I'm writing to you instead of to God, she laugh. Nettie don't know these people, she say. Considering who I been writing to, this strike me funny." [8]94Apparently, Celie had the hope of life again. Alice Walker focused on portraying the importance of sisterhood for the awakening of female consciousness, and advocated that the female group unite against the unjust male-dominant system.

Furthermore, it is the reconstruction of the relationship between Celie and Mr. _____, that is, Albert. Celie achieved self-independence through her own efforts and struggles and finally won the affirmation of her husband. With gradually finding the meaning and direction of life, she finally lived a good life with her sisters and opened her own pants company, achieving financial independence. As Celie said: "I got love, I got work, I got money, friends and time." [8]100 Albert's heart was shocked by Celie's independence, confidence and bravery. Albert, who has always been the authoritarian, experienced the lowest point of life after Celie left and almost died of depression. So he began to examine himself, and gradually obtained Celie's forgiveness. In the end, Celie and Albert were sitting together and chatting in the sunset. At that moment, Celie even felt they were like a real couple, which showed she eventually reconciled with the past and the trauma in her heart. The author Alice Walker used a lot of symbolism to reinforce the meaning of this moment. For example, Celie started a company that produced pants, while traditionally black women could not wear pants but only bulky skirts. The pants company symbolizes that she finally got rid of the shackles of black women for she can put on her favorite purple clothes. [14]109 It also indicates that Celie has changed from an enslaved and oppressed black to a real person with flesh and blood who respects and loves herself.

The last point is the transformation of the relationship between Celie and the "father". Her father's rape is the beginning of Celie's trauma. It can be said that this trauma can never be repaired if there is no change of the relationship between Celie and his father. But the novel takes this important point into consideration and finally reveals the truth that Celie's "father" was not her real father, but her stepfather. Therefore, the death of her stepfather also declared that Celie could inherit her father's legal property, which made her further realize the independence of life. Since then, Celie has got rid of the trauma, finally achieving a happy ending for her family.

V. CONCLUSION

Celie, a black woman, suffered from domestic violence trauma, isolation trauma as well as gender trauma, struggled bravely from confusion, humiliation and sufferings, and successfully achieved self-salvation. Alice Walker devoted her life to the cause of women's liberation. Alice Walker has experienced trauma herself, which is extremely valuable for readers to interpret this novel.

Walker not only shows the trauma most contemporary women suffered, but also guides a bright path for them to understand the trauma and walk out of the trauma. In fact, many women do not realize that they have been traumatized. Just like Celie, they are accustomed to everything and accept it retrogressively. When they learn that they are deeply traumatized, more women have no choice but to wait. The traumatic reading of "*The Color Purple*" will undoubtedly help more people recognize and pay attention to the trauma in women's lives.

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Effects of Explicit Instruction on Reading Fluency Skills of Primary Pupils in Jos East Local Government Area of Plateau State, Nigeria

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Abstract— The ability to decode text effortlessly and to recognize words automatically is crucial to text comprehension. Most children will need intentional and systematic instruction in order to develop these reading fluency skills. The present study examined the effects of explicit instruction on reading fluency skills among 124 primary four pupils in four public primary schools. To gather data for this study, Reading Fluency Test (RFT) was used. The RFT measured the three reading fluency skills: word recognition, decoding and prosody. Analyses of data gathered using the t-test dependent sample revealed that explicit instruction improved reading fluency skills of pupils. These results confirm that improvements in reading fluency skills of pupils are related to intentional instruction as found in explicit instruction. One implication of the study is that teachers should be intentional in improving the reading fluency skills of pupils at the primary level of education.

Keywords— decoding, explicit instruction, reading fluency, word recognition, prosody.

I. INTRODUCTION

Reading is the process through which a reader gains meaning from text. The ability to read is, therefore, essential for academic learning because it is the foundation for success in all academic subjects. In today's society, lack of reading proficiency can engender risks of facing huge economic, social and personal limitations because the world is driven by print information which can be largely accessed through reading. Consequently, the outcomes for children and sometimes adults who struggle with reading include school dropout, low self–esteem, unemployment, lack of proper social functionality and economic stagnation.

According to the National Policy on Education (FGN, 2014), English language is the medium of instruction in schools from primary four upwards in Nigeria. This means that all textbooks in the different content areas, apart from the language of the immediate environment and French, are written in English language. Hence, pupils' ability to read proficiently in English language such that will enable them to access and comprehend academic information from print written English language is critical. Similarly, the inclusion of reading as a subject to be taught at the basic level of education by the Universal Basic Education scheme of work

(UBE, 2009) underscores the importance of teaching reading as a fundamental instructional focal point in schools.

II. BACKGROUND AND STATEMENT OF THE PROBLEM

English language plays an important role at the primary level of education in Nigeria, consequently, the ability to read and comprehend text by pupils at this level is crucial. Comprehension builds on reading fluency skills and once reading fluency skills become automatic, readers' cognitive attention can be focused on making meaning from text. Thus, reading fluency can be used to estimate the overall comprehension achievement of readers.

Research has shown that pupils struggle to read and have challenges with text comprehension due to lack of reading fluency skills (Rasinski, Homan & Biggs, 2009; Bigozzi, Tarchi, Vagnoli, Valente & Pinto, 2017). Reading fluency, the ability to read a text (orally or silently) quickly, accurately with proper expression and comprehension, is critical to successful reading. Fluent reading is an indicator that all is going well in the reading repertoire of a pupil. Thus, if a pupil reads in a laborious manner, slowing or stopping to decode words, he or she will lose understanding

of what is being read. Reading experts (Pikulski& Chard, 2005; Alvarez-Canizo, Suarez-Coalla&Cuetos, 2015) agree that reading fluency is made up of three components, namely: word decoding, word recognition and text prosody. These components serve as essential parts of comprehension in that, if any of these components is lacking in the reading process, comprehension may not occur.

Decoding (or word identification) is the ability of a reader to accurately read words by translating written symbols into the sounds of spoken language and then making sense of the identified word. Decoding words involves taking apart the sounds in a word (segmenting skills) and putting these sounds together (blending skills) in order to be able to read such words accurately. Pupils who can accurately decode words can easily make sense of what they read.

Another reading fluency skill is word recognition. Word recognition is the ability to recognize written words effortlessly without having to sound them out. Word recognition skills are denoted by reading sight words automatically or effortlessly with minimal amount of mistakes. Some words in English cannot be decoded through segmenting and blending sounds or through syllabication. Rather, pupils learn to recognize such words automatically or effortlessly through repeated exposure to those words. These words are called "sight words" or "high frequency words". When readers automatically recognize these words, they become more fluent readers.

Lack of effective methodology of teaching reading fluency skills in primary schools may be a major reason for the high non-fluent reading rate among primary school pupils in Nigeria. Lack of appropriate teaching methodology is one major cause of reading failure among pupils in primary school (Oyetunde,2009; Abu-Ubaida, Amina, Aishatu&Abubakar, 2017). Basically, teachers' method of teaching reading consists of round-robin reading, where students who can read well take turns to read in the classroom. Little or no systematic instructional strategy or methodology is offered to help non-fluent readers to read more fluently. This traditional approach to teaching reading merely tests students' reading abilities rather than teach them (Urquhart & Weir, 2013) and it does not address the reading needs of struggling readers.

However, there is evidence shown by research that when teachers provide explicit instruction in reading fluency to non-fluent readers, reading fluency increases and text comprehension improves (Rupley, Blair & Nichols, 2009;

Jenson, 2014). Explicit instruction is a teaching approach which allows for modeling, group and independent practices as well as explanations of goals and objectives when teaching skills to learners. Explicit instruction ensures that teachers are fully responsible for teaching important skills but they gradually relinquish this responsibility to learners as they become successful with these skills. Hence, through teacher modeling, guided and independent practices, learners become fluent with skills that have been taught.

In order to address the challenges of reading underachievement among primary school pupils, reading fluency skills need to be taught systematically and intentionally. Teaching children to read fluently in order to comprehend text should be one of the main goals of primary education because the success of formal education hinges greatly on the ability to read fluently and to comprehend text. Therefore, reading fluency skills need to be explicitly taught to children in primary schools.

Aim and Objectives

The purpose of this study was to investigate the effects of explicit instruction on reading fluency skills of primary four pupils in Jos East Local Government Area of Plateau State. Three primary research questions (RQ) and three null hypotheses informed the direction of this work.

Research Questions

RQ 1. What are the word recognition achievement mean scores of primary four pupils before and after exposure to explicit instruction?

RQ 2. What are the word decoding achievement mean scores of primary four pupils before and after exposure to explicit instruction?

RQ 3.What is the prosody achievement mean score of primary four pupils before and after exposure to treatment?

Hypotheses

Hn 1. There is no significant difference between the word recognition achievement mean scores of pupils who are taught using explicit instruction and those who are not.

Hn 2. There is no significant difference between the word decoding achievement mean scores of pupils who are explicitly instructed and those not taught using explicit instruction.

Hn 3. There is no significant difference between the prosody achievement mean scores of primary four pupils who are

taught using explicit instruction and those who are not taught using explicit instruction.

Delimitation and Scope of Study

This research work was restricted to the effects of explicit instruction on reading fluency skills of primary four pupils in public schools in Jos East Local Government Area of Plateau State. Explicit instruction can be used to teach different concepts in various content areas. However, this study was restricted to the effects of explicit instruction on pupils' reading fluency skills. The study covered all reading fluency components, namely word decoding, word recognition and prosody.

Theoretical Framework

The Automaticity Theory of Reading Fluency developed by Laberge and Samuels (1974) underpinned this study. The theory, which was drawn from various cognitive research, shows that the human brain has limited attention capacity and the ability to perform two complex tasks at the same time requires one of the tasks to become automatic (Penner-Wilger, 2008). The word 'automaticity' means the ability to recognize and process information without really thinking about such information on a conscious level. Automaticity, therefore, is a skill that humans are not born with but develop as they continue to learn. By way of application, automaticity in reading means effortless and accurate reading of words aloud or silently with appropriate rate.

III. LITERATURE REVIEW

The concept of reading is quite broad and it has drawn much attention globally by reading researchers. Reading experts have, at different times, attempted to define reading. Indeed, these definitions of reading have provided various frameworks for teaching reading in schools as well as what should be included in reading programs or reading curricula. Some of these definitions include: "Reading is the ability to pronounce sounds" (Foertsh, 1998), "Reading is the ability to identify words and get their meaning (bottom-up processing)" (Grabe, 2009) and "Reading is the ability to bring meaning into a text in order to extract meaning from it (top-down processing)" (Aina, Ogungbemi, Adigun &Ogundipe, 2011). Torgesen (2002), however, puts all these definitions of reading together by positing that reading entails the ability to identify words used to convey meaning as well as the ability to construct meaning from the identified words in print.

The inclusion of instructional strategies and methodology in any reading definition is important because of the complex nature of the reading process for both first language readers (L1 readers) and second language readers (L2 readers). Over time, the complexity of the reading process for L1 readers reduces based on their implicit knowledge of the basic syntactic knowledge of the language, oral proficiency and instructional practices that both sustain and further develop these background reading skills. On the other hand, reading in L2 requires "much time, resources and effort" (Carrell &Grabe 2010, p. 216). This provides the basis for the inclusion of instructional practices and methodology in reading definitions, especially with regard to reading in L2.

Importance of Reading Fluency to Comprehension Achievement

The basic purpose of reading fluency instruction is to make it as easy as possible for students to comprehend text. This is especially important because word-by-word reading, poor phrasing, and lack of expression all diminish students' ability to understand text. In view of this, Allington (2014) argues that many fluency problems are "instructionally induced and instructionally maintained". This means that whether reading fluency difficulties will be addressed or sustained depends on the availability of instructional interventions. For instance, Don-Ezenne (2014) sought to identify and analyze problems of word recognition in reading among Basic eight (J.S 2) students in Gwalada and Kwali Area Councils of Federal Capital Territory, Abuja. The study adopted a descriptive survey research design while the population consisted of 4,535 basic 8 (J.S 2) students. The instruments used for data collection were questionnaire, interviews, observations as well as researcher-developed English language reading passages. Data gathered was analyzed using Frequency and Mean while t-test was employed to test the hypotheses for the study. Findings of the study include errors in word recognition during reading by junior secondary students and male students had more problems with word recognition during reading than female students.

Many pupils in primary schools have not developed reading fluency skills because they have not been taught intentionally. Reading fluency is considered a critical component of skilled reading (Marshall & Campbell, 2006) and should therefore receive a deliberate instructional attention especially at the primary level of education. Fluent

reading should be a major goal of reading instruction because decoding print effortlessly and accurately enables students to read for meaning.

Usually, what differentiates fluent and non-fluent readers is much more than fluency skills; it encompasses comprehension achievement as well. Fluent readers read text in meaningful units, and are able to accompany reading with appropriate expression. Since fluent readers are able to decode text and make necessary corrections or substitutions, they can devote more cognitive attention to drawing meaning from texts. On the other hand, non-fluent readers read slowly and because they read each word as a single unit, the flow of the passage is hampered (Agbo, Kadiri&Ekwueme, 2019). Non-fluent readers spend so much time on decoding unfamiliar words and as a result, they have trouble comprehending what they are reading. Often times, non-fluent readers need a great deal of support from teachers even when reading class-appropriate materials (Kreitz, 2015).

Shaywitz in Grabe (2009) argues that "fluency is what binds a reader to the text. If a child cannot effortlessly decode a critical mass of words on a page, he or she cannot engage the text" (p. 304).

The assertion of Shaywitz gives rise to two important facts: non-fluent readers cannot decode words; non-fluent readers are, therefore, not committed to reading. This deficiency has far reaching implications on the child's willingness to stay in school. Even if the non-fluent reader stays in school, he or she cannot access academic information which is found mostly in books. Hence, academic achievement will become unattainable.

Hernandez's (2012) study corroborates the fact that reading fluency skills have far-reaching effects on academic motivation of learners. The longitudinal study, with a sample size of 3,957 students, investigated high school graduation rates for children at different skills levels and with different poverty rates. The study found that students who cannot read grade level texts by third grade are five times less likely to graduate by age nineteen than a child who is a fluent reader by that time. This outcome is supported by Oyetunde (2002), when he opines that school dropout can also be as a result of one's inability to read.

Perhaps, one major reason why Nigeria has the highest number of school dropouts, almost a fifth of the world's out-of-school children, (UNESCO, Education for All Global Monitoring Report, 2013) can be traced to reading fluency challenges. It is therefore most compelling for teachers to

focus systematic instructional efforts on developing reading fluency skills in pupils at the primary level. Children who have significant reading challenges also have difficulties with developing reading fluency and they continue to be slow readers into adulthood, if intervention is not given (Vaughn &Bos, 2009). Grabe (2009) further elaborates the importance of teaching reading fluency skills to children especially in L2 context when he states that:

Fluency is what allows a reader to experience a much larger amount of L2 input, to expand the breadth and depth of vocabulary knowledge beyond direct instruction, to develop automatic word recognition skills, to read for additional learning, to build reading motivation, and in L2 university contexts, to read large amounts of materials that might be assigned every week. Moreover, fluency is one of the keys to L2 learning outside the classroom (Grabe, 2009, p. 301).

In sum, a growing body of research supports the claim that reading fluency creates a bridge to comprehension (LaBerge& Samuels, 1974; Rasinski, Homan & Biggs, 2008; Hudson, Lane & Pullen, 2005; Fuchs & Fuchs, Hosp, 2001; Fuchs, Fuchs, Hosp& Jenkins, 2009; Pikulski& Chad, 2005; Linan-Thompson & Vaughn; Bigozzi, Tarchi,Vagnoli, Valente & Pinto, 2017) and that reading fluency instruction helps to develop rapid and accurate reading of words in connected texts. Reading fluency is one of the sub-skills of reading that the National English Studies Curriculum for the primary level has identified as a necessary skill for reading proficiency (Basic Education Curriculum, 2012). How then should reading fluency, an important component of the reading process, be taught?

Explicit Instruction as a Teaching Method

It has been mentioned earlier in this review that pupils with reading fluency difficulties require an intense and systematic form of instruction. Explicit instruction is a "systematic method of teaching with emphasis on proceeding in small steps, checking for students' understanding and achieving active and successful participation by all students" (Rosenshine, 1987, p. 34; Archer & Hughes, 2011). Since most learners will not become independent readers 'with the passage of time', they need to be taught how to read fluently through systematic methods (Odeniyi & Folorunsho, 2017). The principle that governs explicit instruction is that teaching should be clear in order to quickly accelerate students' learning and it should include many opportunities for practicing new skills learnt in order to attain mastery of such

skills. Explicit teaching involves a lot of modelling of the target skills by the teacher, many opportunities for practice and assessment to verify whether re-teaching is needed or not.

Explicit instruction has been supported by research as a method of teaching that can be used to improve reading skills among students of English as a second language and students who are at-risk for reading difficulties (Carlson & Francis, 2002; Reutzel, Child, Jones & Clark, 2014). Recent research suggests that explicit and systematic instruction improves students' reading fluency skills. For instance, Nelson-Walker, Fien, Kosty, Smolkowsky, Smith and Baker (2013) investigated the relationship between the quality of reading instruction and reading achievement of at-risk and not-at-risk students in 42 first grade classrooms. One group of teacher was trained in explicit instruction protocols while the other continued with regular practice. Results showed that classes whose teachers received training on explicit instruction protocols scored higher on fluency skills.

IV. METHOD AND PROCEDURE

Design, Population and Sample

The quasi-experimental research design was used in the current study. Specifically, the study adopted the pre-test posttest non-equivalent comparison group design. The population of this study included all primary four pupils attending public schools in Jos East Local Government Area in Plateau State. The population of all primary four pupils in Jos East Local Government is one thousand nine hundred and ninety seven (1,997) out of which nine hundred and eighty five (985) are males while one thousand and twelve (1,012) are females. The sample for the study consisted of 124 pupils that were in primary four at the time of the study in the designated schools.

Instruments

The Reading Fluency Test (RFT) was used to gather data for this study. The RFT measured three reading fluency skills: word recognition, decoding and prosody. The RFT was adopted and adapted from three sources; Early Grade Reading Assessment (EGRA, 2011), Umolu and Mallam's sight words (1985) and Rasinski's Multidimensional Fluency scale for measuring prosody which was adapted by the researcher to include only two prosody rubrics namely, intonation and punctuation.

Procedure

The pre-test was administered for two days. Day one was for testing word decoding. A list of fifty non-words was read by pupils for one minute to test decoding skills in pupils. Day two was used for testing word recognition. A list of one hundred sight words was given to pupils to test sight word recognition skills of pupils in isolated context. Pupils read this list of sight words in two minutes.

Administration of Treatment Program

Treatment was administered by the researcher in two experimental schools. Treatment consisted of reading fluency lessons that were taught through explicit instruction. Explicit reading fluency instruction included oral fluency strategies like partner readings, modeling by teacher and independent fluency activities that were carried out by pupils in groups while the control groups did not receive any reading fluency instruction. Rather, pupils in the control group were taught normal English language lessons during their periods. Treatment lasted for twelve weeks. Each reading fluency lesson lasted for thirty five minutes.

Administration of Post-Test

The researcher administered post-test on the participants in both the experimental and control groups after the treatment. The post-test was the same duration of time and day as the pre-test. The text and words used during the pre-test were used to check for accuracy in word recognition, decoding and prosody.

Analyses

The research questions formulated for this study were answered using frequency counts and simple percentages derived from the pre-test and posttest administered on pupils. The mean scores were subjected to *t-test* for dependent samples at 0.05 significance level. By this, the significant differences between the experimental and control groups in the pre-test and posttest were determined.

Research Question One

What are the word recognition achievement mean scores of primary four pupils before and after exposure to explicit instruction? This research question was answered using the mean and standard deviation (SD) of the pupils' word recognition achievement scores. The results are presented in Table 1.

Table 1: Word Recognition Mean Scores of Primary Four Pupils before and after Treatment for Experimental and Control Groups

S/N	Group	Pre-test			Post-test			
		No.	$\bar{\chi}$	SD	No.	$\bar{\chi}$	SD	Mean diff.
1.	Experimental	70	3.74	5.01	70	28.7	21.6	24.96
2.	Control	54	8.87	11.4	54	12.5	13.9	3.63

Table 1 presents pupils' word recognition achievement mean scores of both experimental and control groups before and after explicit instruction. The experimental groups had a mean score of 3.74 and SD of 5.01 at pretest. On the other hand, the control groups had a higher mean score of 8.87 and SD of 11.4 at pretest. At posttest, the mean of the control groups was 12.5 while SD = 13.9. The mean of the experimental group at posttest was 28.6 while SD = 21.7. This shows that a significant difference exists between the pre-test and posttest mean scores and standard deviation of the control and experimental groups. After treatment, results of the posttest for the experimental groups indicate an increase in pupils' word recognition achievement profile. The results also show that the control groups did not increase significantly in word recognition achievement profile as shown in the pretest and posttest. The results, therefore, show that explicit instruction significantly impacted pupils' word recognition profile of the pupils exposed to treatment.

Research Question 2

What are the word decoding achievement mean scores of primary four pupils before and after exposure to explicit instruction?

In order to answer this research question, the mean and standard deviation (SD) of the pupils' decoding achievement scores were used and the results are presented in Table 2.

Table 2: Decoding Mean Scores of Primary Four Pupils before and after Treatment for Experimental and Control Groups

S/N	Group	Pre-test			Post-test			
		No.	$\bar{\chi}$	SD	No.	$\bar{\chi}$	SD	Mean diff.
1.	Experimental	70	3.92	5.22	70	20.7	11.8	16.78
2.	Control	54	4.38	6.80	54	5.37	7.20	0.99

Table 2 indicates that pupils' word decoding profiles for both experimental and control groups at pretest were poor. While the control groups had a mean score of 4.38 and SD = 6.80, the experimental groups had a mean score of 3.92 and SD = 5.22. However, the experimental groups recorded some gains as indicated in their mean score and standard deviation at posttest ($\bar{\chi}$ = 20.7; SD = 11.8). The mean score of the experimental group was statistically different from the mean score of the control group at posttest ($\bar{\chi}$ = 5.37; SD = 7.20). This shows that explicit instruction significantly improved primary four pupils' decoding achievement profile after treatment.

Research Question 3

What is the prosody achievement mean score of primary four pupils before and after exposure to treatment?

To answer this research question, the mean scores and standard deviation of pupils' prosodic achievement scores were computed. The results are presented in Table 3.

Table 3: Prosody Mean Scores of Primary Four Pupils Before and After Treatment for Experimental and Control Groups

S/N	Group	Pre-test			Post-test			
		No.	$\bar{\chi}$	SD	No.	$\bar{\chi}$	SD	Mean diff.
1.	Experimental	70	1.94	3.37	70	7.45	6.93	5.51
2.	Control	54	2.00	3.59	54	4.31	8.29	2.31

Table 3 shows that before explicit instruction, both the experimental and control groups had low scores in the prosody achievement ratings. However, after explicit instruction, both experimental group and control group did not make significant improvements in their prosody achievement profiles as indicated by the mean scores and standard deviation of both groups. The experimental groups had a mean score of 1.94 with SD of 3.37 at pre-test. The control groups had a mean score of 2.00 and SD of 3.59 at pre-test. Similarly, the posttest mean scores and SD of the experimental group ($\bar{\chi}$ = 7.45; SD = 6.93) as well as the posttest mean scores and SD of the control groups ($\bar{\chi}$ = 4.31; SD = 8.29) show that the prosody profile of pupils in both experimental and control groups before and after treatment remained poor.

Hypotheses

Hypothesis One

1.   There is no significant difference between the word recognition achievement mean scores of pupils who are explicitly instructed and those not taught using explicit instruction.

This hypothesis was tested using the *t-test* for independent samples and the result is presented in Table 4.

Table 4: Result of t-Test Analysis for Difference between the Posttest Word Recognition Mean Scores of the Experimental and Control Groups

Group	Skill	Test	No.	$\bar{\chi}$	SD	df	t-cal	p-value
Experimental	Word Recognition	Post-test	70	28.71	21.64			
Control	Word Recognition	Post-test	54	12.5	13.95	122	-4.78	.000

Table 4 reveals that, for word recognition skills, the posttest mean score of the experimental group was significantly different than that of the control group. Where the control groups had X = 12.5, the experimental groups had a mean score of 28.71 with df 122, t-calculated of –4.78 and the *p* value of .008. The *p* value of .000 is less than the level of significance, that is, 0.05. Therefore, the null hypothesis was rejected, and the decision that there is a significant difference between the posttest word recognition achievement mean scores of pupils who were taught using explicit instruction and those who were not explicitly instructed was upheld.

Hypothesis 2

There is no significant difference between the word decoding achievement mean scores of pupils who are taught using explicit instruction and those who are not. This hypothesis was tested using t-test for independent samples and Table 4 shows the result.

Table 5: Result of t-Test Analysis for Difference between the Posttest Decoding Mean Scores of Experimental and Control Groups

Group	Skill	Test	No.	$\bar{\chi}$	SD	df	t-cal	p-value
Experimental	Decoding	Post-test	70	20.7	11.8			
Control	Decoding	Post-test	54	5.37	7.20	122	-8.37	.000

Research hypothesis two reveals that a significant difference exists between the posttest word decoding achievement mean score of both the control and experimental groups since the control group had X = 5.37 while mean for experimental group = 20.7 with df = 122, t-cal = -8.37 and *p* = .000. Hence, the null hypothesis is rejected since the data gathered does not provide sufficient evidence to uphold it. The experimental group recorded a mean score of 16.78 while the control group had 0.99. Therefore, we conclude that a significant difference exists between the word decoding achievement mean scores of pupils who were taught using explicit instruction and those not taught using explicit instruction.

Hypothesis 3

There is no significant difference between the prosody achievement mean scores of primary four pupils who are taught using explicit instruction and those who are not taught using explicit instruction. A t-test for independent samples was used to test this hypothesis. The result is presented in Table 6.

Table 6: Result of t-Test Analysis for Difference between the Posttest Prosody Mean Scores of Experimental and Control Groups

Group	Skill	Test	No.	$\bar{\chi}$	SD	df	t-cal	p-value
Experimental	Prosody	Post-test	70	7.45	6.93			
Control	Prosody	Post-test	54	4.31	8.29	122	-229	.971

Analysis of research hypothesis three shows the mean scores of prosody achievement of the control and experimental groups. The control group had a mean score of 4.31 and the experimental group had a mean score of 7.45 while df = 122, *t-cal* = 2.29 and *p* value = .971. The analysis reveals that no significant difference exists between the prosody achievement mean score of the control group and the experimental group on their posttest. Hence, we fail to reject the hypothesis because our data did not provide sufficient evidence to reject it. We, therefore, conclude that the difference between the prosody achievement mean scores of the control and experimental groups on the posttest was not significant.

V. DISCUSSION

The results from research question one reveal that word recognition profile of both control and experimental groups was mostly in the poor category. After treatment, however, the word recognition profile of the experimental groups showed an increase in word recognition achievement of pupils while word recognition achievement profile of pupils in the control group did not change. This finding is in consonance with the studies of Young (2011), Nelson-Walker, Fien, Kosty, Smolkowsky, Smith and Baker (2013) and Akamatsu (2008) who found that explicit training on reading fluency can significantly improve reading skills of pupils.

Results obtained from research question two showed that both control and experimental groups recorded a low word decoding achievement profile at pre-test as both groups had a high percentage of pupils in the poor category. At posttest, the experimental groups increased in word decoding skills while the control groups did not improve significantly. This finding supports the research of Foorman, Francis, Fletcher, Mehta and Schatschneider (1997) who found that explicit instruction improved decoding skills. It means that explicit instruction will improve decoding skills in pupils and this

will have an impact on pupils' overall reading fluency abilities.

The results from research question three showed that pupils' prosody scores before exposure to treatment were poor as indicated by the pre-test scores for both control and experimental groups. This result supports the views of Schawanenflugel, Hamilton and Stahl (2004) who found through their study that prosody provides insights into readers' overall reading achievement because prosody serves as a predictor of comprehension skills. In this instance, pupils' poor prosody achievement pointed to the fact that they were deficient in comprehension skills. After exposure to treatment, the prosody profile of the experimental group did not differ significantly from that of the control group. This result implies that, although prosodic expression can improve with explicit instruction, more instructional time may be needed to build prosodic skills in pupils than what was given during the research.

Results obtained from hypotheses one and two as presented on Tables 4 and 5 showed that word recognition and decoding skills of pupils in the experimental groups improved after treatment. This result is in line with the findings of Stockard (2010); Oyetunde, Ojo, Korb and Babudoh (2016) and Don-Ezenne (2014) who found that instruction improves reading fluency and that explicit instruction can promote higher reading achievement levels overtime among pupils who are from literacy deficient homes. The implication of the results is that, if explicit instruction is used in teaching reading fluency, it will help to improve pupils' word recognition and decoding skills.

VI. CONCLUSION

Explicit instruction was found effective for teaching reading fluency skills because it has significant effects on the three components of reading fluency of primary four pupils. Pupils' ability to read fluently improved greatly after treatment. Explicit instruction is, therefore, an effective method of teaching reading fluency because of the gains it yielded in the reading fluency skills of pupils in the experimental group.

This study has established the fact that explicit instruction can have significant effects on reading fluency of pupils at the primary level of education. The ability to read fluently is one of the links to comprehension achievement. When appropriate methodology that is systematic and which gives multiple opportunities to practice the skills that are taught is employed in teaching reading fluency, reading comprehension underachievement among pupils is greatly reduced.

Based on the significant gains recorded by the experimental group at posttest as compared to the control group whose posttest scores did not significantly improve, it is clear from the findings that explicit instruction can have impact on reading fluency skills of pupils. Findings from the study also established that the mean gain scores which reflected on the experimental group was as a result of intentional, instructional engagement in reading skills through explicit method of teaching. One implication of these findings is that teaching reading fluency should be done intentionally at the basic level of education.

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Pandemic Literature: Envisioning Catastrophe in Soderbergh's *Contagion*

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Abstract— *Pandemics are biological crises that pack a punch on the lives of every human being, regardless of the nation or race to which one belongs to. Whatever be the technological advancements man has made, pandemics have made a mockery of man's high claims by having the last laugh and wiping the lives of people in millions. Supplementing this, the pandemic literature is opulent with biographies, fictions, memoirs, testimonies and movies which narrate the life, survival and death of human species. The pandemic literature probes into the lives of individuals and the reconnoitred information makes the pages of history. More than this, literature has the earmarks of predicting or prophesying the future. One of the finest examples for this is the movie Contagion. The movie rightly insinuates the present global situation and reasserts the plight of human nature where a microscopic organism plays its game.*

Keywords— *Pandemic Literature, Film, Crisis, Contagion, Apocalyptic*.

"If anything kills over 10 million people in the next few decades, it's most likely to be a highly infectious virus rather than a war. Not missiles, but microbes."

Bill Gates, *Ted Talks*

I. INTRODUCTION

Being mankind's oldest deadly enemy, pandemics has always been a major theme since man's invention of literature. Turning the pages of the past, one can see that various infectious diseases have devoured man and have devastated the normal routine of life. In particular, they have contributed greatly to the genre of horror; be it written or visual art with the intention of startling or scaring the public. Pandemic literature exists not merely to probe the causes for the pestilence. What is so salient about the literature of illness and pandemic is its endeavour to forge a sense of meaning out of the raw experience of fear, hopelessness and agony. Narrative is an attempt to obviate this meaninglessness and when pandemic takes a break, literature serves the purpose of trying, however desperately, to stop the bleeding.

In the European literature, no such work is more venerating than Giovanni Boccaccio's *The Decameron,* which was written during the 14th century and has frame story containing 100 stories. His protagonists, seven women and three men, retreat to a villa outside Florence to avoid the pandemic "Black Death" (The Plague), which ravaged Europe in the mid-14th century. Isolated for two weeks, they while away time by telling each other stories that are vivacious, bizarre and at times filthy stories with a different theme for each day. Gothic stories like Bram Stoker's *Dracula* or stories of werewolves often had a contagious integrant; and canonized works of Victorian horror centred on the fear of contamination and illness. A bite from a malicious host transformed a poor victim into a horrendous creature, catatonic during the day but rapacious for a bloody meal at night. As films gained prominence in the 20th century, a solid accentuation on the themes of plague and apocalypse developed. Analysing the infection motif in movies, one comes to understand that it represents a metaphor for societal concerns, and aids in framing challenging issues for a wider audience. Science, fantasy and imagination blends together and creates a vision which in reality, foretells the very future of mankind, as has been envisioned in the film *Contagion.*

II.   ENVISIONING CATASTROPHE IN SODERBERGH'S CONTAGION

The film *Contagion* is based on a deadly virus, MEV-1, that proliferates and infects people all over the world in a matter of days (Soderbergh, 2011). The construction crew from Beth Emhoff's company AIMM cuts down the trees in a forest in China, thereby destroying the habitat of the bats and compelling them to fly out from there. One of the bats seems to be infected with the virus MEV-1. It grabs a piece of banana and perches above a pigsty. It then drops the banana piece which is assumed to be laden with virus. A pig eats it and is eventually slaughtered at the market for food. It is brought to a casino in Macau to be prepared for someone's dinner. It is handled by the chef there and he touches the inside of the infected pig's mouth with his bare hands. He then goes out to the dining room, shakes hands with Beth and poses for a picture with Beth holding hands, thus transferring the virus to her and triggering a chain of events.

With almost documentary precision, a series of small, perturbing episodes befall, thereby creating an eerie atmosphere to the viewers. Beth returns home to Minneapolis from Macau, seemingly jet-lagged. But it takes a virulent turn, her condition worsens and in two days she dies from a mysterious disease. Her young boy Clark soon follows. More cases break out around the world. Public alarm sets in. Mitch Emhoff, Beth's husband is unable to bury his wife and youngest child because the mortuary refuses to take infected bodies. However, he seems to have developed immunity naturally for MEV-1 virus and is really worried about his surviving daughter Jory. Dr. Ellis Cheever, the chief of Centers for Disease Control and Prevention, and Rear Admiral Lyle Haggerty assign Epidemic Intelligence Service officer, Dr. Erin Mears, to control the viral outbreak in Minneapolis. It is from her that one comes to know of the disease's incredible ability to multiply, incubate, and kill at a rate faster than most of the previously known diseases. As the number of infected reaches millions, Dr Hextall by using an attenuated virus develops a potential vaccine. To catalyze the vaccine development, Hextall bypasses the informed consent test subject process and instead injects herself with the experimental vaccine. She then visits her infected father. Luckily, she does not contract MEV-1 and the vaccine is declared a success. Later, one can see that the CDC awards vaccinations by lottery based on birthdates.

Soderbergh's film is a revealing and eerily haunting examination of the subject and was intended to realistically convey the "intense" and "unnerving" social and scientific reactions to a pandemic. The protagonist is the pandemic whose exponential growth transports the narrative from location to location. *Contagion* confronts reality head on and is a brief against magical thinking. Steven Soderbergh wanted to make an "ultra-realistic" film that had focus on public health and scientific response to a pandemic. The "hyperlink style" (often switching back and forth from geographically distant places and persons) of the film, emphasizes the historically new perils of contemporary networked globalization and also the eternal qualities of the human condition (recalling famous literary treatments of epidemics, such as Albert Camus' *The Plague*).

The movie deals with a variety of themes, including the factors that sets off mass panic, the demise of social order, the scientific procedures for containing and characterizing a novel virus, balancing personal motives with professional ethics and responsibilities, the limitations and consequences of public health responses, and the pervasiveness of interpersonal connections which acts as vectors for pandemic .In *Contagion*, paranoia reaches its pinnacle. The quotidian social activities like personal and professional meetings; that make economic and social life pleasurable paradoxically becomes the machinery of doom. For instance in the movie, a teenage boy and girl, trying to spend some intimate time together, are reduced to wriggling side by side in the snow. As the boy at last, rolls onto the girl for a kiss; he gets pulled off roughly by her father. Mass panic is witnessed in the film when people rush to purchase forsythia when it is said to be a cure for the virus. There is almost a stampede to buy as much as each person can hold, and there is no thought of limiting the amount that each person can buy, thus whipping up a frantic demand for the medicine.

In *Contagion* the physicians are depicted as altruistic and caring, but with typical human flaws. In a hospital scene, a dying Dr. Mears hands over her jacket to a neighbouring patient suffering from rigors. In contrast, Dr. Cheever's decision to disclose classified information exposes his frailty. When challenged, he states: "I did it because I have loved ones, and I would do it again in a heartbeat." In a later scene, one can see him inoculating his service staff's son in lieu of taking the vaccination himself. Then we have Dr Leonora Orantes, a WHO (World Health Organization) Epidemiologist in Geneva, Switzerland. She tracks the disease's origins in Hong Kong, but unfortunately finds herself held for ransom by Su Feng and taken to his village

where his people are under quarantine, to assure that one of the limited vaccine supplies reaches its way to the village. But when she is told that it is a fake vaccine, she rushes to warn the villagers as she has developed a bond with them. It is unknown if she survived the pandemic.

In addition to the scientist characters, the movie features a self-serving blogger and conspiracy theorist, Alan Krumwiede. Being a freelance journalist too, Krumwiede complains online that the C.D.C. is ignoring an effective homeopathic cure and colluding with big pharmaceutical companies on a pseudo drug cure so as to make a profit with them. He does some ambiguous meetings with a mutual fund manager. His controversial writings ignite scepticism and trigger the panic-stricken people towards a possible (but unverified) miracle cure. He could be a heroic truth teller or a populist champion; but he could be a rancorous loser too - cloaking his personal chagrin in left-wing tirades. Looting and violence is on the loose and there is wide spread fear at the time of pandemic, the state borders are shut down and the government warns its citizens against social contact. As the film critics state, Krumwiede, spreading panic and distrust, is a stage of the disease. Until the end, his motives remain enigmatic.

The film presents instances of collective behaviour and crowd psychology which can trigger social anarchy and mass hysteria. The chaos, outrage, and vulnerability associated with lack of information, plus the influx of new media such as blogs and citizen journalism, allows conspiracy theorists like Krumwiede to spread misinformation and hysteria, amidst the people. In the case of Dr. Cheever, she must do the juggling act of disclosing complete data of the pandemic disclosure, avoid a panic in the society, and acquire ample time to analyse and understand an unknown virus. Lawlessness is exhibited in Chicago, when violence and robbery is in rife where quarantine is imposed. The film's depiction of panic and scapegoating can be viewed as most analogous to what is happening today.

The dialogues are filled with accurate medical facts, making the movie as a harbinger for an impending catastrophe. The characters in *Contagion* makes explicit reference to terms and concepts used in the public health practice of communicable disease control viz. R0, quarantine, hygiene, social distancing and so on. The basic reproductive number "R0" (also called R-naught of a virus) is prominently referenced in the film's dialogue, which correctly identifies it as the number of new infections transmitted by a single infected individual. Early in the MEV-1 epidemic, Dr. Mears details to the local health officials that identifying the R0 for the infection is crucial for calculating its potential capacity. In a bit complex manner, Mears indicates the constituents of the R0 for any infection viz. frequency of personal contacts within a population, probability of transmission during contacts, and the incubation period of the virus. "The R0 of the fictional MEV-1 virus was 4, while the R0 of coronavirus is 2.2, according to a recent study of data from the first cases of Covid-19 in Wuhan and investigations conducted by Chinese and American health officials" (NCBI).*Contagion* also centres on the most ubiquitous and evidence based approach to diminish the rate of transmission: hand hygiene. The emphasis on this controlled measure occurs alongside the more hyped strategies of vaccine experimentation and new methods of curing. When Dr. Mears reprimands her support staff in the film ("Stop touching your face!") and various staffs of the Centres for Disease Control (CDC) are seen scrupulously applying alcohol gels on to their hands, they are conveying valuable public health information to the public - a message as significant as the frightening symptoms of MEV-1. It is really startling to state the MEV-1 virus in *Contagion* has the traits similar to that of the CoViD-19, and thereby making the viewer's realise how the virus works its way into its host.

The movie implicitly critiques the avarice, egotism, and hypocrisy of isolated acts in contemporary culture and the ramifications they can cause in the context of a pandemic. For instance, the Centre for Disease Control and Prevention recommends social distancing by forcibly isolating the healthy to limit the spread of the disease, which stands in stark opposition to contemporary demands for social networking. Responding to the pandemic presents a paradox, as the lethality and contagiousness of the virus disseminates deep distrust of others, to check the onslaught of the pandemic, one requires to work together with others.

The story also highlights examples of political cronyism. For instance, a plane to evacuate Dr. Mears from Minneapolis is instead diverted to evacuate a politician. Similarly we can witness platitudes and rigid thinking from the part of the authorities. For example, public health officials consider postponing the closing of shopping malls until after the Thanksgiving shopping season. Federal responders try to navigate fifty separate state-level public health policies, and one can see the heroism of Federal bureaucrats being exhibited in the movie. Soderbergh does not employ stereotypical pharmaceutical executives or

politicians as villains instead portrays bloggers such as Krumwiede in a negative light, thus giving us a picture about how people fish in troubled waters.

Portrayal of media needs to be specially mentioned in the movie as it replicates the very same scenario in the times of CoVid 19. In today's times, the media are often accused of hyperbolizing the risks of an epidemic and contributing to public's misconceptions about public health research. The Internet, another means of getting connected universally, becomes a kind of plague too. Media reporting at times can have a boomerang effect, whereby it lowers the trust in scientific evidence, whips up public fear and propagandizes instantaneously fake information; which is capitalized by Alan Krumwiede when he states that Forsythia, a homeopathic drug, is the medicine for MEV-1. Likewise, when the world was frantically on the lookout for CoVid 19 cure, social media propagandized Arsenicum album 30C, a homeopathic drug, as medicine for CoVid 19. Media coverage can directly have an effect on public risk perceptions, and recent studies have proved that media-triggered public disquietude may influence health-related personal measures taken during the time of contagion. This was evident when the media declared that Hydroxychloroquine as a cure for CoVid infection. However, it does not mean that is media reporting is all bad. International scientific literature has stated that during the recently happened epidemics, the media has played a pivotal role in creating a positive approach on disease perception and immunization campaigns, in particular.

III. CONCLUSION

The film prophesies that, at any moment, our advanced civilization could be on the verge of extinction, exacerbated precisely by what is considered as the most advanced species. The movie also shows us something else: the heroic works by scientists and Homeland Security officials. One cannot help noticing that with two exceptions - a French doctor who works for the World Health Organization (Dr. Leonora Orantes) and a renegade epidemiologist in San Francisco (Dr. Ian Sussman) - the heroes are all employees of the federal government, and instinctively factual people. No one prays, no one calls on God. *Contagion* does not have any spiritual dimension - except for its perfervid faith in science and logical reasoning. The movie says that "When there's real trouble, we're in the hands of the reality-based community. No one else matters".

When confronted with the unpredictability of aetiology, the randomness of illness, the arbitrariness of infection, one must be contend with the realization that we are not rulers of this world. We have apparently become such masters of nature that we have altered its very climate and geologists have nomenclated our epoch after humanity itself. Yet, a sub microscopic virus can be more devastating than an entire army. Disease is not metaphor, symbol, or allegory; it is something that simply kills anyone without any consideration. Story is a way of attempting to impart a bit of that consideration which nature ignores. And *Contagion* does justice in that.

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Maithili English: Some Characteristic Features

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Abstract— *The present paper aims to discuss the vowels, consonants and diphthongs of Maithili English. It also explains some supra segmental features of English which causes problem for Maithili speakers of English and makes their speech unintelligible. Besides this it also tries to explain the interference of Maithili in the speech of Maithili speakers of English in Bihar and find out the growing trend of Maithili English even in work place because of Maithili speakers loyalty to their language.*

*Keywords— **Phonology, Maithili speakers, interference, consonants, vowels, pronunciation, unintelligible.***

I.   INTRODUCTION

Maithili English

Maithili English is a term restricted to that variety of Indian English or to be more precise Bihari English which is spoken by people whose mother tongue (L1) is Maithili. Maithili is the richest of all the dialects in Bihar and has the tone and temper of its own. In tone, temper and script, it is very near to Bengali and the heavy interference of Maithili is also observed in their speech. Naturally it is desirable to study the sound system and the phonology of Maithili both in the historical as well as the phonological context.

1.1 Maithili Language

Maithili is a language derived from the word 'Mithila', an ancient kingdom governed by King Janak. It is spoken in the eastern part of India, mainly in the Indian state of Bihar and the eastern Terai region of Nepal. It is an offshoot of the Indo-Iranian, a branch of the Indo European languages. Linguists consider Maithili to be an Eastern Indic language and thus a different language from Hindi which is central Indic in origin. According to the 2001 census in India[1], 12,179,122 people speak the Maithili language, but various organizations have strongly argued that the actual number of Maithili speakers is much more than the official data suggests. Earlier Maithili was considered a "dialect'' of both Hindi and Bengali but thanks to an active movement calling for official status for language, it is now included in 8th schedule of the Indian constitution , which now allows the language to be used in education , government and the other official contexts. Maithili has a very rich literary and cultural heritage and was recognized by the Sahitya Academy much

earlier. After its inclusion in the 8th schedule of the Indian constitution, now it is one of the 22 National languages of India.

Maithili is now a language, having a large Maithili-speaking community with a rich literature. Poet Vidyapati is the most famous literary figure in Maithili. He is credited for raising the importance of 'peoples language', i.e. Maithili in the official work of the state by influencing the Maharaja of Darbhanga with the quality of his poetry.

1.2 History of Maithili language

As mentioned earlier the name Maithili is derived from the word Mithila, an ancient kingdom of which King Janaka was the ruler. Maithili is also one of the names of Sita, the wife of king Rama and daughter of king Janaka.

History has it those scholars in Mithila used Sanskrit for their literary work and Mathili was the language of the common folk (Abahatta). The earliest work in Maithili appears to be 'Varn Ratnakar' by Jyotirishwar Thakur dated about 1224 AD.

The Medieval age of Maithili has some of the prominent writers like- Ganesh, Padmanabh, Chandeshwar, Vireshwar, Vidyapati, Vachaspati, Pakshadhar, Ayachi, Udayan etc.

Modern Maithili Literature is also very rich in all the genres-fiction, poetry, drama, and criticism. Modern Maithili Theatre, "Aripam'' was started by shri Kaushal Kumar Das. Modern Maithili came into its own after Sir George Abraham Grierson, Irish linguist and civil servant, tirelessly researched Maithili folklore and wrote its grammar.

1.3 Maithili Speech Area

Maithili speech area comprises of almost all the districts of north Bihar except Bettiah and Motihari, namely Katihar, Purnea, Madhepura, Saharsa, Supaul, Khagaria, Begusarai, Darbhanga, Samastipur, Sitamarhi, Jainagar, Madhubani etc. It is also widely used in the valley areas of Nepal, particularly bordering India.

1.4 Scripts

According to Wikipedia, the free encyclopedia[2], "Maithili was traditionally written in the Maithili script (also known by the names Tirhuta and Mithilakshar) and Kaithi script". However, in the modern times Devnagari script is most commonly used. Efforts are also being made to preserve the Maithili script and to develop it for use in digital media by encoding the script in the Unicode standard, for which a proposal has recently been submitted.

1.5 Grammar, Morphology and Phonology

Lots of studies have also been conducted in the areas of Maithili language, grammar, morphology, syntax and phonology. Maithili is also widely available on internet, but not precisely in the area of phonology.

II.   THE PHONOLOGY OF MAITHILI

Maithili phonology is not much different from the phonologies of Hindi, Magahi, Bhojpuri and Angika with a remarkable thing that it is more akin to Sanskrit. It has 9+4=13, vowel sounds and 33 consonant sound. Like Magahi, Maithili too does not have diphthongs.

2.1 Vowels

The primary 9 vowel sounds in Maithili are:

/ə, ɪ, ʊ, ri:, Iri:, e, æ, o, o:/

One special feature to note here is that four vowels namely /a:, u:, i:, ã/ are described as additional vowel sounds in Maithili.

2.2 Consonants

There are 33 consonants in Maithili which are given in a chart below:

Kabarg	K	Kh	g	gh	ŋ
Chabarg	C	Ch	j	Jh	ỹ
Tabarg	T	Th	D	Dh	N
tabarg	t	th	D	dh	n
Pabarg	p	ph	B	bh	m
Antasth	y	r	I	W	
Ushm	š	x	S	h	

Maithili Consonant Chart

III.   THE INTERFERENCE OF MAITHILI IN THE SPEECH OF MAITHILI SPEAKERS OF ENGLISH IN BIHAR

To find out the interference of Maithili in the speech of Maithili speakers of English, I have made a parameter taking into consideration the pronunciation at the following levels:

3.1 Sounds

(a) vowels, (b) diphthongs, (c) consonants, (d) conjuncts, (e) length of vowels sounds, (f)   aspiration, (g) silencing of consonants.

3.2 Stress

(a) word stress, (b) sentence stress, (c) stress in connected speech

3.3 Tone and Intonation

3.4 Weak Forms

3.5 Use of Suffixes

3.1 Sounds

(a) Vowels

It is observed that Maithili speakers have problem in the pronunciation of four vowel sounds /3:/, **/ɒ /**, /ɔ:/ and **/ə/**. The frequent tendency of Maithili speakers is to replace /3:/ with **/ə+r/, /ɒ /** and /ɔ:/ with /o/ and /o:/ and **/ə/** with **/ʌ/.** The use of **/ə/** is hardly observed in the speech of Maithili speakers even in common words like ago and river. Other distinct feature is the use of additional vowel sounds /ɪ/ and /e/ in words like station, school, sky etc. One more very distinct feature of the speakers of Maithili English observed is the more rounding of lips, more frequency of rounding and rounding of lips even in the pronunciation of vowel sound like /3:/ and /ə/. Maithili is very akin to Bengali and Bengalies frequently use rounded vowels simply because **/ə/** is not that widely used in Bengali.

(b) Diphthongs

This is the area where the majority of Bihari speakers have problem simply because Hindi does not have all the RP diphthongs and also because the speakers are not conscious enough to use diphthongs in their speech. Bihari in general tend to use pure vowels only except for /a ɪ/ and /aʊ/.

(c) Consonants

Eight RP consonants sounds /f,v, θ, ð, z, ʃ, ʒ and w/ are common problems with Bihari speakers. This is because of the heavy interference of the mother tongue (L1) in their speech. Naturally there is a tendency to pronounce these consonants the way they pronounce these in their mother tongue replacing /f, v/ with Hindi /Ph, bh/, /θ, ð / with /th, d/, /z/ with /dʒ/, /ʃ/ with /s/, /ʒ/ with /dʒ/ and /w/ with /v/ or even /b/.

(d) Conjuncts

Conjuncts are also known as consonant clusters cause problem for Maithili speaker of English. They face problem in the pronunciation of simple words having a cluster of any two consonants like "concentrated" which has a /t/, /r/ cluster. Instead of pronouncing "concentrated", most speakers pronounce "concentred" and "concentrated" etc.

(e) Length of the Vowel sounds

It is observed that Maithili speakers of English generally fail to make clear distinction between short and long vowels and make a fool of themselves in the pronunciation of words like, full and fool, lip and leap, hip and heap etc. The use of one for the other affects intelligibility as well. Very common examples being:

/ri:vər/ for /rɪvə/, /ɪskʊl/ for /sku:l/, /si:ti:/ for /sɪtɪ/ etc.

One more remarkable feature of Maithili speakers is the preference for short vowels even at places where the use of the short vowel makes their speech funny.

(f) Aspiration

In English the bilabial plosives /p, t, k/ are aspirated in the word initial and stressed position but Maithili speakers of English hardly use aspiration in their speech.

(g) Silent Consonants

Silencing of consonants in RP is a very common and natural phenomenon. There are also certain fixed rules for the silencing of consonants. Some glaring examples are bomb, tomb, foreign etc. but unfortunately very few Maithili speakers of English are aware of silent consonants. Unawareness of this feature naturally makes their speech highly unintelligible.

3.2 Stress

Maithili speakers of English hardly found to be conscious about giving proper stress in their connected speech. If they will take full care of proper stress, 50% of their errors of spoken English can be rectified because wrong stress causes semantic problems and affect intelligibility.

3.3 Tone and Intonation

Tone and Intonation is and important feature of Standard English which affects intelligibility and acceptability of spoken English and causes great semantic problem because English is a stress-timed language and rhythm plays an important role in in.

But unfortunately Maithili speakers of English do not maintain the tone and intonation of SIE in their speech.

3.4 Weak Forms

Use of weak forms makes the speech intelligible and impressive particularly in connected/rapid speech. The unawareness of this feature naturally makes someone's speech bookish and mechanical. But since people in Bihar hardly get a chance to interact with the native speakers of

English, so they fail to cultivate this feature of English in their speech.

Very few Maithili speakers of English are aware of weak forms and pronounce it in their normal speech with ease, confidence and comfort.

3.5 Use of suffixes

Certain suffixes in English are pronounced in three different ways in three different environments. The past tense suffix '-d' or '-ed' can be pronounced as /t/, /d/, /ɪd/. Similarly the suffix '-s' or '-es' can be pronounced as /s/, /z/ and /ɪz/. For example /tɒkt/, /pleɪd/, /wantɪd/, /bʊks/, /pleɪz/, /rəʊzɪz/ etc.

But I have observed that Maithili speakers of English care a little about such features of English speech. Only few speakers have some awareness of this feature.

IV.   CONCLUSION

To conclude it can be say that the Maithili speakers of English have problem in pronunciation of vowel sounds like /ɜ:/, /ɒ/, /ɔ:/ and /ə/ and consonant sounds like: /f, v, θ, ð, z, ʃ, ʒ and w/. They also have problem in proper use of some Supra Segmental Features like: Stress, Tone, and Intonation, Conjuncts, Length of Vowel Sound, Weak Forms, Silent Consonants, Aspiration and Suffixes etc. But in spite of all the problems if they are aware of the unconscious errors they make in the pronunciation of English sounds, the process of unlearning will automatically start and they would definitely be able to pronounce the vowels, consonants and diphthongs and other important feature of English with care and comfort and their language will become intelligence and acceptable. To make their speech intelligible, impressive and acceptable they should try to be more conscious about their errors and do continuous practice to improve their spoken English.

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Interactive Multimodal Metadiscourse in COVID 19 Campaign Posters by Ministry of Health, Kenya

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Abstract— *The purpose of this study is to examine the interactive multimodal metadiscourse features of campaign posters developed exclusively by Kenya's Ministry of Health (MoH) or collaboratively with religious groups and development partners. The objectives of the study were to establish the generic structure, categories, frequencies and functions of interactive textual metadiscourse and visual resources. Using a mixed research design employing qualitative and quantitative research approaches, the study analyzed a corpus of 25 posters on six thematic areas including social stigma, immunity, signs and symptoms, handwashing, immunity, mental health. The frame work of analysis is partly drawn from Hyland's interpersonal model of metadiscourse (2005) and Kress (2010) and Kress and Van Leewun (2001, 2002, 2006) on visual interactive resources. The findings revealed presence of evidentials, code glosses and frame markers in the textual metadiscourse used by the poster designers. Evidentials were the most frequent used textual metadiscourse markers followed by code glosses and frame markers. On use of interactive visual resources, the research established use of information value, framing, connective devices and fonts to supplement the textual interactive metadiscourse devices to guide the readers. The results expand our knowledge on multimodality communication in respect to guiding readers when engaging in multimodal public health communication.*

Keywords— *interactive multimodal metadiscourse, interactive metadiscourse, visual interactive resources, campaign posters.*

I. INTRODUCTION

A poster is a temporary promotion of an idea, product or event put up in public space for mass consumption (Lippert, 2017). It is classified as multimodal because it contains both textual and graphic elements, although they may be wholly graphical or textual. Research on posters can be categorized into four areas specifically, entertainment, commercial, political and educational posters performing the key functions of informing, persuading and entertainment (Holloway, 2014). The poster is a condensed and specialized genre. This research focuses on educational posters and more specifically public health posters which seek to inform and educate the general public on the global pandemic, COVID-19.

The emergence of the global pandemic, COVID-19 has created a specialized form of discourse manifest in the way government communicates to the public. In Kenya, the Ministry of Health has used posters among other

communication initiatives as a preventive strategy to control the pandemic and deal with the risk factors associated with the pandemic. In its attempts to effect behaviour change in the members of the public, the ministry in collaboration with religious groups and civil society has created campaign posters with several messages on pandemic. This study seeks to establish how the campaign poster designers guide the readers to COVID-19 information using interactive linguistic resources- metadiscourse and visual grammar- despite their physical absence on the Ministry's website.

Metadiscourse is a term used in discourse analysis based on a view of writing or speaking as a social and communicative engagement and reveals the way writers project themselves into their discourse to signal their attitudes and commitments to matters in the text (Hyland, 2005). This linguistic concept of metadiscourse enables writers to create considerate texts because they take into accounts the reader's needs and expectations. A considerate text presupposes two levels of

operation by the text creators: the level of the text (discourse) and the level of metatext (metadiscourse). In the former, the propositional content is expanded while the latter the readers are assisted to organize, classify, interpret, evaluate and react to the propositional content (Vande Kopple, 1985).

Hyland's metadiscourse (2005) interpersonal model, based on a functional approach, recognizes two dimensions of interaction: interactive and interactional. The interactive resources guide the reader through the text while the interactional resources involve the reader in the text. The two levels have five sub-categories each that have specific functions with varying lexical realizations. The five interactive resources-focus of this study-are as follows: transitions, frame markers, endophoric markers, evidentials and code glosses. The table below shows the interactive resources sub-categories.

Table 1: Hyland (2005 p. 49) Metadiscourse model- Interactive resources

Category	Function	Examples
Interactive	**Help to guide the reader through the text**	**Resources**
1) Transitions	Express relations between main clauses	in addition; but; thus; and
2) Frame markers	Refer to discourse acts, sequences or stages	finally; to conclude; my purpose is
3) Endophoric markers	Refer to information to other parts of the text	noted above; see Fig, in section 2
4) Evidentials	Refer to information from other texts	according to X; Z states
5) Code glosses	Elaborate propositional meanings	Namely; e.g; such as; in other words.

Several linguistic scholars have decried the over emphasis of discourse analysis primarily on its language and its forms (O'Hollaran, 2004; Kress and Van Leewun, 2006, Li and Jung, 2015) whose consequence has been ignoring of semiotic resources such as images, space and architecture. This paper seeks a balanced and comprehensive approach to discourse analysis that gives emphasis to both textual and visual forms by infusing Kress and Van Leewun's (2006) visual semiotic theory for poster analysis. The two proponents of visual grammar argue that images, like language, have grammar structures that can be analyzed for meaning.

Similar to Hyland's (2005) metadiscourse model, Kress and Van Leewun's (2006) categorize the visual elements as interactive or interactional depending on their communicative functions. Interactive visual elements guide reader in comprehension of multimodal text while interactional visual elements are used to engage and involve readers in multimodal text. The interactive elements- focus of this study- are as follows: information value, framing, connective element, graphs and fonts. Table 2 captures the visual resources sub categories.

Table 2: Visual interactive resources (drawn from Kress/van Leewun, 1996, 2006, and Kress, 2010).

Interactive Resources	Achieved through	Function
Information Value	Left- Right Top-Bottom Centre-Margin Triptych	Organize the layout of information of a poster
Framing	Frame lines Color contrast Empty space between element	Distinguish sections of a text
Connective Elements	▪ Vectors ▪ Repetition of shapes ▪ Repetition of color ▪ Alignment	Connect ideas and parts of visual and textual discourse

Graphic Elements	▪ Conversion processes ▪ Taxonomies ▪ Flowcharts ▪ Networks ▪ Tables ▪ Figures (pie charts, graphs) ▪ Pictures ▪ Schematic analytical Pictures	Clarify and organize data for the viewer, aiding the immediate retention of information
Fonts	▪ Size ▪ Colour ▪ Type	Enhance legibility; Help clarify parts of discourse, highlighting the most important parts of the text; Clarifies the organization of text

Despite the huge potential of multimodal metadiscourse analysis on reader guidance and analysis in the construction of meaning, researchers have not utilized its communication potential in health communication. This study explores how interpersonal communication is signaled linguistically through the combined framework- interactive metadiscourse and visual grammar resources- in campaign posters developed collaboratively between the MoH, religious groups and development partners using Hyland's (2005) metadiscourse model and Kress and Van Leewun's (2006) visual grammar model to guide their readers in construction of meaning.

The study is guided by the following objectives: first, identify and categorize the interactive multimodal metadiscourse features in campaign posters; second, establish the frequency of interactive multimodal metadiscourse features in campaign posters; and finally, explain the functions of multimodal metadiscourse in campaign posters.

II. LITERATURE REVIEW

Some researchers have analyzed campaign posters by partially employing Kress and Van Leewun (2006) visual grammar model. Oyebode and Onuabonah (2013)undertakes a multimodal discourse analysis of health communication by exploring the communicative acts in creation of HIV/AIDS posters with focus on people living with HIV/AIDS and their relatives and friends using six posters obtained from two state hospitals in south-western Nigeria. The findings revealed presence of communicative acts of instructing, advising, beckoning, encouraging, warning, encouraging, warning and informing. Although the study's focus is not COVID-19, it employs Kress and Van Leewun framework and therefore provides insights on how to analyze the campaign posters.

With regard to the global pandemic, COVID-19 there has been attempts to analyze multimodal metadiscourse using Kress and Leewun visual grammar on the COVID-19 pandemic discourse. Yuigin and Rui (2020) analyzed the discourses of words and images of collected during the COVID-19 pandemic in China based on the visual grammar of Kress and Leewun. The findings reveal that the meanings of words and images of COVID-19 in China are constructed through the three aspects of interactive, representative and compositional meaning. The authors explain that the images and words work together to achieve the overall interpretation of the text. The current study borrows visual grammar approach in combination with underutilized Hyland's interpersonal model of metadiscourse.

Some researchers have pursued multimodality on a purely interactive aspect with focus on social media. Baraza, Khasanda and Nyandoro (2020)performed a discursive analysis of the interactive meaning in COVID-19 containment discourses in social media using Critical Discourse Analysis (CDA) and Multimodal Discourse Analysis (MDA) within Systemic Functional Linguistics (SFL) as its theoretical bases. The purpose of the study was to analyze interactive meaning is facilitated in linguistic and visual mode in 28 texts sampled from the Internet and WhatsApp groups. The findings revealed several thematic family issues ranging from poverty, strained couple relationships, spouse cheating, spousal phone swooping, couple dominance and power struggles among other issues. However, the current study is on campaign posters.

The potential of metadiscourse expansion to the visual realm to help readers navigate texts has been explored by various researchers. Kumpf (2000) explains how metadiscourse acan utilized by authors as a design criterion when considering the needs and expectations of readers of technical documents. Kumpf's work was applied in the reader orientation's work

produced by the sugar industry (Bonaventura, 2009) and inserts of the *Illustrated Basic Dictionary of American English Dictionary* where visual metadiscourse was used to organize content and engage readers (Fechine and Pontes, 2012). D' Angelo (2016) explores how academic conference posters use visual as well as textual resources to communicate interactive and interactional meanings.

D'Angelo (2018) further explores multimodal metadiscourse and visual grammar by conducting a cross disciplinary research on the academic poster genre which revealed discipline specific features concerning textual interactive and interactional metadiscourse resources and visual interactive resources. The framework analysis for the study in anchored on Hyland's (2005) Metadiscourse model, Kress (2010) and Kress and Van Leewun (2006) applied to the disciplines of Applied Linguistics, Medicine, Economics, Biology and Geography. Biology posters contained the largest amount of textual interactive resources followed by Economics and Geography posters. Comparatively, applied linguistics and Medical posters used less textual interactive resources.

A majority of visual metadiscourse works on posters have been on academic conference posters (D'Angelo, 2010, 2016, 2018) and visual grammar on previous pandemics more specifically, HIV discourse (Bok, 2013; Oyebode and Onuabonah 2013). This study seeks to fill a critical economical mode of multimodal communication, public health posters, given scanty attention by researchers.

Although D'Angelo's framework focus is academic posters, this study seeks to employ the framework to analyze public health posters and more specifically, COVID- 19 campaign posters. The communication of public health information is crucial in the containment of contagious diseases. The framework will help understand how the poster designers guide the readers using interactive metadiscursive textual and visual resources in reading information on COVID-19.

III. METHODOLOGY

This study adopts a mixed methods research design, which combines both qualitative and quantitative elements of research. The rationale for the choice of the design is based on the research objectives- frequencies, categories and functions of metadiscourse. Shorten and Smith (2017) explain that a mixed method design is appropriate for answering research questions that neither qualitative or quantitative methods can answer alone.

The corpus for this research consists of 25 campaign posters developed with MoH exclusively and collaboratively with religious institutions and development partners. The disciplinary scope is the following thematic areas on COVID-19 messages are as follows: signs and symptoms, social stigma, mental health, how to maintain a strong immunity, wearing of masks, protecting the family, social distancing, handwashing recommendations for children, messages to parents, caregivers and guardians.

Table 3: Total number of words contained in each sub-corpus

Poster Category	Collaboration	Total	No. of Tokens
Social stigma	MoH	4	173
Message to parents, caregivers and guardians	MoH	1	60
Mental health messages for health care providers/ Stress management	MoH	3	306
Recommendations for children	MoH	2	300
COVID 19 signs and symptoms	MoH, Interreligious Council & Norwegian Church Aid	2	91
Maintaining strong immunity	MoH, Feed Children, World Vision, Red Cross, UNICEF, Nutrition International, Feed the Children	4	408
Mask	MoH & Green String Network	1	61
Observing social distancing	MoH, Interreligious Council & Norwegian Church Aid	3	246
Protecting family	MoH, Interreligious Council & Norwegian Church Aid	2	164
Handwashing	MoH, Interreligious Council & Norwegian Church Aid	2	181
Counselling	Red Cross & MoH	1	35
Total		**25**	**2,025**

To analyse the corpus, Hyland (2005) interpersonal model and Kress and Van Leewun (2006) visual grammar was used

to identify the interpersonal resources- both interactive and interactional metadiscursive devices. The posters, which

were in PDF format, were converted into text to develop a corpus of 2,025 tokens. The concordance software Wordsmith Tool 4 developed by Scott (1997) was used for corpus compilation, development and analysis. The Concord was applied to the corpus to establish the distribution and frequency of metadiscourse. A qualitative functional interpretation of the quantitative patterns was done. The interactive visual resources were identified through a qualitative analysis and each poster considered having binary features for example +F-F- frame lines, no frame lines to indicate presence or absence of interactive visual resources.

IV. RESULTS AND DISCUSSION

Guided by the research objectives and analysis of MoH Corpus both manually and using concordance software,

Oxford Wordsmith Tool 4, this section discusses the results of interactional metadiscourse and visual semiotic and grammar resources analyses with focus on types, frequencies and types within the e-posters.

4.1 Interactive Metadiscourse

The micro searches conducted on the MoH posters corpus revealed the presence of three traditional metadiscursive features (frame markers, code glosses and evidentials). Interactive metadiscourse is because of the writer's assessment of the assumed reader's comprehension capacities, understandings of related texts and used for interpretive guidance (Hyland, 2005). The distribution of interactive metadiscursive features is as follows:

Table 4: Total number of interactive resources

Category	% of Interactional metadiscourse	Raw frequency	Frequency per 100 words
Frame markers		20	1.0
Code glosses		35	1.75
Evidentials		76	3.8
Transition markers	-	-	-
Endophoric markers	-	-	-
	100	137	

The most frequent interactive metadiscursive feature as captured in the above table are evidentials, followed by code glosses. Frame markers are the least used metadiscursive features. The absence of transition markers and endophoric markers can be attributed to the multimodal nature of posters. These features have been replaced by other visual interactive features.

4.1.1 Evidentials

These metadiscursive devices are representations of an idea from another source, which guide the reader's interpretation and establish an authorial command of the subject (Hyland, 2005). Table 4 indicates 3.8 evidentials per a thousand words, which is higher than Hyland's study of academic textbooks, which had 1.7 evidentials per a thousand words. The high frequency of evidentials in comparison with other metadiscursive devices can be attributed to efforts by the Ministry to convince the public of inclusivity of their representatives- the religious groups. Thus, attributions to sources with positive evaluations- religious groups and development partners- are used as endorse the Ministry's message to bridge the trust deficit of the general public with

the government. In the posters, the logos and names of institutions involved implicitly establish an authorial command of the COVID-19 message.

Evidentials are used through attribution to stakeholder approach to the COVID-19 pandemic through logos placed at header and footer of the poster. For example, in Figure 1, the header has Government of Kenya and while the footer captures Feed Children, World Vision, UNICEF, Kenya Red Cross and Nutritional International on message to the general public on how to improve immunity within the COVID-19 context. The same applies to other messages - which have the Government of Kenya on the header and Inter-religious Council of Kenya, African Council of Religious Leaders and Norwegian Church Aid on the footer.
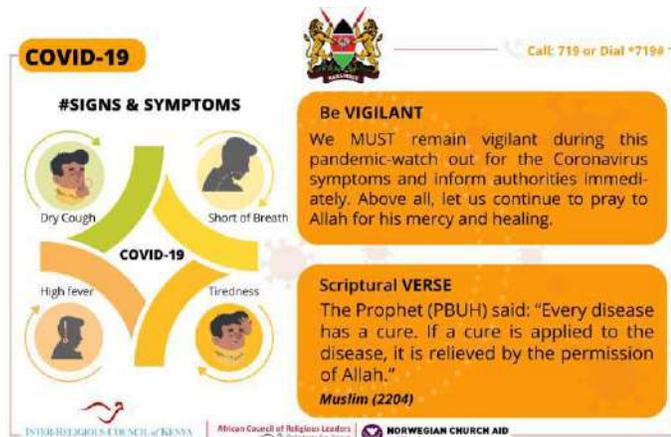
Fig.1: Poster on signs and symptoms

The logos from the Ministry of Health, religious groups and development partners perform a metadiscursive role by constantly reminding and assuring the readers the source of information. Michael (2008) explains that evidentials are the elements that indicate source of information upon which an utterance is based. In this case, the COVID signs and symptoms the message source is what appears in the header and footer.

4.1.3 Code glosses

These metadiscursive features supply additional information in discourse by rephrasing, explaining or elaborating what has been said, to ensure that the reader is able to recover the writer's intended meaning (Hyland, 2005). Table 4 reveals a frequency of 1.75 code glosses per thousand words slightly higher than to Gonzalez (2005) corpus of virtual bank's web sites at 1.5 code glosses per a thousand words. Generally, the code glosses are used in explaining and rephrasing scientific terminology and jargon which all the readers may not be conversant with.

In Figure 2, the poster designers are aware that they are addressing the general public who might not be conversant with the scientific terminology such as "processed foods" hence use of parenthesis (added sugar, fat, salt) to ensure readers comprehend the message in terms of what to avoid in building their immunity in the context of COVID-19.

Fig.2: poster for general public on immunity

Fig.3: poster for breastfeeding mothers on immunity

Similarly, in Figure3 above, the use of code glosses has been used to aid reader understand

Vitamin B supplements by placing its appearance in brackets (blue capsules) and also expounding on meaning of five food groups daily in parenthesis (3 meals and 2 snacks a day).

4.1.3 Frame markers

These metadiscourse features signal text boundaries or elements of schematic text structure (Hyland, 2005). The devices function to sequence, label, predict and shift arguments making the discourse clear to the public reading

COVID-19 campaign posters. As indicated in Table 4, the frequency of frame markers is 1 per a thousand words which is less than Hyland's metadiscourse studies on textbooks (1998, 2000) which had 3.8 per a thousand words and Khadohi (2009) on corporate websites with 3 per a thousand words.

In Figure 4, the frame marker has been used to announce goals of public health communication through the demonstrative pronoun these actions. The following campaign poster developed by the Ministry of Health uses numbers (01, 02, 03, 04, 05) to indicate to the reader the order in which the text should be read in terms of the vulnerable groups. The members with underlying medical conditions are considered most vulnerable and elderly placed at the end of the list.

Fig. 4: poster on vulnerable groups

Fig.5: poster for parents, guardians and caregivers

Apart from numbering, Figure 5 uses of bulletins and dots are used as metadiscursive features to draw to the attention of readers the preventive issues meant to instill behavioural change. These elements indicate to campaign readers the order in which the text should be read.

4.2 Interactive visual metadiscourse

The visual interactive resources used to complement the textual interactive metadiscourse are framing, fonts, connective elements and information value as illustrated in Table 5. Graphs which are extensively applied in academic posters to guide readers are sparingly used in campaign posters. The presence and absence of visual interactive resources is represented by the binary features as captured by information value left-right + and Tryptich-, the former implies presence while the latter absence of the resource.

Table 5: Interactive visual resources

Interactive Resources	Subtype	
Information Value	Left- Right	+
	Top- Bottom	+
	Centre- Margin	-
	Tryptich	-
		2
Framing	Frame lines	+
	Discontinuities of colours	-
	Discontinuities of shapes	+
	Empty space between elements	+
		3
Connective elements	Vectors	+
	Repetition of shapes	+
	Repetition of colours	+
	Alignment	-
		3
Graphs	Conversion process	-
	Charts	-
	Taxonomies	+
	Flowcharts	-
	Networks	-
		1
Font	Colour	+
	Size	+
	Type	+
		3
Total		12

In the campaign posters analyzed using Kress and Van Leewun (2006) framework on interactive resources, several interactive resources are used to make the posters clear. There were 12 categories of visual interactive resources used by the poster designers out of the possible 20.

4. 2.1 Information Value

Information value is created through placement of elements. The posters arrangement whether done unilaterally or collaboratively determines placement of elements. For example, all the posters developed by Ministry of Health as represented by Figure 6 follow the top-bottom order.
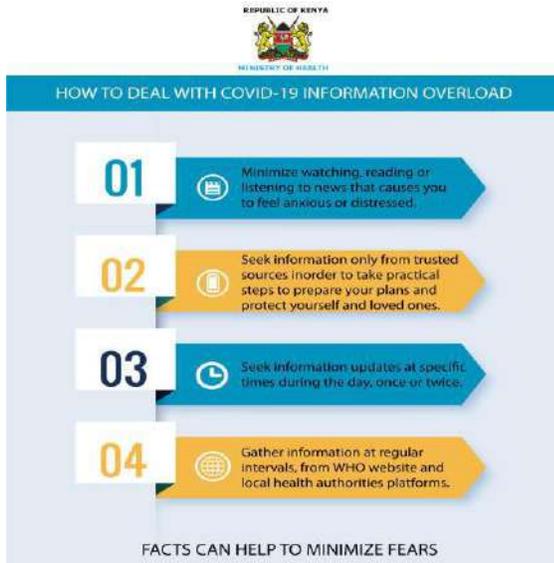
Fig. 6: Posters on COVID-19 information overload
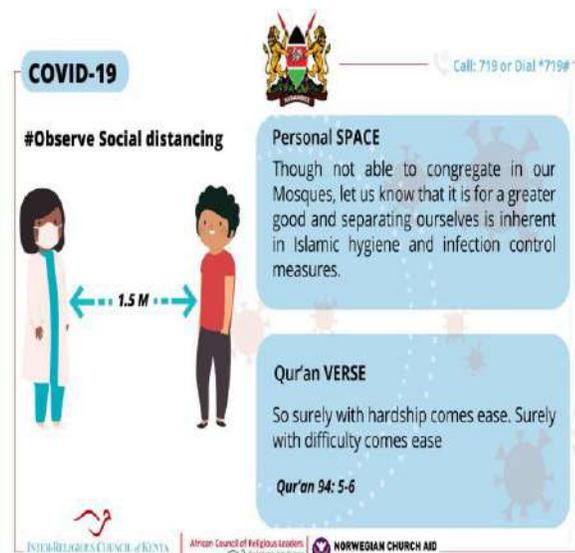
Fig. 7: poster on social distancing

The posters developed collaboratively as represented by Figure 7 between the MoH and religious institutions follow the left to right order with two vertical columns. The designers of the posters have divided it into two vertical columns suggesting the reader move his gaze from left to right. Symbolically, the arrangement captures shared space with each party using its allotted space to communicate its message. On the left side of the poster, the Ministry communicates visually on social distancing while the religious groups represented by Muslims qualify the message with a religious interpretation on personal space.

4.2.2 Framing and connective devices

Framing plays an interactive metadiscursive role through use of frame lines, colour contrast and empty spaces between texts to distinguish sections of a text. Figure 8 communicates COVID-19 health messages for health care providers. The poster designers use colour contrast- blue and yellow- to guide readers to the propositional content-various coping strategies. Frames are captured in circular and rectangular shapes, the former bearing textual advisory while the latter visual images illustrating the advisories.

Fig.8: poster on mental health

Fig.9: poster on human rights

Fig.10: poster on social stigma

The empty spaces play a metadiscursive role in Figure 9 by separating the three messages and focusing our attention to each: first WHO general message on protection of rights within the context of COVID-19; second, the right to equality and dignity; third emphasis on protection of rights and access to information, health care, education for the vulnerable groups during the COVID-19 period.

The poster designers have also used connectives in the campaign posters to guide the reader to show the connection between various sections of textual or visual texts (Kress and Van Leewun, 2006). Figure 9 uses the hand as a symbol of the various rights captured in different colours- freedom, equality, dignity, peace and rule of law. The colour red representing danger is used for COVID-19 while green the target for the pandemic- vulnerable groups. The connective devices in Figures 8 are achieved through repetition of colour and shapes, the blue and yellow colours meant to help readers focus afresh on each coping strategy.

Other connective devices used are vectors achieved through geometrical symbolism and arrows. Figure 10 which communicates to the general public on social stigma presents the message in four boxes with different colours; the first box introduces us to the topic of social stigma through a vector relation by employing straight arrows arranged in form of a taxonomy to direct the reader to message- paying attention to language; the third and fourth vector presents variants of circular arrows reminding readers on personal responsibility in communicating COVID-19 messages to avoid social stigma.

Fig.11: poster on social distancing

Figure 11 has a vectorial relation through three unidirectional arrows indicating a transactional action connecting the actor-COVID-19 carrier and potential healthy contact with arrows carrying information on transmission probability.

V.   CONCLUSION

This paper has presented a quantitative and qualitative research on the types, frequencies and functions of interactive textual and visual metadiscourse in campaign posters developed singularly by Ministry of Health or collaboratively with religious institutions and development partners. The study reveals presence of evidentials, code glosses and frame markers in the textual metadiscourse used by the poster designers and absence of transitions and frame

markers. The research further establishes use of information value, framing and connective devices that supplement interactive textual metadiscourse to guide the readers.

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Downtrodden Society in Arundhati Roy's *The God of Small Things*

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Abstract— Arundhati Roy's Booker Prize renowned novel deals with the ravages of caste system in South Indian state, Kerala. Roy portrays both the sad predicament of untouchables and also the struggle of a woman trying to have accomplishment in life in a patriarchal society. Velutha transgresses the established norms of society by having an affair with a woman of high caste. The final upshot of this love affair is the tragic death of an "Untouchable" by the "Touchable Boots" of the state police, an event that makes a mockery of the idea of God. God is no more in control of "small things" rather the small things have an crucial power over God, turning him to "The God of loss"

The society represented in The God of Small Things is Syrian Christian. The Christians of Kerala are divided into five churches: Roman Catholic, Orthodox Syrian, Nestorian, Marthoma, and Anglican. Syrian Christians claim the Apostle Thomas as their founder. The term "Syrian" refers to the West Asian origins of the group's ancestors and to their use of Syriac as a liturgical language. For centuries, their spoken language has been Malayalam. Syrian Christians have a history that predates European rule. While the Jesuits made only limited alteration to community life in 1830s and 40s, the nineteenth-century British Colonial state played a significant role in undermining Syrian Christian-Hindu connections.

The proposed paper studies the conflict that exists in The God of Small Things at individual and societal levels. The novel graphically shows that how people are helpless to resolve these levels of friction. Velutha, the outcast, can never co exist peaceful with the "touchable" communities for so long as the stigma of untouchability attached to him and countless others like him. Velutha is "highly intelligent," an excellent carpenter with an engineer's mind, but he is also the God of Small Things and he fails to leave any impression on the sand of time.

Keywords— Deprivation, Indian society, Suppression, Untouchable.

The publication of **The God of Small Things** in 1997 instantly skyrocketed Arundhati Roy to worldwide critical and popular acclaim. Her first (and to date only) novel won the 1997 Booker Prize, one of the most prestigious awards in the English-language literary world. Interestingly, Roy was trained as an architect and had never before considered herself a novelist. The novel, which Roy wrote between 1992 and 1996, has sold over 6 million copies and has been translated into 40 languages.

The God of Small Things is about a family living in India after Independence. Their story isn't told in chronological order but it is revealed bit by bit to the reader.

Rahel and Esthappen (Estha) are seven year old fraternal twins. They are living in Ayemenem with their mother Ammu

and her brother Chacko, their grandmother Mammachi and their great-aunt Baby Kochamma. Their father Baba lives in Calcutta. Ammu left him when the twins were two years old.

The family is expecting the arrival of Margaret and Sophie Mol, Chacko's ex-wife and daughter, who are living in England. Since Margaret's second husband Joe had died in a car accident, Chacko invited them to spend Christmas in India in order to get over the loss. When they have arrived, Sophie Mol is taking centre stage. So Rahel and Estha stroll around on the river bank and find an old boat. With Velutha's help they repair it and frequently cross the river to visit an abandoned house on the other side. Velutha is an Untouchable, whom Ammu and Chacko have known since their childhood. Their family have given him the opportunity to visit a school

and employed him as a carpenter and mechanic in the family's pickle factory.

During the guests' stay Ammu is more and more attracted by Velutha. One night they meet at the river where they sleep with each other. As it is not possible for an Untouchable to have a relationship or even an affair with somebody from a superior caste, they have to keep their meetings secret. But one night Velutha's father observes them and, feeling humiliated by his son's overbearing behaviour, reports everything to Mammachi and Baby Kochamma. As a consequence they lock up Ammu in her room. There Rahel and Estha find her and, through the locked door, ask her why she's being locked up. As she is angry and desperate, she blames the two children that without them she would be free and they should go away. Hurt and confused they decide two run away and stay at the abandoned house. But Sophie discovers the twins' plan and demands to be taken along. While the three are crossing the river, which has risen from heavy rainfall, their boat capsizes. Rahel and Estha are able to reach the other shore but Sophie cannot swim and is carried away by the current. After a long search for Sophie, the twins go to the abandoned house and fall asleep on its veranda. Neither do they see Velutha, who is sleeping on the veranda nor does he notice the twins' arrival. Earlier that night, Velutha had visited the house of Ammu's family, not knowing that their affair had been discovered. When he arrived Mammachi insulted him and chased him off.

In the morning the children's absence is detected. Then they receive the message that Sophie Mol has been found dead by the river. Baby Kochamma goes to the police and wrongly accuses Velutha of attempting to rape Ammu and kidnapping the children. When the police find Velutha sleeping on the veranda of the abandoned house, they beat him up so heavily that he almost dies. The twins wake up and observe the whole procedure. At the police station they are forced by Baby Kochamma to confirm the wrong statement which she has made. In the following night Velutha dies in prison.

After Sophie Mol's funeral Ammu and the twins have to leave the family's house because Chacko, manipulated by Baby Kochamma, accuses them of being responsible for Sophie Mol's death. Estha is sent to his father in Calcutta where he attends school and later college. Ammu is forced to leave Rahel in Ayemenem in order to look for employment. But Ammu is not able to earn enough for a living and so she dies of bad health a few years later alone in a hotel room.

Rahel returns to Ayemenem at the age of 31. She hasn't seen Estha since they were separated after Sophie Mol's funeral.

She married an American and moved with him to Boston. After their divorce she has been working to make a living. Now Rahel returns to Ayemenem because she wants to see Estha, who has already returned to their family's house. During his stay in Calcutta he someday stopped speaking. After spending a whole day together in Ayemenem, Rahel and Estha, sister and brother, are sleeping with each other.

The fact that Estha has stopped speaking and that Rahel and Estha sleep with each other are only two aspects in which one can see how deeply hurt they still are by the events with Velutha and Sophie Mol that happened long ago.

A bird's eye view of the story clearly reveals to the reader that the prominent theme dealt within the story is the caste system and particularly the status of the Untouchables. A few decades ago the caste system controlled every aspect in the life of an ordinary Indian, like the profession, the marriage partner and the everyday life. One does not really know about its origin but it is assumed that the castes were introduced by priests to steady their position of power. The myth of Purusha, the divine ancestor, can give an explanation for the emergence of the main castes calledvarnas in Sanskrit. The Brahmans originated from Purusha's mouth, his arms are represented by theKshatriyas, his thighs by the Vaishyas and the Shudras are building his feet. The Brahmans traditionally were priests and academics, the Kshatriyas warriors and superior officers, the Vaishyas land owners, farmers and merchants and the Shudras mechanics and day labourers. Below these four castes the Untouchables are found, called Paria, Harijans or Dalits. The four varnas are again split into jatis (subcastes), of which 2000 to 3000 are said to exist.

Untouchability is an important topic in the God of Small Things. When Mammachi is referring to the past, there is a part in which is said that the Untouchables were not allowed to walk on public roads and that they had to wipe out their footprints so that nobody of a higher caste could accidentally step into them. They had to cover their mouths while they were speaking so that nobody had to breathe in their polluted air. They actually were not given permission to exist. This non-existence is referred to several times in the book for example when Velutha does not leave footprints or ripples in the water. This makes him almost inhuman and supernatural.

In Hinduism one believes in rebirth. This is a considerable part of the caste system as it explains some facts which are difficult to understand. Hindus believe that if one lives a moral and religious life and does not commit crimes or injustices one will

be reborn in a superior caste. As a conclusion one will be reborn in a lower caste if one does not respect moral and religious instructions and the law. Thus the Untouchables believe that it is justified that they are badly treated and avoided by the community and hence bear their nearly unbearable life. This aspect the author refers to in the person of Velya Paapen, Velutha's father. He feels that it is not right for his son to work in the pickle factory, for this is not a position an Untouchable may hold. When Velya Paapen finds out about his son's relationship to Ammu he is so ashamed that he offers to kill Velutha with his own hands.

In the Indian constitution of 1950 the Untouchability is legally abolished. Today any discrimination due to the caste system is forbidden by law. Nevertheless the caste system has not disappeared from everyday life. Notably in villages the Untouchables are still excluded from the society and live in separate colonies. However, contingents in the education system and in public administration are granted to Untouchables in order to integrate them into the society and increase their standard of living.

The theme of untouchability is portrayed at two levels in the novel. Firstly, we have socially untouchables, or **Parvan**, who are on no account permitted basic human rights. Secondly, we have symbolic untouchables in high castes. Here bias communicates itself in marginalizing the women in their personal and public life.

In the novel religious differences appear in the disagreements between Father Mulligan (who belongs to the Roman Catholic Church) and Reverend Ipe (who belongs to the Mar Thoma Church) as well as in Baby Kochamma's conversion to Catholicism and her consequent lack of suitors. The socio-political changes brought about by colonial rule led to upper-caste Hindus shunning the Syrian Christians. Between 1888 and 1892 every one of the main Syrian Christian denominations founded so-called Evangelical Societies that sought out low-caste converts and built schools and chapels and publicized mass baptisms (Bayly 314-320). **The God of Small Things** thus refers to the school for "Untouchables" built by the great-grandfather of the twins, Estha and Rahel. However, as Roy points out, even though a number of Paravas and members of other low castes converted to Christianity, they were made to have separate churches and thus continued to be treated as "Untouchables." After Independence, they were denied government benefits created for "Untouchables" because officially, on paper, they were Christians and therefore casteless (Roy 71).

Pillai's double standards are also seen when despite his slogans of "caste is class," he deliberately distances himself from Velutha in order to maintain the support of Chacko's other workers who dislike working with a Paravan. Chacko himself appears to be an armchair Communist with no real understanding of the politics that surround him. Roy's representation of the Communist Party has met with much criticism from the Party. The late E. M. S. Namboodiripad criticized **The God of Small Things** for promoting sexual anarchy and bourgeois values (**Deccan Herald** 6) while the Marxist Chief Minister of Kerala, Mr. E. K. Nayanar, said that Roy had painted a "factually incorrect" picture of the social conditions in Kerala during the period 1950-70 and of the role played by Communists during that period (**Deccan Herald** 7).

It is within this social, political and religious context that we read the tragedy of the Koachammans. Shunned by the upper class Hindus, they are over conscious of their family's prestige. Roy deals with the classical material of tragedy in the modern context. The members of this family are introverts. Baby Kochamma, Ammu, Chako and Pappachi are unable to come to terms with their complexes. They struggle against the outer world, and the defeat renders them confused and frustrated. The sense of failure expresses itself in dehumanizing others around them.

In **The God of Small Things** the conflict exists at individual and societal levels. The novel graphically shows that how people are helpless to resolve these levels of friction. Velutha, the outcast, can never co exist peaceful with the "touchable" communities for so long as the stigma of untouchability attached to him and countless others like him. Velutha is "highly intelligent," an excellent carpenter with an engineer's mind, but he is also "The God of loss", "The God of Small Things" --He left no footprints in sand, no ripples in water, no images in mirrors" (265)

In contrast to Velutha , Chacko can get away with his debauchery -- or his "man's needs" as his mother terms it -- because he is a "touchable". Roy has justly put the issue when she says, "Change is one thing. Acceptance is another" (279). The society presented in the novel is patriarchal. On the one hand we have a group of characters, Mammachi, Baby Koachmma, and Kochu Maria the cook, who perpetuate the division of caste, race, and gender. On the other hand, Ammu and the twins, Rahel and Estha, consciously and unconsciously resist these hierarchies. Ammu, the biggest victim of the system, is an archetypal image of a daughter marginalized in a patriarchal society. "Perhaps Ammu, Estha and Rahel were the worst transgressors. They all broke the

rules. They all crossed into forbidden territory. They all tampered with laws that lay down who should be loved and how. And how much" (31). Ammu, the central character of the novel, has only a marginal existence in the family structure. A traditional patriarchal society places little importance on women's education. Ammu's father Pappachi, does not like the idea of spending money on his daughter, and she is never encouraged to find her place in life. Marriage is the only justification of her survival.

Velutha offers what is denied to Ammu, Estha and Rahel in society and family. In the daylight, he is the best companion of the children, who feel suffocated in Aymenm because of their divorced mother. The outer world is hostile, and only the few moments they spend with Velutha afford real happiness. Ammu meets him in darkness, along the river bank -- a symbol of division between the two classes. Baby Kochamma, spending a frozen life in her past, appears as the guardian of system. Velutha, "the Untouchable" is killed by the "Touchable Boots", of the state police. Ammu is banished and dies alone, only thirty one "a very viable diable age" (161).

The system also has a fatal influence on the twins, who cannot relate to anybody other than each other. Estha's marriage proves a failure, and she feels satisfied only with the twin brother Rahel, as it were coming back to the prenatal world of pure innocence. Velutha offers a release from the deterministic world of Aymenm. For a short while he provides an opportunity to live in consonance with one's own self. But the release is illusory.

The author presents a pessimistic picture of society. With the death of Velutha, the last ray of hope disappears. He is accused of kidnapping the twins, and Estha falsely confirms it. Estha becomes a silent creature whose incomprehensible "Yes" served to prove an innocent man guilty. Roy expresses her disillusionment with the social conditions of the postcolonial world in which the untouchables of the past still face a hostile society that does not let them live as free and independent individuals. Velutha, the God of small Things, the outcast can never co-exist peaceful with the "touchable" communities for as long as the stigma of untouchability is attached to him and countless others like him. Ammu, another "untouchable" within the "touchable" cannot pursue happiness because doing so threatens the existing order, and the society takes every possible step to stop change.

The writer has witnessed the harsh and sorrowing demonstration of the bottom dogs crying under the burden of dearth, hunger, mistreatment and discrimination. All

experiences and observations of her childhood left an indelible impression on her sensitive mind and aroused her inborn sympathy for the exploited, and the froth and scum of society. She leads a crusade against the dehumanising and barbaric distinctions. The novel is spun on some institutionalised catch words like equality, liberty and justice for all citizens of India. The democratic India is still reigned over by four-caste and man-made barriers that divide humanity. The novel breathes a strong protest against social injustice meted out to untouchable. In the earlier days, during the British rule the paravans accepted Christianity to escape the scourge of untouchability and were allowed separate schools and churches. Roy protests the stems from her sense of indignation at the slave-like position of women of untouchables and untouchables in liberated democratic India.

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Implementation of Headmaster personality competence in developing competitive advantages: A Case Study in East Java, Indonesia

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Abstract— The aim of this research is analyzing and describing about personality competence of principal in building school competitive advantage. This research approach uses qualitative approach to the type of case study research. Data collection techniques using in-depth interviews, participant observation, and documentation. The steps of data analysis consist of data collection, data reduction, data presentation, and drawing conclusions. Data validity checking techniques are carried out through credibility, dependability, confirmability, and data transferability. Based on research result, personality competence of principal in buliding school competitive advantage is carried out through these things : 1) Having good moral, developing traditions and culture of noble morals, and being a good role model for the community in a school/madrasah 2) Having strong personality integrity as a leader 3) Have the strong willing for self-developing as principal /madrasah 4) Being open in carrying out the main and function 5) Controlling themselves in dealing with problems at work as a principal / madrasah. 6) Has the talent and interest in the position as an educational leader 7) Has a high spirit and a visionary and futuristic personality in an effort to build competitive advantage. As well as mastery of school principals on personality competencies that have a commitment to the Muhammadiyah organization for the development of educational institutions under the auspices of the Muhammadiyah foundation to become an institution of national pride.

Keywords— Personality Competence, Build Superiority.

I. INTRODUCTION

The headmaster is a central figure in enhancement of education quality in the school. The success or failure of an educational institution especially in the education unit is strongly influenced by the competency of the principal (the headmaster).

The Headmaster's competence as an education manager actually goes hand in hand with his ability in many ways, that ideally should be able to synergize management abilities and personality simultaneously. In this context it must be correctly understood that headmaster's role as a manager, as disclosed by Wahjosumidjo (2002, p. 90) are 1) the role of interpersonal relations, 2) the role of informational, 3) as a decision maker therefore a school principal must have a good and simultaneous personality.

The National Education Minister's decision No. 045/U/2002 confirms that competency is a set of smart and responsible actions in carrying out tasks in accordance with certain jobs. While, Eriyanto (2014, p. 3) states that competence is knowledge, mastery, skills, attitude and values that are manifested in thinking, behaving and displayed through performance.

Other than that the result of research on SMKM 7 Gondanglegi Malang. According to researcher's observation this school has rapid progress in the academic and non-academic fields of the School which was founded in 1994. A few years ago, it was classified as a less developed suburban school. Even from year to year the number of enthusiasts has decreased. However, in a relatively short period of more or less five years, this school experienced very significant progress thanks to the influence of the principal's leadership.

The achievements and reputations from at least 2013 to 2018, namely: (1) Leading trusted quality school from the 2015 global development foundation, (2) The best improvement vocational school from the image of Indonesia in 2015, (3) The best inspiring leader from Indonesia achievement center in 2015, (4) As the education and turoring program from the 2016 Indonesia awards center, (5) Reliable Indonesian educator from the Indonesia development service foundation in 2014, (6) The best education and educator from Indonesia achievement awards in 2017, (7) Indonesian award of education from the award of human achievement in 2016, (8) Special award for international Islamic school robotic olympiad in Malaysia in 2017, (9) National reference vocational school from the Directorate of PSMK Kemendikbud RI in 2017, (10) Launching microbus Suryawangsa by the Ministry of Education and Culture Republic of Indonesia in 2017, (11) 1st place LKTI at the national level in the 2016 Olympics, (12) 3rd place in Olympic de robotics at the national level of the Republic of Indonesia Ministry of Research and Technology 2016, (13) Champion 3 PTK at the national level of Olympic in 2016, (14) The gold medal of the international Islamic schoolrobotic olympiad was conceived in 2016, (15) Special award at the international robotic olympiad school in Bandung in 2016, (16) 2013 ME Award general champion, (17) 2016 ME awards indie film winner , (21) An energy award from the Ministry of Energy and Mineral Resources Republic of Indonesia in 2013, and (22) Tallent scounting of the best national school principals in 2013.

The focus of this research is the principal's managerial competence in building competitive advantage, with the following research question formulation: How is the implementation of the principal's personal competence on the side of his high spirit in building competitive advantage in SMKM 7 Gondanglegi Malang Regency? And how is the implementation of school principal's competence on the visionary and futuristic personality in an effort to build competitive advantage in SMK 7 Gondanglegi Malang?

II. LITERATURE REVIEW

The headmaster Competency

Competence is a noun which according to Powell (1997, p. 142) is interpreted as : 1) Skills, Abilities, 2) Authority. The adjective of competence is competent which means competent, capable, and agile. The understanding of competence is in principle the same as the understanding of competence according to Stephen Robbin (2008, p. 38) that competence is "the ability (ability) or capacity for

someone to do various tasks in a job, where this ability is determined by 2 (two) factors, namely intellectual ability and physical ability.

The definition of competence as a skill or ability also put forward by Robert A. Roe (2001, p. 73) as follows : (1) Competence is defined as the ability to adequately perform a task, duty or role. (2) Competence integrates knowledge, skills, personal values and attitudes. (3) Competence builds on knowledge and skills and is acquired through work experience and learning by doing". The competence can be described as an ability to carry out a role or task, the ability to integrate knowledge, skills, attitudes and personal values, and the ability to build knowledge and skills based on experience and learning which was done.

The definition of competence according to Becker and Ulrich (in Suparno, 2001, p. 24) that competency refers to an individual's knowledge, skill, ability or personality characteristics that directly influence job performance.

Based on the Minister of National Education Regulation No. 13 dated 17 April 2007 regarding the standard of school / madrasah principals, it is explained that the headmaster (principle) has to master about five dimensions of competence, namely, 1) Personality Competence, 2) Managerial Competence, 3) Entrepreneurship Competence, 4) Supervision Competence , 5) Social Competence.

Based on UU no. 20 National Education System and PP. No. 19 of 2005 related to articles governing the competency of school principals and referring to the decision of the Minister of National Education of the Republic of Indonesia Number 162/13/2003 concerning the assignment of teachers as school prin0cipals, article 9 paragraph (2), it is explained that aspects of the principal's assessment on the basis and responsibilities of the principal schools as, 1) leaders, 2) managers, 3) Educators, 4) Administrators, 5) Entrepreneurs, 6) Work climate creators, 7) Supervisors.

Allport, G.W. in his book "pattern and growth in personality", provides a very strong grand theory in the study of personality competencies. Personality competence according to Allport, G.W. (1961) include: 1) Sense of self extension. 2) A warm relationship with other people. 3) Self-acceptance. 4) Realistic views. 5) Self-objectification as well as insight and humor.

Gordon Allport (1961, p. 38) states that "personality is the dinamic organization within the individual of those psychophysical systems that determine his unique adjustment to his environment". Literally, that definition can be interpreted that "personality is a dynamic

organization in individuals about the psychophysical system which determines their unique adaptation to their environment".

Gorton & Schneider (1991, p. 67) describe that personal competence as a set of ability and personal characteristic which reflect reality of attitude and behavior in execute their daily duties. The simpler definition is ability to be a role model. This example is a personal ability that reflects a steady, stable, mature, wise, and authoritative personality, so that and having good character.

Hoy & Miskel (2005, p. 82) argue that personality competence must at least contain of knowledge of both social and religious customs, knowledge of culture and tradition, knowledge of the core of democracy, knowledge of aesthetics, appreciation and social awareness, correct attitude towards knowledge and work and be loyal to human dignity.

According to Greenberg & Baron, (1995, p. 78) there are two factors that influence individual personality, namely heredity and environmental factors. There are 3 research about this personality and heredity factor. The first research toward genetic of children's temperament behavior, the second is a study of twins raised separately and a study of job satisfaction from time to time in various situations. Interestingly research on twins suggests that the caring environment does not significantly affect the personality development of the twins.

The dimension of personality competence in Permendiknas No. 13 of 2007 consists of six competency dimensions:

1. Having good morals, developing a culture and tradition of noble morals, and being a role model of noble morals for the community in schools / madrasah.

2. Having strong personality integrity as a leader

3. Having strong willingness in self-development as headmaster/ principle of madrasah.

4. Be open in carrying out the principal and functions.

5. Self-controlling in dealing with problems at work as a principal/madrasah.

6. Having the talent and interest in the position as an educational leader.

In relation to the role of personality competence in developing competitive advantages in schools, Schneider (1996, p. 695-705) in his research finds that personal attribute that are the same as the values of the organization will support schools to become superior or more qualified

schools, then Miron (2004, p. 80) describes that personal characteristic that engage as a leader competence influence to innovation ability, quality of operations, and efficiency as well as ways of interacting with organizational cultural values that will have an impact on increasing the achievement of organizational goals.

Competitive Advantage

Competitive advantage has the same meaning with competitive advantage. According to Kotler competitive advantage (2001, p. 95), is a competitive over competitors gained through conveying greater customer value, through cheaper price or providing more benefits that appropriate to higher pricing.

According to Tangkilisan (2003) Competitive advantage refers to organization's ability to formulate the strategy that put in a favorable position associated with other company. Competitive advantage arises when customers feel that they receive more value from transactions made with a competing organization. In Bahasa Indonesia dictionary by Zain (1994) stated that competitive advantage are competitive.

Day & Wensley (1998) suggested that increasing the high ability of sources which produce low costs and increase value for customers, this is controlling the position of excellence, In addition it is also said to achieve competitive advantage, companies or organizations must be able to recognize various basic elements to achieve competitive advantage as follows:

a. Price or value

b. Pleasing the consumers

c. Consumer experience

d. The product attributes that is obtained are recorded

e. Unique service privileges

Competitive advantage develops from the value that is able to be created for customer exceeds the company's costs in creating it. Competitive advantage comes from many different activities carried out by companies in designing, producing, marketing, delivering and supporting their products. Each activity can support the relative cost position and create differentiation.

Efforts to build competitive advantage

Efforts to build competitive advantage according to Chairman Lee must improve infrastructure of organization/school, improving the technology used and increasing human resources who have special talents (Song & Lee, 2015, p. 82). Lanny Juniarti in Tandjung dkk (2016, P. 154) also express that in building of competitive

advantage needs adequate technology and superior resource.

Then Chairman Lee in managing Samsung management become superior company which has competitive advantage and global competitiveness applies management paradox that is management pattern which applies opposite elements or factors that are applied simultaneously such as differentiation and leadership at low cost. Beside that company or organization have to build strategies that are unique in their valuable potential and involve activities that are different from those developed by competitors.

As for bulding competitive advantage of Hermawan Kertajaya version, the headmaster (principle) must develop grand design contained in the nine core elements of marketing (nine marketing elements) namely: (1) Market Segmentation (2) targeting, (3) positioning, (4) differentiation, (5) marketing mix (produk, price, place, promotion) (6) selling. (7) brand, (8) service, dan (9) process. Then Hermawan Kertajaya creates nine marketing elements are a strategy to build competitive advantage of a brand and corporation. In the nine marketing elements are made core strategy of competitive advantage building include positioning, differentiation, and brand. Every successful product or brand has succeeded in gaining a unique and strong position in the minds of consumers, because the process of determining positioning becomes a fundamental part of any marketing strategy. Because the success of something is influenced by the strength of its positioning.

In order to obtain competitive advantage must be supported by strong infrastructure. Superior human resource and technology that be used are more sophisticated than other organizations. Viewed the side of human resource infrastructure according to Emma-Sue Prince (2013) states that in achieving the success and superior human resources need to fulfill 7 potentials, these are (1) adaptation ability (2) critical thinking (3) Empathy (4) integrity (5) optimistic (6) proactive and (7) toughness.

According to Frinces (2011,p.85) there are many aspects that can encourage competitive advantage, (1) Management and leadership (2) planning (3) Human resource entrepreneurships (4) technology 5) Porter's model (6) proper strategy and organizational restructuring (7) Innovative change (8) condusive local condition (9) Strategic alliance (10) Right time (11) Innovation process.

Meanwhile, according to Barney and Wright (1998) there are four conditions that must be fulfilled before a resource can be called as a source of sustainable competitive advantage: 1) Is a valuable corporate resource,

especially in relation to the ability for taking advantage of opportunities and / or neutralize threats from the corporate environment. 2) Relatively difficult to develop, so as become the step in competitive environment. 3) Difficult to be imitated or emulated. 4) Cannot be changed/substituted easily by other significant product.

III. RESEARCH METHODOLOGY

This research uses qualitative method which learn about existing problems to obtain an information regarding existing situations. In the reality, researcher determine research approaches that used in order to solve research problem, it is strengthen by Denscombe's opinion (2007, p. 3) that "In practice, the social is faced with a variety of options and alternatives and has to make strategic decision aboout which to shoose". That proper research approaches finally will guide researcher to start the research correctly.

Types of research that used in this research is case study. Case study is selected in this research because it is one of qualitative research which can be used especially for theory developing that raised from several research setting.

The Object of research is principal's competence in building competitive advantage at SMKM 7 Gondanglegi Malang. Including competence of personality managerial, Entrepreneurship, Supervision, social principal in building a school's competitive advantage.

This research is conducted at vocational school. As for object research is SMKM 7 Gondanglegi Malang which is located at Jl. KH. Ahmad dahlan 20 Gondanglegi Malang District. The reason researcher are interested to conduct at this place because in the midst of the rise of vocational schools and the proliferation of vocational schools that are standing in Malang district. SMKM can be excellent among community, in addition many achievements that have been achieved both academic and non-academic achievements, a very prominent change in SMKM so that they are able to compete with public and private vocational school in Malang regency, even able to create competitive advantage which become the attractiveness of society to encourage their children at those vocational schools.

The data that used in this research is primary data and secondary data. Primary data is the data which obtained directly from informants and direct observation at research location about headmaster's competence in building competitive advantage at SMKM 7 Gondanglegi Malang. While secondary data is processed data in the form of written scripts/document, in this research secondary data is needed, because secondary data in the form of syllabus,

lesson plans (RPP), and other documents relating to the competency of principals in building competitive advantage in SMK 7 Gondanglegi Malang.

Collecting data method in this research uses three collecting data techniques, these are participant observation, deep interview, and study of documents. For the analyzing data technique in this research, mainly:

    a. Data condensation

    b. Data display,

    c. Conclusion drawing/verification

According to Miles & Huberman (1992) the collected data must be tested using the criteria of credibility, transferability, dependability and confirmation which are intended to guarantee its validity.

1. Credibility
   a. *Prolonged engagement*
   b. *Persistent observation*
   c. *Triangulation*
   d. *Peer debriefing*
   e. *Referential adequacy cheks*
   f. *Member checks*
2. Transferability
3. Dependability
4. Confirmability

IV. RESULTS AND DISCUSSION

Referring to competence of principle's personality based on Permendiknas No 13 of 2007 there are 6 Indicators, namely:

1. Having good morals, developing culture and traditions of noble morals, and being role model of noble morals for the community in schools / madrasah.

2. Having strong personality integrity as a leader

3. Having strong willingness in self developing as principle school/madrasah.

4. Be open in carrying out the principal and functions.

5. Self-controlling in encountering the problem in a job as principle school/madrasah

6. Having the talent and interest in the position as an educational leader

The headmaster of SMKM 7 Gondanglegi already has 6 indicators of that personality competence. The research data shows that there are additional indicators of his integrity as a leader who is committed to the Muhammadiyah organization for the development of a missionary education institution guided by the Muhammadiyah foundation in order to become an institution of national pride.

One of the competencies that must be possessed by a school principal in building competitive advantage in SMK 7 Gondanglegi Malang Regency is personality competence, because one of principle's role is become a leader. As explained by Hadiyanto (2004, p. 55) as follows, the headmaster is a leader in school education level and the main spearhead who manage the education at school level. The principle school hold on the most essential role (privotal role) for school success therefore the principle school should have ability to lead a professional in managing school.

Judge and Bono in their research entitled "five-factor models of personality and transformational leadership "Someone's personality can be formed by habits, environment and education factors. Therefore, someone's personality is not formed by themselves. Clearly, personality factor is needed by everyone including the principle school can be formed through personality coaching, even though someone's personality are formed slowly from childhood to adulthood.

Without leaders who master personality competencies, a school principal will find difficulties to carry out his task of directing, fostering, and empowering existing resources to improve the quality of educational services in his school. Yet to get around and look for solutions in overcoming the problem of education such as the problem of the low quality of education services is the duty of a school principal as an education leader. It is not impossible that the problem of low quality education services can be caused by incorrect leadership caused by low personality density. (Mar'at, 1982)

Competency is a part of personality and behavior which deeply attached to someone. Competency can be used to predict someone's performance, it means if they have high competence, it should have high performance too (Napituphulu, 2017). There is no other ability in carrying out management functions such as planning, organizing, mobilizing, supervising, and evaluating all components in the school such as curriculum, personnel, students, infrastructure, finance, and environment. With that ability the headmaster will able to organize and manage the education directionally that become his responsibility, so that excellent education service can be created.

V. CONCLUSION

Based on research focus and exposure of result research

about headmaster's competence in building competitive advantage at vocational school, the managerial competence of headmaster in building school competitive advantage can be carried out through these things : 1) Noble Morals, developing culture and traditions of noble morals and being good role model for community at the school/madrasah 2) Having strong personal integrity as the leader 3) Having strong willingness in self-developing as principle school/madrasah 4) Be open in doing a job as principle school/headmaster 5) Self-Controlling in dealing the problem in a job as principle school/headmaster 6) Has the talent and interest in the position as an educational leader, 7) Has a high spirit and a visionary and futuristic personality in an effort to build competitive advantage. As well as mastery of school principals on personality competencies that have a commitment to the Muhammadiyah organization for the development of educational institutions under the auspices of the Muhammadiyah foundation to become an institution of national pride.

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Homosexual Identity Development in E.M. Forster's Maurice: How Characters accept their Homosexuality?

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Abstract—This research aims to elaborate on Maurice Hall's homosexual identity development in Maurice. It uses Richard R. Troidden's homosexual identity development model that describes how committed homosexuals recall the process of accepting homosexuality as their identity. This theory covers four stages; sensitization, identity confusion, identity assumption, and commitment. The analysis discovers that Maurice Hall experiences happiness and sorrow in his journey as he encounters two major characters, Clive Durham and Alec Scudder. Maurice Hall fully accepts his homosexuality once he meets Alec Scudder who encourages Maurice to be his lover. This paper concludes that Maurice Hall's homosexual identity development is mostly influenced by people surrounding him such as Clive Durham who makes Maurice depressed due to a sudden break-up and Alec Scudder who makes Maurice later fully accepts his homosexuality. However, the ending seems happy since Maurice finally finds his romantic partner but it implicitly tells that homosexuality was unacceptable at the time, therefore, Maurice Hall and Alec Scudder find a new place to live together.

Keywords—Homosexual identity development, heteronormativity, homosexuality, literature.

I. INTRODUCTION

Homosexuality has been assumed as unacceptable sexuality for many years and is treated differently by people who oppose the existence of homosexuality. Historically, The American Psychiatric Association categorized homosexuality in their list of mental disorders. (Association, 1952). Therefore, individuals who have a desire or romantic affection toward men wanted to get rid of their homosexuality by having a consultation or a treatment with health professionals. However, the consultation or treatment does not guarantee that they can be heterosexual men because human's psychological problem is somehow complicated. If it does not work, health professionals may suggest the homosexual clients admit their homosexuality and look for places that are less judgemental than their previous places. Some individuals may keep their sexuality hidden and continue their normal lives.

The struggle of being gay is also represented in literature, particularly gay-themed novels. Maurice (1971) tells Maurice Hall's struggle in accepting his homosexuality. The process itself is full of surprises because he later has experienced a major breakdown from his lover, Clive

Durham. Maurice's settings are mostly in England and its nearby towns and the time is in the early 20th-century. Maurice Hall is a good looking and reputablestockbroker in his town. However, he is different from other grown-up men because he is gay and wants a romantic relationship with a same-sex peer.

Maurice is written by E.M. Forster, a prominent English novelist, and is published posthumously. Forster insisted not to publish Maurice when he was still alive because homosexuality was illegal at the time. In Maurice, there are 3 prominent characters; Maurice Hall as the main character, Clive Durham and Alec Scudder as major characters. These two major characters bring significant experiences toward Maurice Hall's life journey. Therefore, this paper analyzes Maurice Hall's process of accepting homosexuality and later breaks the barrier he has built since he was very young.

II. LITERATURE REVIEW

This subchapter is divided into two parts; the first part is the elaboration of theories used to support the analysis of Maurice Hall's homosexual identity development. The

second part is the elaboration of previous studies conducted by literary researchers. They have the same issue related to homosexuality in Maurice and any gay-themed novels, in general.

The writer of this paper uses Richard R. Troiden's homosexual identity development theory (Troiden, 1988). It elaborates individuals' stages of accepting homosexuality as their identity. Troiden's theory has four stages; sensitization, identity confusion, identity assumption, and commitment. These stages may develop differently in some individuals because they have different understandings related to homosexuality.

The sensitization, the first stage, commonly occurs before puberty. At this stage, most young homosexuals do not see homosexuality as part of their lives. However, others may have homosexual experiences when they were young and later act as a basis to assume themselves as homosexuals. The emergence of feeling different compared to their friends may facilitate the young boys to develop homosexual identity when they are grown up. Some young boys may not interested in sports such as football or basketball and later make them feel different.

Identity confusion, the second stage, is considered the most challenging part for young adults because they are aware of any homosexual behavior compared to the sensitization stage. They start questioning whether their feelings may lead to homosexual behavior. Identity confusion violates their self-image that they are not involved in any homosexual experiences and later creates confusion and anxiety. Cass (1984) describes how identity confusion emerges in the early phase:

> You are not sure who you are. You are confused about what sort of person you are and where your life is going. You ask yourself the questions "Who am I? " "Am I a homosexual? " "Am I a heterosexual?"

This excerpt shows that closeted homosexuals are trying to figure out what has been happening to them. The writer of this paper assumes that identity confusion is formed after they encounter or experience any homosexual experiences through media or with a real person. The feeling of being different is slowly getting intense, and they are confused about it.

In identity confusion, Troiden elaborates on five responses that homosexuals commonly do when they are confused about their sexuality. They are (1) denial. (2) repair, (3) avoidance, (4) redefinition, and (5) acceptance. Denial, the first response, means the closeted homosexuals try to deny feelings or actions that lead to the exposure of homosexuality. The second, repair means they try to ask

health professionals to eliminate their homosexuality by having consultations or treatments.

The third, avoidance means they avoid any feelings or actions that lead to homosexuality. There are six forms of avoidance; (1) limit feelings toward same-sex peers, (2) limit opposite-sex exposure to avoid discovery, (3) limit information about homosexuality, (4) conduct antihomosexual attitudes, (5) get involved in a heterosexual relationship as means of "cure", (6) escape homosexuality through drug use and abuse.

The fourth, redefinition means individuals try to reduce or tolerate identity confusion. They tend to assume that homosexuality is just a temporary phase and they may pass through it. There are four strategies of redefinition; (1) special case strategy, (2) ambisexual strategy, (3) temporary identity strategy, and (4) situational strategy.

The fifth, acceptance means closeted homosexuals admit that their feelings, behavior, or actions may lead to homosexuality and seem to explore more about it. For those who are aware of their homosexuality since they were young, acceptance reduces their anxiety and self-isolation, and may seek groups who support their homosexuality. Society and the environment may contribute to the formation of acceptance. However, negative prejudice toward homosexuals may postpone individuals' acceptance.

In the third stage, identity assumption is formed when homosexuals present their identity to other homosexuals. Closeted homosexuals may have regular encounters with other homosexuals and explore the gay culture. They develop a high tolerance for their homosexuality compared to the previous stages. Closeted homosexuals also think about telling his sexuality to non-homosexuals audiences that are called "coming out". However, the initial contacts with other homosexuals are important for those who are experiencing gay culture for the first time. The positive encounter may facilitate the process of coming out. In contrast, a negative impression of the first encounter may postpone their coming out and avoid seeing other homosexuals. Troiden states that gays commonly define themselves as sexually different in various ages, mostly from 19 to 21 years old (Troiden, 1988).

In the last stage, commitment means that individuals adopt homosexuality as a way of life. They are fully aware of their sexuality and see homosexuality as a valid identity. Some may commit a love relationship later, as Troiden states that a romantic relationship is one of the results of the commitment stage. Both partners are usually psychologically mature and are better to be financially independent, as well. Plummer (1975) adds that committed

homosexuals do not try to become heterosexuals any longer because they see homosexuality is easier, less costly, and more attractive.

Besides Troiden's theory, the writer of this paper also employs queer theory to support the analysis. This theory focuses on the mismatches between sex, gender, and desire (Jagose, 1996). For years, homosexuals are reluctant to present their identity due to their fear of judgment that is addressed to them. Queer theory is beneficial due to its ability to analyze novels from a non-straight perspective. This means that the writer of this paper believes homosexuality is another human's sexuality along with other sexualities such as heterosexuality, bisexuality, and the like.

This study uses Lois Tyson's perspective, telling that an individual's sexuality is a fluid, fragmented, and dynamic collectivity of possible sexualities. Besides, it may vary at different points of his life (Tyson, 2006). This means that individuals may not have embedded into one sexual identity category because they have various experiences throughout their lives. Some factors contribute to individuals' sexuality, such as mass media, environment, or positive encounters with people. However, the heteronormative culture may postpone individuals' homosexual identity development because heterosexuality is seen as standard, acceptable sexuality, and is taken for granted. A love relationship and marriage are also suitable for heterosexuals, and this concept of heteronormative is respected and maintained in many cultures.

Besides the two theories above, the writer also uses previous studies or analysis conducted by literary researchers or theorists related to homosexuality in gay-themed novels. Lois Tyson (2006) discovers the doubt of Nick Carraway's sexuality in The Great Gatsby (1925). Nick shows some gay signs toward a male character in The Great Gatsby. He wants to get closer to McKee, a male character who has a feminine appearance. However, Nick's effort in approaching McKee is not much explored and acts as a minor scene.

Then, Bukowski (2008) examines the class position in E.M Forster's Maurice and A.T Fitzroy's Despised and Rejected. In Maurice, E.M. Forster, the novelist, shows the difficulties of the class system and its impact on self-acceptance as a gay and a love relationship. Losing the family's wealth and legacy are considered the risks of being gay and is well represented by Clive Durham, a major character in Maurice. Clive ends his relationship with Maurice and later is married to a woman to save his position in the family. Meanwhile, in Despised and Rejected, Dennis Blackwood has to wear a "mask" to hide his homosexuality. He comes from an upper-class family, and at the time he declined to join troops during World War I. This brings a question from his family and friends, but they do not associate his decision not to join with homosexuality due to his social status in society.

III. METHOD

The writer of this paper employs a context-oriented approach to literary criticism and uses Troiden's theory and queer theory to elaborate on Maurice Hall's homosexual identity development. Troiden's theory is elaborated into four stages; sensitization, identity confusion, identity assumption, and commitment. Queer theory is chosen to support the analysis related to Maurice Hall's homosexuality. In this paper, the primary data contains words, phrases, sentences, statements, dialogues as well as monologues collected from Maurice. The data are later be elaborated to identify the process of Maurice Hall's journey in accepting his identity.

IV. FINDINGS

This subchapter presents the findings of Maurice Hall's homosexual identity development and his journey to accepting homosexuality. Sensitization, identity confusion, identity assumption, and acceptance are elaborated in the following paragraphs.

1. Sensitization stage in Maurice

This novel starts with Maurice's childhood in his last school day with Mr. Ducie, a stimulant teacher. In the first chapter, young Maurice is a not so remarkable fourteen-year-old. He has been invited by the teacher to listen to his talk about the love between man and woman. After several moments, young Maurice says, "I think I shall not marry" (Forster, 1971: 7). At the time, young Maurice was not aware of his saying as he immediately responded to Mr. Ducie's topic. Maurice's saying can be considered as the feeling of being different as Troiden states in his theory. The feelings experienced in individuals' childhood can be a trigger to develop in their adulthood. His sudden response to the relationship between a man and a woman is considered immature because he is still young and might change his decision later. According to Troiden, sensitization is formed through an individual's childhood, young Maurice might see his parents did not get along very well, therefore, marriage is not his priority, and focuses on his paper and career when he is grown up. He has to support his family financially because his father is passed away and Maurice Hall only has a mother and two sisters. Related to homosexual identity development,

young Maurice's homosexuality is not well developed because he does not link his decision not to marry with any homosexual behavior.

2. Identity confusion stage in Maurice

In this stage, closeted homosexuals are aware of the disruption of their previous image, heterosexuals. There are five responses related to identity confusion; (1) denial, (2) repair, (3) avoidance, (4) redefinition, and (5) acceptance. In Maurice, Maurice Hall denies his feelings due to his fear of being gay. Denial is the first response in the identity confusion stage. It can be seen in the following excerpt.

> "Because I must be going", he was in no hurry, but his heart, which had never stopped beating quickly, impelled him to say this. (Forster, 1971: 21)

This excerpt shows that Maurice is aware of his homosexuality but he is afraid of showing it to Clive Durham, his new acquaintance. His heartbeat implicitly tells that Maurice has developed romantic feelings toward same-sex peers. Therefore, denial is commonly experienced by closeted homosexuals due to their fear of being known as gay.

As time goes by, Maurice Hall experiences a devastating moment with Clive Durham. Clive has decided to end the romantic relationship with Maurice because he wants to marry a woman. Consequently, Maurice gets depressed and visits doctor Lasker Jones to get a treatment to be back to what Maurice calls as a "normal" man.

> He asked, "What's the name of my trouble? Has it one?"
>
> "Congenital homosexuality."
>
> "Congenital how much? Well, can anything be done?" "Oh, certainly, if you consent." (Forster, 1971: 114)

It can be seen that Maurice is experiencing repair as Troiden states in the theory. The repair is triggered when Maurice is in sorrow once he can not control himself due to a sudden break-up. Doctor Lasker Jones is a hypnotherapist and tells that the treatment is not always successful. Related to homosexual identity development, the repair only emerges when the closeted homosexuals feel the pain of their homosexual behavior. On the other contrary, closeted homosexuals who are happy about their homosexuality or romantic relationship may not think to "cure" their sexuality.

Then, avoidance also emerges when closeted homosexuals avoid or limit their homosexual desires. Maurice softly warns Clive Durham not to confess his romantic feelings as it is considered a crime in England.

> "Durham, you're an Englishman. I'm another. Don't talk nonsense. I'm not offended, because I know you don't mean it, but it's the only subject absolutely beyond the limit as you know, it's the worst crime in the calendar, and you must never mention it again. (Forster, 1971: 37)

This excerpt shows that Maurice is limiting his homosexuality though he has romantic feelings toward Clive. It implicitly delivers that homosexuality was a taboo thing in England at the time. Both Maurice and Clive are closeted homosexuals and should have been aware of the risks of being gay lovers in their society. Related to homosexual identity development, avoidance also commonly experience by closeted homosexuals who do not fully admit their homosexuality. As Troiden states, there are six forms of avoidance. However, in Maurice, Maurice Hall only experiences one response that is the limitation of homosexual behavior.

In redefinition, closeted homosexuals try to tolerate their homosexual behaviors by saying some conventional lines such as "I'm doing this only with you" or "this is just a temporary phase, I later pass this moment". In Maurice, Maurice Hall is spending a night with Alec Scudder, a servant of Durham's family. Both of them are not lovers and Maurice thinks the sexual relationship only lasts for a night.

> They slept separately at first, as if proximity harassed them, but towards morning a movement began, and they woke deep in each other's arms. (Forster, 1971: 125)

This excerpt shows that Maurice Hall's homosexuality emerges once he meets another homosexual. Maurice seems happy spending a night with Alec Scudder and disregards his effort to eliminate his homosexuality at the time. Maurice's tolerance toward homosexuality has increased and may develop into acceptance once he fully admits his romantic feelings toward men.

The acceptance, the last response in identity confusion, emerges after closeted homosexuals much tolerate on their sexuality. In Maurice, Maurice Hall finally accepts his homosexuality after doctor Lasker Jones suggests Maurice to find countries that are less judgemental when it comes to homosexuality. It can be seen in the following excerpt.

> "I'm afraid I can only advise you to live in some country that has adopted the Code Napoleon," he said.

"I don't understand."

"France or Italy, for instance. There homosexuality is no longer criminal." (Forster, 1971: 135).

Maurice's acceptance of his homosexuality is strengthened by doctor Lasker Jones who has many homosexual clients. Maurice Hall's second treatment does not work for eliminating his homosexuality because he does not have any romantic feelings toward women. Therefore, Maurice is not surprised by the result because he has been in some situations who are involving other homosexuals such as Clive Durham and Alec Scudder. Doctor Jones' advice would be beneficial once Maurice fully admits his homosexuality and find a romantic partner to live outside England. Related to homosexual identity development, acceptance here means that Maurice Hall is fully aware of his homosexuality and may look for more information about it.

3. Identity assumption stage in Maurice

In this stage, individuals have established their homosexuality and shared it with other homosexuals. In Maurice, Maurice Hall and Clive Durham used to have their private time on Wednesdays or weekends.

But every Wednesday he slept at Clive's little flat in town. Weekends were also inviolable. (Forster, 1971: 64).

Maurice and Clive used to secretly dating and choose to escape from the crowd because they are gays. At the time, having a private place was considered the only option because it was riskier to show their identity publicly. Both Maurice and Clive come from upper-class society, therefore, some people are not brave enough to ask for more information about their private time. As Troiden states, homosexuals commonly define themselves as gay at different ages ranging from 19 to 21 years old. However, the writer of this paper assumes that some people may predict that both Maurice and Clive have an intense bond and may lead to homosexual behavior. Maurice and Clive are depicted as adult Englishmen who have their jobs in society. Maurice is a stockbroker and Cive is a politician. As time goes by, Maurice Hall later admits his homosexuality with his new partner, Alec Scudder, while Clive Durham has declined his homosexuality and later married to a woman.

With Alec Scudder, Maurice has shown his identity as seen in the following excerpt.

He snuggled closer, more awake than he pretended, warm, sinewy, happy. Happiness overwhelmed Maurice too. (Forster, 1971: 147)

Maurice is being happy sharing his homosexuality with Alec. In Maurice, Maurice Hall has met two people who contribute to his homosexuality. His former lover was Clive Durham and Alec Scudder is considered a single sexual encounter. As time goes by, Maurice has explored gay culture such as sharing their romantic desire and having private time. Therefore, his previous intention to eliminate his homosexuality was just a temporary excuse due to his inability to control emotion after a sudden break-up. Related to Maurice's homosexual identity development, his homosexuality has developed quite intense because of his encounters with other homosexuals.

4. Commitment stage in Maurice

This commitment is described as the last stage of individuals' homosexual identity development. They admit their homosexuality and present their identity to non-homosexual audiences and later choose it as part of their lives. In Maurice, Maurice Hall and Alec Scudder are officially lovers and are ready to face the world.

"Yes, and that's why we've got to fight."

"Who wants to fight?" He sounded annoyed.

"There's bin enough fighting."

"All the world's against us. We've got to pull ourselves together and make plans, while we can." (Forster, 1971: 147)

Both of them are aware that England does not support homosexuals and later they need to find a new place to live together. However, the new place is not explored in the last chapter, but the writer of this paper predicts they will not move far from England because they are not financially independent at the time. Maurice Hall and Alec Scudder have sacrificed their jobs and decided to have a new start. Maurice may offer a happy ending since Maurice and Alec pursue their happiness as gays, but they have lost wealth and social status in places they live previously. They need to find new jobs to find a home and fulfill their daily needs. However, Maurice and Alec Scudder may not present their identity as gays since they find a new place without telling their families. Unfortunately, Maurice's mother and his sisters know nothing about Maurice's romantic relationship. Both Maurice and Alec should have told their identity as gays and there is a possibility that Maurice and Alec's families can tolerate their sexuality.

Though Maurice has seen his homosexuality as a valid identity, he is not ready to present his identity to his family, coworkers, and non-homosexual audiences. Though the society members are not much explored, some of them are the religious type of people. Therefore, he

breaks the rules of being a well-known stockbroker who is previously assumed tobe a heterosexual and later escapes the world with Alec Scudder. In Maurice, commitment means they commit a romantic relationship with a person who is also a committed homosexual.

V.   DISCUSSION

In Maurice, some characters like Mr. Ducie and Clive Durham maintain the heteronormative value and it affects to Maurice Hall's homosexual identity development. Firstly, young Maurice has been invited by Mr. Ducie to discuss the harmony of a heterosexual relationship. Mr. Ducie believes that the romantic relationship between a man and a woman brings harmony on this earth. Interestingly, he only tells this topic to young Maurice even though other schoolboys are the same age as young Maurice. The writer of this paper assumes that the stimulant teacher wants his student to follow what he believes about the heterosexual relationship. Besides, Mr. Ducie seems to use his authority as a stimulant teacher to implicitly tells his belief about the happiness of committing a romantic relationship with the opposite sex.

Clive Durham also believes that a long term relationship is only appropriate for heterosexuals, therefore, he ends his romantic relationship with Maurice Hall. Clive is depicted as a character who sees homosexuality has no future. Having a romantic relationship with Maurice does not bring any benefits, instead, Clive may lose his family legacy if his whole family knows he is gay. Therefore, for closeted homosexuals, there is a possibility of a sudden break-up due to the strong influence of heteronormativity.

Then, finding a love partner for homosexuals is slightly complicated compared to heterosexuals. Normally, both gay lovers secretly dating or wearing a "mask" to avoid any conflicts from people who oppose the existence of homosexuality. The writer of this paper assumes that these people are aware of their sexuality, at the same time, they can not present it to most people such as family, friends, or coworkers. In Maurice, no one knows about the romantic relationship between Maurice Hall and Clive Durham until they break up. It implicitly tells that not telling their love relationship to anyone was the only option at the time. This kind of relationship may last forever once both partners are committed homosexuals. Maurice Hall and Alec Scudder are depicted as committed homosexuals who are ready to face the world.

The absence of a mother's support is interesting to be analyzed. In Maurice, Mrs. Hall is a religious type of person and has a regular schedule for prayer in church. From her behavior, she may not tolerate Maurice's homosexuality and may feel annoyed with Alec Scudder if they present themselves as gay lovers. Consequently, Maurice decides not to tell about his romantic relationship and later finds a new place with Alec Scudder without saying any goodbyes to his family. The writer of this paper assumes that Maurice cares for his family and he may tell the truth shortly once Maurice has a settled job and life.

VI.   CONCLUSION

The results of this paper tell that Maurice Hall experiences happiness and sorrow in his homosexual identity development. It starts with the feeling of being different when he was being asked to respond to Mr. Ducie's topic. Young Maurice prefers not to marry when he is grown up. Then, he experiences a devastating moment when Clive Durham, his ex-lover, wants to marry a woman. Here, repair emerges as he could not manage his anxiety with a sudden break-up. However, Maurice has been diagnosed with congenital homosexuality by the doctor Lasker Jones telling that no treatment is working to eliminate Maurice's homosexuality. As time goes by, Maurice is trying to accept his homosexuality, at the same time, he has been in a difficult situation when he meets Alec Scudder, a person who later to be Maurice's lover. Alec kind of demands Maurice to treat him fairly since Maurice comes from a reputable stockbroker while Alec is a servant from Durham's family. Maurice ends with the escape from this gay lover and starts a new life in a new place.

Therefore, this paper concludes that Maurice Hall's homosexual identity development is mostly influenced by people surrounding him such as Clive Durham who makes Maurice depressed due to a sudden break-up, and Alec Scudder who makes Maurice later fully accepts his homosexuality. However, the ending seems happy since Maurice finally finds his romantic partner but it implicitly tells that homosexuality was unacceptable at the time, therefore, Maurice Hall and Alec Scudder find a new place to live together.

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APPENDIX

Synopsis of Maurice

Maurice, a fourteen-year-old boy, is discussing the harmony of the love relationship between a man and a woman with Mr. Ducie, his prep-school teacher. It ends up with the promise that Maurice has to fulfill Mr. Ducie's invitation saying that he will be attending a dinner with his future wife.

Later, Maurice continues to study in Cambridge and meets Clive Durham. Shortly after, Maurice and Clive Durham develop strong bonds and become close friends. Clive recommends Maurice the Ancient Greeks book, which discusses homosexuality. When Maurice is enchanted with this book, Clive confesses his love for Maurice. Maurice is shocked by Clive's confession, then he softly avoids Clive.

Clive is heartbroken and asks Maurice not to see him again. Maurice feels depressed and later meets Clive to ask for an apology. However, Clive finally accepts Maurice's apology, and they hide their love relationship with anyone for three years.

Maurice is stressed out after having expelled from school due to the strict law of homosexuality. Then Maurice returns home and works in his father's old stockbroker firm. On the other hand, Clive finishes his study and becomes a lawyer. Even though they are separated, Maurice and Clive still be together and have their own private time on Wednesdays.

After several years, Clive has slightly changed his personality toward Maurice. It happens after he has recovered from severe flu. Clive assumes his illness has indeed eliminated his homosexual desire. After some time they have not met, Clive tells Maurice that they can become friends because he does not have any romantic or sexual feelings for Maurice. Maurice also gets surprised that Clive wants to get married to a lady.

Maurice desperately wants to eliminate his homosexuality by having a schedule with Lasker Jones, the hypnotherapist. However, after several attempts, doctor Jones suggests Maurice accepts his homosexuality and recommends some countries that are less harmful to homosexuals.

After some moments, Maurice is spending some days in Clive's house after Clive is married to a lady. Maurice and Clive are no longer as a lover but as a friend. In one night, Maurice meets Alec Scudder, one of Clive's employees. Maurice is embarrassed by his feelings and tries to avoid Alec. Alec is disappointed and heartbroken by Maurice's behavior and sends him letters that frighten Maurice. Alec does not want Maurice to treat him differently because he is a servant, and Maurice is a reputable stockbroker.

Maurice finally manages to meet Alec in London. Maurice realizes that he has fallen in love with Alec. Maurice makes a big decision by asking Alec to run away with him rather than emigrating to Argentina. At first, Alec does not accept Maurice's offer. Finally, Alec agrees to be Maurice's lover and both of them leave their current town and have a new start together.

The summary was taken from bookrags.com and modified by Bayu Prawita Putra.

No Country for Old Men: Representing the Dilemmas of Old Age and Migration in Rishi Reddi's "Justice Shiva Ram Murthy" and "Bangles"

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Abstract— The spreading of familial ties across the globe has highlighted a range of questions about the family structure and the impact of migration especially on older people. Their involuntarily movement leaves many a consequences as they find it pretty much difficult to cope with the socio-cultural changes one has to undergo. In this sudden change of practice, with ever new essence of land and people, they feel uncomfortable and, in a way, get disrupted with their belief system. Sometimes, it comes with the price of sacrificing their homely happiness into this late years of life before an illusionary vision of paradise on the other side of the sea. The dichotomy for the aged people lies into the caregiving notion of East and the West's respective familial ties. While one is a collective society where people live into the large family bondage, the other is individualistic in its outlook taking care of their own themselves. The dialectics of home and migration of elderly people creates a complex meaning of family and familiarity. This happens as being with family they lack their familiar space. A selection of Rishi Reddy's two short stories from the collection "Karma and Other Stories" bring us the life of two migrants into the opportunities of the West in their late age and get perennially mixed up into the new world order.

Keywords— Home, migration, negotiation, old age, socio-cultural change.

I. INTRODUCTION

Migration is undeniably accompanied by some unavoidable disorientation to the person who migrates. It creates an involuntary remoteness between the places where one was born and where one gets relocated. This difference causes fragmentation in belongingness and identity. AanchalMalhotra argues that the process of migration leads people to "somewhere in between the original city of residence, [where one] would ley their essence strangely malleable" (Malhotra, 2019). Moreover, in the case of elderly people, this relocation in a new space with new surrounding become more complex. Their involuntarily movement leaves many a consequence as the elderly people find it pretty much difficult to cope with the socio-cultural changes. Here migration is not the individual's decision to leave their home rather it is decided by and enacted upon with less consent to the migrant person. In this sudden change of practice, with

ever new essence of land and people, they feel uncomfortable and, in a way, get disrupted with their belief system. Sometimes, it comes with the price of sacrificing their homely happiness into this late years of life before an illusionary vision of paradise on the other side of the sea where their children have settled down. Therefore, the present study tries to define the conflicts faced by the elderly people in migration with reference to Rishi Reddi's short stories "Justice Shiva Ram Murthy" and "Bangles".

II. RISHI REDDY: A VOICE IN EMERGENCE

Rishi Reddy is comparably a new name in diasporic literature. She is an Indo-American writer who has born in Hyderabad and migrated to the United Kingdom, now settling in United States. Her father's work brought her to different places across the world. As a young girl, she had moved to London, Philadelphia and Los Angeles. This

continual uprooting from one place to another gives Reddi the feeling of unsettledness in life that she herself encountered. Her interest in literature lies core to that upturn and she took delight in Greek and Norse mythology as well as in Hindu legends of gods and goddess. In spite of her parents' sturdy urging to go to the medical school, she graduated in English from Swarthmore College in 1988. Later she studied Law and earned a JD (Juris Doctor) at Northeastern University. But her impulse for creative writing didn't subsume and she got enrolled in Boston University's Creative Writing program and later in many such other programmes. Her career in law inspired many of her stories, for example, the Brij Sharma 2001 lawsuit against McDonald's for purportedly putting beef fat in vegetarian French fries initiated the motive for the story "Justice Shiva Ram Murthy". This story is incorporated in Michael Chabon's *The Best American Short Stories* (2011) as well as broadcasted in NPR's "Selected Stories".

Reddi is the author of *Karma and Other Stories*, a short story collection which have won the 2008 PEN New England Prize for fiction. This story collection intimately deals with the lives of Indian-American people. It provides a new aspect to the writing of fiction with transnational issues as it brings diverse sides of migration and its consequences. In a very innovative way, she problematise the situation and conflicts faced by the people living as diaspora. The home and other sensibilities as well as the dichotomy of belonging has been represented in this collection. Here different generations of people are characterised with their own outlook towards migration and settlement. The cultural difference and the spatial conflict faced by the migrants are also portrayed. *Karma and Other Stories* contains eight stories altogether and every story engages a new dimension of either migration, or space or identity. Instead of reflecting on the nostalgic looking back towards home, Reddi's writing focuses on the experiences of migrants in the hostland. The stories mainly engage with the Indian diaspora settled mostly in Boston and Massachusetts. Incidentally most of the characters in these stories are speaking in Telugu, which is also Reddi's mother tongue. Thus, the stories have a fine balance between traditional Indian culture and contemporary western life.

III. MIGRATION AND ITS CONSEQUENCES TO THE ELDERLY PEOPLE

The spreading of familial ties across the globe has highlighted a range of questions about the family structure and the impact of migration especially on the older people.

People who had moved for economic and other reasons in their early ages generally had less concern to return to their home country. With their settling down in the host country into the opportunities, there is almost always a negotiation of responsibilities for the extended family bondage. Therefore, the old age migration often takes the form of an obligatory migration because of their urge to live with the children. The 'Families and Migration: Older People from South Asia' report points out that, "older people move back to their natal communities or migrate to new countries on retirement. Migrants may continue to visit their natal countries and communities regularly until constrained by impairments associated with advancing age" (Burholt& Wenger, 2003). Old people as a minor population among the migrants receive less attention into the enquiry. This is mostly because they are less in number and they often make an irregular visit to the host country. Even in many cases they are being cared less into the new social strata. The dichotomy for the aged people lies into the caregiving notion of East and the West's respective familial ties. While one is a collective society where people live into the large family bondage the other is individualistic in its outlook taking care of their own themselves. Burholt and Wenger opines "in order for social policy to respond appropriately to needs, greater understanding is required of the patterns of informal support for older people, associated with these ethnic groups" (Burholt& Wenger, 2003).

Moreover, migration across continents seriously hamper the home-making procedure of elderly people, who are uprooted from their home to settle with their children abroad. The dialectics of home and migration of elderly people creates a complex meaning of family and familiarity. This happens as part of being with the family and lack their familiar space. This interdisciplinary area of investigation incorporates diverse groups of people as Warnes and Williams mentions "there are several distinguishable categories of 'older migrants' … The most evident—affluent retirement migrants…like all international migrants, they are also taking risks, by moving to countries with different languages, customs, institutions, and social welfare and health-care policies" (2007). Post retirement migration isn't a permanent migration but a back and forth migration between their home and the country of destination. The reason behind this migration mainly denotes the urge to be with the children and cultivates the notion of extended family in the South-Asian culture. The discussion on the relation between home and the process of migration as experienced by the old age people confront the renegotiation of socio-cultural identities within the domestic sphere. In the case

of elderly women,however, the complication takes a bitter turn as Gardner mentions, "whose husbands have died and who have adult sons in Britain, the decision concerning whether or not to join them is one in which they have far more control" (2002) and thus it is not a voluntary migration but a situational one. In the majority of cases, therefore, an illusion of being at home is created where the actual essence is left behind.

The two stories selected for the study concentrates on the problems of elderly people in a foreign country. By not keeping in touch with their parents nor by occasionally going back to the home country, it lies a peremptory duty to the older people to visit their children who have settled in abroad for very many reasons. Some visits are just for meeting their children, where some are for providing help as an elder into their household duties. In most of the cases, they pay a visit of long duration of time to take care of their grandchildren in fulfilling their duty towards the younger ones. Thus, it is true that "experiencing old age is never an isolated phenomenon. The life histories of older people are intricately intertwined with the histories of their families, communities, nations as well as global trends" (Mehta & Singh, 2008). In this sense, the plight of the old people in migration cannot be secluded.

IV. "JUSTICE SHIVA RAM MURTHY": THE VOCAL JUDGE INTO THE FALLACY OF UPROOTEDNESS

Rishi Reddi's short story "Justice Shiva Ram Murthy" is a fascinating and insightful depiction of the displaced immigrants in the USA. Reddi effectively applies the first-person narrative technique to explore the point of view of the main character. The conflict narrated in the story from the subjective lens exposes the firmness of cultural belief among the immigrants. A sense of displacement and rootlessness in the protagonist, Shiva Ram Murthy is the main concern of the story. Shiva Ram Murthy, a retired Indian judge has migrated to the USfrom India, where his previous higher rank in the service is mentioned as the former Hyderabad High Court justice. He is an independent man as one can find him in the opening-

> I had been living in the U.S. for three months. Already I had opened my own bank account, obtained a law library card, and successfully settled the living arrangements with my daughter, Kirti, and her American husband. (Reddi, 2007).

He also faces some unfortunate incidents in this new country where everything is unusual to him. Even with the language of communication, he feels everybody speaks

their different English, thus some misunderstandings and series of arguments occur between Murthy and others throughout the story. In the story there are mainly two conflicts, firstly Murthy's confrontation with the restaurant manager at the Mexican fast-food joint as they serve beef to him instead of bean and secondly with the American lawyer who is reluctant to take the case of the above mentioned 'harassment' for Shiva as she necessarily finds her client's case a shallow one. The first conflict with the Mexican fast-food court is resolved as Shiva take the lawyer's advice, to write a complaint letter to the restaurant owner, and receives an apology in reply. However, the disagreement with the American lawyer is never resolved because he isn't much gratified with American law or living, always considering him as the other or an alien. Both the incidents are a reflection of a larger issue the story hits, which for the protagonist relegates the inability to adapt the new culture as well as the country.

Into the first incident Shiva ponders if this incident at the food court with Shiva have had taken place in India, he would not have to prove his point- "it is against the customs of my faith to eat beef… I have never, never, eaten beef in my life, before this incident. It has never passed my lips. I am a Brahmin, you see" (Reddi, 2007). For him,a place as well as the habits and customs of its people becomes much more important in some other place in assertionas there are chances of ignoring his voice and therefore his identity. Thus, the setting is crucial in this short-story as alteration of place promotes an entirely different meaning to the existence or at least imposes different dimensions to its being.

The characterization of Shiva Ram Murthy throughout the story is constant and his attitude towards the foreign land and its people are more or less the same. This consciously composed personality of this old man not only thus points out the rootedness of migrants towards their homeland but more importantly projects the problem of accepting and adopting certain other practices in old age. The things he practised throughout his life cannot all of a sudden become a very trivial matter for him shattering his own identity. Reddy points out this by contrasting him with his friend Manmohan (called Manu in the entire story) who had migrated long ago and had adopted various practices of his host country. Murthy contradicts with his only friend Manu of an incident, as he says, "Manu told me later that as I pronounced these words, a little bit of saliva came from my mouth and landed on the girl's sleeve. I do not agree" (Reddi, 2007). This is in reference to the restaurant mishap where the manager cum bartender took the order from them but mistook the order as Shiva's

pronunciation of 'bean' to 'beef' got slightly carried away. There are several instances of contradiction between them where Murthy did not agree with Manu's ideas of the adoption of 'foreign' practices.

Shiva is self-centred cynic as he talks about Manu having no values. Contradictorily Manu always stands with him, having helped Murthy to find a lawyer and even goes with him to meet the lawyer. Manu is the only friend in this new place with whom Shiva can share his agonies and despairs, but instead he says of Manu vociferously that he is "without any friends, without anyone to understand him and keep him company" (Reddi, 2007). These characteristics of hubristic personality is the reason for the conflict in the story. The miscommunication occurred between the restaurant staff and Shiva and later between him and the lawyer made Shiva think that the westerns are generally of rudebehavious. The only friend Shiva has is his childhood friend Manmohan who has the common sharing of motherland with him,

> We are the same age, we are both Murthys of the Brahmin caste, and grew up in the same neighbourhood of Mozamjahi Market in the old days when it was still a very nice neighbourhood of Hyderabad. We have the misfortune to be widowers and now we both live with our respective children. (Reddi, 2007)

The first-person narration of the story allows the reader to understand the point of view of the main character. The anxiety and distress of old Shiva Murthy is presented in his own voice as in one junction he says-

> I did not want to tell him that I could not see the small lettering clearly. I had not visited the eye doctor, although my daughter had been insisting on it. I was getting tired of her constant worry about me. Everything in U.S. had been tiring to me in the previous few weeks—the people, the weather, the food. Thank God my wife did not have to go through this experience also. She may not have been able to adjust as well as I had been doing. (Reddi, 2007)

Once a well-respected judicial officer in his hometown Hyderabad and now in oblivion in this new city causes Shiva a great discomfort. Conversing onto the situation of adjustment in old age faced by Murthy may sometimes appear as a tirade but there are certain understanding into the psyche of the aged people that has to be noted as "older people are often reluctant to seek assistance from their general practitioners" (Cordingley et al., 20001). As "older people see self-reliance as a virtue" (Cordingley et al., 20001) and tend to work accordingly, Shiva scolds Manu-

> Not to worry. I have no need of your help. I see what type of help you give. If a mere clerk insults your religious customs, you do not care. If she tells your lifelong friend that he does not belong in this country, it is no concern of yours. (Reddi, 2007)

This kind of conversation between the two friends reflects Murthy's craving for his past as well as for his home in India. This longing for home becomes more prominent as Murthy remarks "America is a lonely place… We Indians must stick together" (Reddi, 2007).

Shiva's dominating, affluent and headstrong personality finds him often in clash with the person in front of him. He appears not to be an insecure guy who in his late age is widowed and staying with his daughter. Rather being in the job of serving as a justice, his outlook gets strengthened in the fallibility of others. He can't stand people with disintegration in moral as he judges his friend Manu with the habit of eating meat. There is a stringent manoeuvre in justice Shiva's relegation of conduct into the matter of daily lives. Often with old age people this matter of personal edginess could be seen but for justice Murthy it is much more ambiguous with his migration to the US.

V. "BANGLES": THE POSSESSION OF VALUE INTO A DEFICIENT WORLD

"Bangles" is the fourth story in the collection *Karma and Other Stories* and it narrates the tale of an elderly woman named Arundhati who has travelled to the United States to live with her son and daughter-in-law. The narrator of this story is Rukmini, a minor character from the second story of the collection namely "Lakshmi and the Librarian", a kind of prequel to the present story. The story reveals its main plot through the conversation of Rukmini and Arundhati. The title of this story "Bangles" refers to the jewellery worn in wrist mostly by women and also a sign (especially the golden bangles) of a married onewhich in the story's context is earlier possessed by Arundhati's grandmother who then gave it to her. Arundhati's reminiscence about her possession of bangles and the other jewelleries further goes back to more than half a century when she internalises in herself as the narrator notes-

> She loved her jewellery. It had been placed on her neck and arms and fingers on the day of her bride-making ceremony, fifty-three years ago, by her grandmothers, aunts, and older cousins, women who had journeyed before her through life. She would be a married woman now; she needed to wear the evidence of her status. (Reddi, 2007)

But this long possessed dearly past of her get collapsed all of a sudden as she faced change after her migration to the United States. However, the thought of giving up on her possession creates an emptiness in her mind which signals her traumatic loneliness into the experiences away from her home and her urge to return to her homeland.

Arundhati had come to Lexington, Massachusetts to live with her only son Venu after her husband's death. Venu lives with his wife Kamlesh and they have two daughters and a son. Arundhati remembers of an afternoon in the early days of her coming here in the US and how her son assisted her into the new locale. She can remember that sweet experience as she gets relieved into the thought of being taken care by her son earnestly-

> Her son guided her through a dim hallway to a carpeted bedroom with matching drapes and bedspread. Everything was clean. Venu smiled and extended his arm, showing the size and luxury of the space. "This is your new room…this is your new city, new country, new life". (Reddi, 2007)

The most adored one among Arundhati's grandchildren are the youngest one named Rahul. Arundhati was in fact brimming with joy but "she was happy to see her granddaughters after four long years, but it was the grandson, the one who would carry on her husband's name, that she most longed for" (Reddi, 2007). Though she is very impressed to see her son's success and his well-settled life, she finds their daily routine uncanny as they do not regularly attend the temple. To her belief a happy life must entail some religious generosity in the daily course of life.However, she finds some fallibility in this new circumstances, particularly into the household activities. She is sceptical of her daughter-in-law who takes her son Rahul's misbehaviour lightly. The narrator records one such matter into typical mix of first and second person narration: "He jumped on the sofa where Arundhati slept, and woke her. "Nanamma wants to sleep, Rahul," Kamlesh said sweetly, but she did not lift her son to the floor" (Reddi, 2007). Arundhati later found Kamleshunable to take a proper care of Rahul as it was expected of her to attain the needs of the children. As the story progresses one can find that Arundhati becomes more engaged in the household duties of taking care of the children and especially of Rahul. The reader get to see Arundhati's typical mannerisms and her notion of conduct in the traditional Indian household enabling her to criticise the indoor practicalities of an Indian family that situates itself in the flexible social circumstances of the West.

Rukmini, the narratorial voice as well as a character into the story is a distant relative, who eventually becomes Arundhati's friend. Arundhatidoes not share most of the family matters with Rukmini as she believes it is unethical and unjust to disclose the family problems to an outsider. However, Arundhati contradictorily finds a kind of solace in this foreign land conversing with Rukmini. They go together in the cultural functions, as Venu does not have time to attend them. Arundhati gradually becomes separated into the familial enterprise that Venu and his wife cultivated. She now has none to talk to nor anyone to take care of except Rukmini. Arundhati feels about this transference of caregiving from Venu to Rukmini and realises "she was being handed over, like a burden, to a stranger" (Reddi, 2007). Thus, it reverberates the narration of a typical South-Asian household in the US where multiple conjectural points have been addressed in view of a migratory family and it's upend value-ethics with the conflict in generational relegation in it where-

> a successful American doctor tries to fulfil his duty by bringing his newly widowed mother from Hyderabad to his upscale suburban home, but fails to make space in his young family's life for her religious and cultural needs. ("Fiction Book Review: Karma and Other Stories by Rishi Reddi", 2007)

The case of Arundhati as it unfolds realises her as a dependent individual who has to move to her son for security. There she almost lost her freedom and gradually becomes a caretaker of the house. Her orthodox belief that only a son will take the responsibility of his parents also gets shattered when an unknown woman, Rukmini, cares for her. Thus, at the end of the story she tried to buy her freedom in exchange for her bangles, as she says Rukmini: ""Then take these." She slipped the gold bangles off her wrist. "We need not tell anyone. Take them and sell them for me"" (Reddi, 2007). Arundhati gives off her last possession, the bangles that are most dear to her, to buy ticket back to her home as she finds Venu incorrigible for this.

The widowed Arundhati, however, casts light on an interesting fact.The life expectancy of Indian women's is slightly high compared to men. Wherein the average women live for 64 years, men live 63 years (Leete&Alam 1993). This difference has an impact on the well-being of older women since women in India are generally younger than their husbands. Thus, Arundhati is an example in the fact that "gender is likely to affect the ageing process, as Asian women are more likely to be subjected to social and economic marginalisation" (Burholt& Wenger, 2003). Economic dependency of women is a phenomenon which

becomes more chronic with age and widowhood. Consequently, older women become dependent on their families for economic and social support in their late age. Thus, Deluigi points to the inadvertent situation a mother usually had to undergo in case of extension of familial bondage to the ends of a nation. He writes-

> The migration choice of mothers is, therefore, a necessary and contingent family strategy focused on the children. Women often live trapped in a contrasting polarity between distance and guilt, economic and existential fragility needs, remote care and ongoing support, delegation and fear, etc., concealing the emotional costs of the experience of transnational parenting. (Deluigi, 2016)

Arundhati is just an other woman who falls short into this transnational idealisation of close family circle under one roof. Once she realises her space into this strange land being shrunken up, she feels trapped. What she can do to get out of this is to return back. But that return or rather freedom to go back comes with a price- the price to lose her dearly held possession. What a golden bangle for an aged woman into her widowed mental disposition can do is understandable.

VI.   CONCLUSION

In the current scenario, people travel more frequently and extensively than at any earlier point in human history. They are leaving their filial surrounding and move to a foreign country with all the suspicion and doubts regarding the unknown place into its strangeness and opportunities. As the individual family structure is increasing, the support for the old people back at home are getting eroded day by day. Old people often travel to foreign countries to their children for old age security and to be of a household help. In the above mentioned two stories, the plight of the elderly people are drawn as both of them are more into the uneasiness of the new world. In these stories, both the elderly Shiva and Arundhati finds the consequences of migration very hard. While Shiva Murthy suffers with his identity, Arundhati finds the dependent life troublesome. Both of the characters appear disillusioned to the idea of an ideal life in another country. Moreover, the two stories selected here for discussion portray the old age migration and the problem faced by them in two different social circumstances. From the above discussion on the two stories "Justice Shiva Ram Murthy" and "Bangles", it can be said that for elderly people it is very difficult to adapt and accept the new surroundings. Proverbial remark of the old wine into new bottle, here in the case of aged people in

new surroundings, proves more of an uncanny and uneasy testimony as the wine here is too timid to taste its shape in the ever new situation of the hostland. Thus, Shiva and Arundhati are the old essence where the taste of the other characters get reflectedbut they themselves appear outmoded, sometimes a taken back rigid caricature into the world of ever changing humans.

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The Role of Culture in Teaching English for Business Purposes

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Abstract— As English is becoming more and more the language of the global market, the teaching/ learning of English for business purposes is at risk of separating the language from its culture. However, cultural sensitivity is an integral part of the interaction between languages and thoughts in the business domain, especially in the field of international trade, which plays a vital role in the understanding of the way other people think, behave, act, and react accordingly. This paper aims at underscoring the essential role played by culture in both teaching and learning of English for commercial aims since the cultural context could not be divorced from its language. Hence, showing the extent to which language skills are tightly linked to the cultural paradigm is of paramount importance. Moreover, emphasizing the inseparability of language and culture would be demonstrated through the critical role played by culture in business and commerce classes, as well as how discarding culture could be an obstacle for the teaching and the learning of the language.

Keywords— *Language and Culture; Teaching English for Business Purposes; Role of Culture.*

In todays' world, English language is becoming the primary communication source of business globally, as well as many other social sectors. Subsequently, the main reason behind holding the title of the international language, is that English acquisition is a linguistic competence which would favour its learner over learning any other languages for the simple fact that he is going to communicate with different people worldwide not only English-speaking ones.Hence, the learning of English is a quite essential process in regards of the educational as well as the professional levels. Schools, universities, enterprises, companies, and many other international institutions opt for teaching and learning English, simply because it is the most commonly used foreign language.

In business, English is again the dominant language in the global market place. Thus, for work opportunities and more advantages for those who are interested in entering the work force whether be a student of business and commerce, a businessperson, or an entrepreneur, they all should apply for English courses. However, the teaching of English for business purposes in Algerian vocational, private schools, and even universities are predominantly preoccupied with providing the learners with well-condensed language courses that are purely linguistic and have nothing to do with teaching the language within its context.In other words, teaching English in in a contextualized situation and in relation to its culture is given less importance and attention.

This paper tackles the problem of teaching and learning English language out of its cultural context for business purposes in specific. Not with standing the challenges of teaching culture for business students who are ostensibly more concerned with the vocabulary used in business situations like negotiating, business meetings, telephoning, writing business letters. Therefore, this research tries to advance some strategies of using culture as a context for teaching Business English in order to make the learning of English both enjoyable and fruitful, besides rising the cultural awareness and openness of future business people to others' culture.

The demand over the teaching and learning of English for business purposes has been noticeably increasing over the last two decades. This remarkable need in acquiring English was due to the growing interest in the international business and commerce worldwide (Boyd, 1991).Yet, this newly initiated sub-discipline of English for specific purposes (ESP), or ESP-B, has recently started being widely recognized in the field of teaching English.

It is eminently important to know about the underscored goals of teaching English for Business purposes. In fact, the studying of English in Business classes, in general, is heavily based on the communicative skills more than any other skill. Therefore, the main target in language acquisition for different business settings is to work more on the communicative competence that includes language skills as discourse and sociolinguistic competence. However, these oral skills are needed not

only for an effective performance in business, but also in academic settings as well (Boyd,1991).

Culture is a concept that has different definitions and covers various societal aspects. Culture extends participating in the construction of a given history, arts, and traditions of a given group within a given society, to being the core of a certain people's mind-set (Marer, n.d.). The latter, which is our main interest in the process of teaching, is based on the way problems are solved, people are acting and reacting, thoughts are perceived and interpreted, etc. In this respect, the Dutch scholar, Fons Trompenaars (1993), relates culture to "the way in which a group of people solves problems" (p. 07). Yet, other scholars[1] perceive culture as a much broader concept, apart from being a mere problem-solving key. Ned Seelye (1978), for example, stresses on the fact that culture "emerges as a very broad concept embracing all aspects of human life" (p. 13).

The broadness of this concept is handicapping the pedagogical operation to choose adequately the optimal scopes under which the teaching and the learning processes would be useful, beneficial, and effective all at once. Furthermore, culture is so vast that teachers could not cover in their courses all aspects of a given culture with its limitless themes, nor could their lectures be fruitful to deal with some unimportant facets of particular cultural components. According to Robert C. Lafayette (1978:1), the depiction of appropriate elements of culture to be part of a curriculum is not an easy job. He states that,

> Because culture can be defined so broadly, it is often difficult for teachers to select those aspects that should be included in the curriculum at various levels of instruction. The choice ranges from supplying students with clearly identifiable cognitive facts about a culture to bringing about very subtle affective changes in their desire or ability to value people who think, dress, or act differently from themselves.

Thevariety and richness that dwell any culture leave the teacher confused upon what cultural knowledge would fit into his class, and meet his students' needs. Not with standing, the selection of the cultural subjects should initially deal with the observable cultural phenomena that are visible and knowable; moving to the conception of understanding and respecting the cultural differences, or moving from the explicit culture to the implicit one as Paul Marer best describes it. According to him, the explicit culture stands for the seen and observed cultural facts as certain peoples' rituals, behaviours, common habits, and etiquettes that we should know about. The implicit culture, however, is the hidden part that we should investigate for ensuring mutual respect and shared understanding. It contains the beliefs and values of cross-cultural matters in general. Hence, introducing cultural matters in any pedagogical setting requires a deep thinking of what would be suitable for the aim set by the teacher.

Accordingly, the key point in understanding, learning, and teaching any culture in a very effective way, is to get into its different layers, and get closer to its various levels. In his book *Riding the Waves of Culture*, Fons Tropenaars(1993) pinpoints different layers of culture in a very elucidative manner. He contends, "Culture comes in layers, like an onion, to understand it you have to unpeel it layer by layer" (p. 06). As explained by Tropenaars, the first layer or *outer layer* represents the explicit or the seen particulars of a given culture. This includes language, architect, art, music, traditions. *Middle layer*, however, is mainly concerned with the norms found in any society, as what is accepted and refused, what is right and wrong, what is good and bad, etc. The third layer that is referred to as *the core of a culture* deals merely with the being and existence.

The levels of culture, however, has another categorization. Again, Tropenaars(1993) states that there are three levels in every culture: the national, corporate (or organisational) and professional level. Furthermore, those levels are predominantly needed and found in business and work place, as they focus on nation states, organizations, and corporations. The cultural factsat the professional level, for example, differ from one nation to another. This is to say that every country has its own national identity that was shaped due to a set of conventions. As it is well illustrated by Maurer in his description of the Japanese and Americans' cultural differences in business affairs. Americans are more individualistic compared to the Japanese who tend to be more collectivistic. Accordingly, Americans always aim at being universalist, that is to say that, in business situations, laws, rules and the framework come before relationships. However, the Japanese are more particularistic, giving more importance to relationships than rules.

Culture and language are two faces of the same coin. They could never be separated. Indeed, the only way of articulating culture properly is through language that constitutes a great part of culture construction. In pedagogy, the inseparability of language from culture is highly recommended in ESL and EFL classes due to the fact that language, in essence, is a cultural phenomenon that cannot be taught or learnt apart from the cultural

context that is considered as an integral part of language teaching and learning. Douglas Brown (1986) expresses the same viewpoint by stating, "Culture is really an integral part of the interaction between language and thought. Cultural patterns, customs, and ways of life are expressed in language; culture specific worldviews are reflected in language" (p. 145).

Implementing culture in English language courses would be a rewarding academic experience. Since the acquired language is the major medium used for demonstrating and expressing the cultural components. The students, consequently, would notice that language being learnt and its culture are blended and combined into an integrated whole. Correspondingly, students would become more aware of an existing other, owning a different mind-set, with different thoughts and beliefs. The recognition of an already existing other would lead to comprehending and respecting the other, who has not only a different language, but most importantly a different culture(Suleiman, 1993).

In the business, success depends heavily on the well understanding of the other's culture. Consequently, it is predominantly important to integrate the cultural ingredient into the language-teaching recipe.Today, the world is witnessing a rapid increase in commerce and business globalization, the matter that resulted in an increasing need for more corporations, organizations, as well as consumers to enter world trade and work force on an international scale. By doing so, business worldwide is going to have more opportunities and open up to different qualitative markets globally. Thus, the need to know about culture, especially the one that belongs to the most controlling business internationally, is undoubtedly very crucial.

However, Introducing culture in Business classes needs a careful examination over the chosen cultural topics, as well as a good selection of the strategies and techniques that the teacher should adopt to ensure a well understanding of culture specificities. In fact, there are some problems facing the teaching of a foreign language culture, especially in the way it should be taught, this includes the right way of transmitting the cultural knowledge. This is to say thatculture could be taught to different levels through different methods with the use of different techniques. Furthermore, the appropriate adoption of the useful techniques for teaching culture in a Business class primarily through the acquisition of the linguistic competence is one of the most essential aspects of culture teaching and learning.

In this respect, a well-rounded language for business course should include cultural competence, which is defined as the ability to use the communicative aspect of a language, the understanding of culture knowledge, and the empathy towards the target culture (Saint Paul, 2010).According to the American Association of Teachers of French Commission[2], cultural competence is a set of abilities that must be developed. Moreover, this vital competence in language learning and teaching includes cognitive abilities, behavioural skills and affective potentials. Similarly, the American Council on the Teaching of Foreign Languages (ACTFL) created the model of the *Proficiency Guidelines* that demonstrates different stages in the learning of cultural competence that is tightly linked to the different levels of language acquisition[3]. These stages that are considered as the most visible levels for cultural proficiency[4]are defined and performed in a form of testable cultural tasks that the learner must carry out and accomplish.

In order to engage the students in the business field actively in the process of acquiring English language and its culture, it is eminently important for teachers to recognize the need of integrating more cultural activities. This effective pedagogical practice would lead to a good understanding of cultural and intercultural issues, which would "help combat the ethnocentrism that often dominates the thinking of our young people" (National Standards in Foreign Language Education Project). Besides this, business students would improve the chances to succeed in the future business world. According to numerous researches[5], a language class that does not favour contextualized and real life matters would not help the students to use the language appropriately. This is to say that the second language teaching and learning has remarkably changed over the last decades from being a mere grammar and vocabulary teaching class to a more inviting participatory class where the student moved from being a passive receptor of how to say things to an active producer of how to perceive and interpret things (Dema, 2012).Claire Kramsch(1991: 221) comments on the swift move from the traditional to the new way in teaching by stating, "Culture is commonly seen as making the study of a foreign language more attractive and as providing a welcome relief from grammar and vocabulary exercises.

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[2]- The American Association of Teachers of French Commission developed a well-structured program for teaching the cultural skills. In order to demonstrate and proof the utility of this created program, the association conducted a research as part of summer program in France for a group of MBA business students.

[44]- Cultural Proficiency in education is the ability to go through different levels of knowledge-based skills that are required to successfully teach and interact with students.

Learning about a foreign culture is not expected to require any intellectual effort since it is generally conceived only as the tourist's view of the foreign ways of life".

In order to promote the development of cross-cultural competence, a variety of activities to teach culture could be included in EFL and ESL classrooms as an effective way for enhancing authentic communication, as well as rising cultural awareness among the learners, as the primary goal of culture teaching to business students is to make them aware of differences. In addition,the learners should be aware that their culture and the way they think is notthe only way. Subsequently, some exercises that focus on the linguistics skills within a specific cultural content, in order to deal with a certain professional or business framework are really needed for business students in a general sense, as well as learners who would be engaged in global competitive activities.

One of the most common business required tasks is letter writing. In fact, writing a business letterhas a simple and easy to learn format, yet it has definite cultural conventions that should be followed. For Susan Jenkins and John Hinds (1987), letter writing is a needed piece of writing in managerial work that requires some cultural knowledge, whether being the reader or the writer of this kind of letters. Again, Jenkins and Hinds found that ritualized discourse that is embedded in the business letter of request in any language unfolds crucial cultural attitudes and meanings.

Developing small talks could be another useful way for increasing the learners' knowledge about the targeted culture of the language being addressed. In this case, business students could deal with various topics that highlight cultural diversity conception for needed business situations that the students may encounter in their future professions. Introducing such cultural ideas as a way to know and understand the other and practicing speaking English simultaneously could be of a great help for the learners who are expected to be entrepreneur, businesspersons, executives, negotiators, etc. In a role-play, for instance, the teacher could set the pace for the students in order to initiate a cultural notion that is different from theirs. Then, the students would be asked to practice making arrangements by using functional language that they have already acquired. After three to four times of small talk, the students are supposed to be engaged in a longer and more advanced talk level, in which they should be exposed to a class debate. The latter however, requires more structured and well-thought of subjects that should be recent, useful, and relevant to business settings at the same time.

In the present paper, I have tried to accentuate the importance of culture in English teaching in general, and the eminent role that cultural competence plays in empowering the communicative skills in business settings in specific. Special emphasis has been laid upon how culture could be part of the language acquisition in a professional context. In order to meet that underscored goal, a set of suggested tasks have been introduced in order to engage learners actively in the acquisition of language and culture and promote authentic genuine communication as well. By doing so, the teaching of the targeted language with reference to its culture would make a remarkable progress in the academia.Subsequently, in a global commercial and business world, it is crucial to bridge the gap between language and culture. In this respect, cross-cultural competence and cultural proficiency are really needed in English business classes. In such classes, the students are to be made aware of their own cultural knowledge and understanding of the culture of another language, besides the linguistic and communicative competence of the international language, English. It is worth noticing that introducing culture and cultural differences in business English courses is not a mere necessity, but it is a good way for enliven the teaching and learning processes.

Notes

1- In this respect, two American anthropologists, Kroeber &Kluckhon, have identified 164 different definitions of the term culture (Özkalp, 1989; Sabuncu&Emre, 1995; Gao, 2006).

2- The American Association of Teachers of French Commission developed a well-structured program for teaching the cultural skills. In order to demonstrate and proof the utility of this created program, the association conducted a research as part of summer program in France for a group of MBA business students.

3- The stages are basically categorized under five essential elements that contribute to the ability to become culturally proficient which include:

1. Valuing diversity.
2. Having the capacity for cultural self-assessment.
3. Managing the dynamics of difference
4. Having institutionalized cultural knowledge.
5. Having developed adaptations to service/curriculum delivery reflecting an understanding of cultural diversity.

4 - Cultural Proficiency in education is the ability to go through different levels of knowledge-based skills that are required to successfully teach and interact with students.

5- All of Firth & Wagner, 1997; Hall, 1997; Stoller, 2006; and van Lier, 2000, count for the same idea.

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Factors affecting Non-English Majored Students' Motivation in Learning EFL at Tertiary Level

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Abstract— *Motivation is an important factor that contributes to the success of a foreign language learner. People with high motivation have trend to achieve their needs and wants. Understanding students' motivation in learning English is necessary for EFL teachers. Thus, this study was conducted with the aim of investigating the extent to which non-English majored students at Da Lat University (DLU) are motivated and factors that affect their motivation in learning EFL. A mixed methods design was employed in the study. 150 students majoring in business administration, economics, and tourism, and 5 English teachers participated in the study. Both quantitative and qualitative data were gathered from the questionnaire and semi-structured interviews. The findings showed that the students' integrative motivation, instrumental motivation and social motivation were at a great level. Moreover, the findings indicated eight factors affecting their motivation in learning EFL, including students-related factors, parent-related factors, peer-related factors, teacher personality-related factors, teacher performance-related factors, teacher feedback-related factors, classroom-related factors, and textbook-related factors. Most of the students agreed that their motivation in learning EFLwas affected by these factors. Based on the findings of the study, recommendations for teachers, students and researchers are included.*

Keywords— *factors, motivation, non-English majored students, affecting, university.*

I. INTRODUCTION

Motivation is considered as a key feature in the success of language learning and has a great effect on the efficiency and productivity of English language teaching (Gardner & Lambert, 1972; Gardner & Brunet, 1977; Dornyei, 2001). It is found through researches (Gao et al., 2004; Kormos&Dörnyei, 2004; Nguyen Kim Phuoc& Nguyen Tran Ai Duy, 2018) that learners with high motivation perform better than those with less motivational intensity to learn English as a Foreign Language (EFL). Because of the significance of motivation in L2 learning, many researchers have taken an interest in the issue and it has been widely researched since the 1950s.

Different experimental evidences have shown that some English language learners lose their interest and motivation during the English language learning process because of such factors as teacher related factors, classroom related factors, and student related factors (Dornyei&Murphey, 2003; Falout& Maruyama, 2004; Ayako, 2004; Falout&Falout, 2005; Kikuchi & Sakai,

2009). Although there have been significant studies exploring factors influencing students' motivation in English learning in the Vietnamese context, those studies focused on English majored students or K-12 students. There is a lack of meaningful studies thatcan provide valuable findings and be utilized to motivate and encourage English learning of non-English majored students.

Regarding the case of DLU, it has designed EFL programs for students with a focus on providing students with substantial English proficiency, ensuring learning outcomes, satisfying employer's demands, and pursuing higher education programs in Vietnam and in developed countries (Phan, H. T., & Nguyen, T. Q. L, 2017). Particularly, non-English majored students do not have sufficient opportunities and teaching materials to practice English. In addition, the implementation of the program with the employment of innovative techniques to enhance their English proficiency seems not very successful.

Despite great efforts from the managers and teachers, students' performance in English has not met the requirements and expectations. Poor academic achievements and ineffective communication in English of students reflect their low English competence. Therefore, an investigation into factors influencing motivation of non-English majored students in learning EFL in DLU context is necessary.EFL teachers at DLU need to know the factors affecting motivation so that they can help their students to improve their English proficiency. At that time, they can motivate their students to learn English well. It is expected that the findings of this study will be also significant for other researchers and educators in Vietnam and in other EFL contexts.

II.   AIMS AND OBJECTIVES OF THE STUDY

The overall aim of this current study is to investigate the factors affecting non-English majored students' motivation in learning EFL at DLU.

The following objectives are derived from the overall aim of the study:

+ To explore the extent to which non-English majored students are motivated in learning English at DLU;

+ To explore the factors that affect non-English majored students' motivation in learning English at DLU.

III.   RESEARCH QUESTIONS

The study attempted to address the two following research questions

1) To what extent are non-English majored students motivated in learning EFL at DLU?

2) What are the factors that affect non-English majored students' motivation in learning EEL at DLU?

IV.   RESEARCH METHODS

4.1. Sample and sampling procedures

Two cohorts of participants participated in the current study. The first cohort included five English teachers who volunteered to participate in the interview. The second cohort consisted of 150 non- Englishmajored students who were studying EFL. They were students majoring in business administration, economics, and tourism. To select this cohort of sample, convenience sampling was employed because the researcher was teaching these classes at the time of conducting the study.

The demographic information of the participants is displayed in the table below.

Table 1: Background information of participants

Students: N= 150			
Category	**Demographic information**	**n**	**%**
Major	Business Administration	50	33.33%
	Economics	50	33.33%
	Tourism	50	33.33%
Gender	Male	83	55.00%
	Female	67	45.00%
Age	18-20	20	13.00%
	21-23	39	26.00%
	24-26	63	42.00%
	> 27	28	19.00%
Years of learning English	1-3 years	17	11.30%
	4-6 years	70	46.70%
	Over 7 years	63	42.0%0

Teachers: N= 5			
Category	**Demographic information**	**n**	**%**
Gender	Male	1	20.00%
	Female	4	80.00%
Years of teaching English	<5 years	0	00.00%
	5-10 years	1	20.00%
	>10 years	4	80.00%

4.2. Research instruments

Two research instruments were employed in this current study, including the questionnaire and semi-structured interview. Regarding the questionnaire,it was designed in the form of Likert scale. It includes 3 parts. Part 1 asks about the participants' demographic information. Part 2 consists of 24 items asking about the students' level of motivation. All were adapted from previous studies, including Integrative motivation (6 items), Instrumental motivation (11 items), and Social motivation (7 items). Part 3 consists of 41 items measuring factors affecting students' motivation in learning English, including student-related factors (4 items), parents-related factors (6 items), peer-related factors (10 items), teacher personality-related factors (5 items), teacher performance-related factors (6 items), teacher feedback-related factors (5 items), classroom-related factors (3 items) and textbook-related factors (2 items).

In terms of reliabilityof 24 items of part 2, Cronbach's Alpha reliability indexeswere calculated to measure the reliability of questionnaire items. The indexes were 0.716 for Integrative motivation (6 items); 0.878 for Instrumental motivation (11 items); and0.792 for Social motivation (7 items).In terms of reliability of 41 items of part 3, the indexes of mostfactors are higher than 0.70 except for "teacher personality-related factors": 0.662, and "textbook-related factors": 0.696.Both are lower than 0.70,but the indexes are acceptable. Regarding semi-structured interviews, questions concerning levels of motivation and factors influencing non-English majored students' motivation in learning English were used for interviewing students and teachers.

4.3. Data collection procedures

Data collection was conducted at the end of the academic school year. 150 copies of questionnaire were administered to non-English majored students majoring in business administration, economics, and tourism at DLU. The researcher administered questionnaire copies to the participants within one morning. Before the students completed the questionnaire, the purposes of the surveywere explained to them. Each student spent at least thirty minutes to complete the questionnaire. The questionnaire was adapted from the previous studies and was revised by the two experts and piloted with five students who were not directly involved in the study.

The researcherconducted interviews in the students' tutorial classes. The interviews were conducted in break time. Each student spent five to seven minutes to answer the interview questions. In terms of English teachers, face-to-face in-depth interviews were employed. The place to conductthe interviews with the teachers was in a spare room. To obtain in-depth informationeach interview took 10 to 15 minutes. All interviews were recordedvia an Iphone.

4.4. Data analysis procedures

The Statistical Package of Social Sciences (SPSS) was used for the analysis of quantitative data. After the data were collected from the questionnaire, they were sorted out, cleaned, and verified; after that they were entered in the computer for descriptive analysis. For research question 1, the following criteria in the Likert type scale were used to interpret the data: never true/not at all (N) (1.00-1.80); rarely true/ to some extent (S) (1.81-2.60); sometimes true/ to a moderate extent (M) (2.61-3.40); often true / to a great extent (G) (3.41-4.20); always true/ to a every great extent (VG) (4.21-5.00).

For research question2, the meaning of the mean scores for the students' perceptions of factors influencing their motivation in learning English is interpreted as follows: 1-1.75: Strongly disagree (SD); 1.76-2.50: Disagree (D); 2.51- 3.25: Agree (A); 3.26 – 4.00: Strongly agree (SA).

The responses of interviews were analyzed by using content analysis, which means that three steps, viz. familiarizing and organizing, coding and recoding, and summarizing and interpreting were used. While students were coded as S1, S2, up to S10, English teachers were coded as T1, T2, up to T5 for the analysis.

V. RESULTS AND DISCUSSION

5.1 The extent to which students are motivated in learning EFL

Research question 1 attempted to explore the extent to which non-English majored students at DLU are motivated in learning EFL. Data collected from both the questionnaire and teacher and student interviews are presented below:

Integrative motivation

Table 2. Descriptive Statistics of Integrative motivation

No	Items	N	M	St.D	Extent
1	English is important because I can learn about the culture and social life of people from the English speaking countries.	150	4.91	.282	VG
2	Studying English is important because it will enable me to live in one of the English speaking countries (UK/USA ...) and become integrated as another member of the community	150	3.93	472	G
3	I would like to speak English well because it will allow me to meet and converse with more and varied people	150	4.93	.428	VG
4	English is important to me because it enables me to join in what is happening in the world.	150	4.82	.556	VG
5	I am studying English because I would feel ashamed if I could not speak English when I communicate with my friends from English speaking countries.	150	3.99	.456	G
6	I am studying English because I enjoy the feeling of acquiring knowledge about the English speaking community and their way of living.	150	4.03	.454	G

The data displayed in Table 2 show thatall the six items of integrative motivation motivated non-English majored students to a great or a very great extent in learning EFL. In their opinionEnglish is important because they can learn about the culture and social life of people from the English speaking countries (item 1) with M= 4.91 and St.D= .282. What is more,studying English is important because it enablesthem to live in one of the English speaking countries and become integrated as another member of the community (item 2) with M= 3.93 and St.D = .472. Most of them would like to speak English well so that they couldmeet and converse with more and varied people (item 3) with M=4.93 &St.D=.428. Nearly all of them think that English is important because it enables them to join in what is happening in the world (item 4) with M=4.82 &St.D=.556. Particularly, the studentswould feel ashamed if they could not speak English when they communicate with friends from English speaking countries (item 5) with M= 3.99 and St.D = .456, and they enjoy feeling of acquiring knowledge about the English speaking community and their way of living (item 6) with M=4.03 and St.D=.454.

Regarding the data collected from the interviews with ten students and five English teachers, it was found that many students gave the reasons to learn English. For example, some studentsreported:

> "I learn English because I want to open my eyes and know a lot about the outside world,make friends with many foreigners, and hopefully after graduation I can find good jobs, high promotion opportunities" (S4). Or S8 expressed that "I want to have the opportunity to go abroad to live and work because the outside world is always new and interesting. I want to explore many places in the world, and understand many countries and make friends with many people".

Regarding the interview with the teachers, they also showed their opinions. Some of them said:

> "I find many students very motivated to learn English because they recognize the

important role that English plays in their careers and their lives. However, there are also students who are not interested in learning English because they may not have an English background, so they feel bored when they focus on learning."(T1)

"I find that although my students' English language proficiency is low,

many of them really like learning English. They come to class regularly and often do assignments carefully. IN class they participated in activities actively" (T3)

Instrumental motivation

Table 3. Descriptive Statistics of Instrumental motivation

No	Items	N	Mean	St.D	Extent
7	Studying English is important because I will need it for my future studies.	150	4.74	.937	VG
8	Studying English is important because it will be useful in getting a good and well-paid job.	150	4.86	.526	VG
9	Studying English is important because it enables me to work abroad.	150	3.35	.890	M
10	I would like to read the literature and watch films in the original language.	150	3.77	.532	G
11	Studying English is important because it enables me to communicate and deal with problems when travelling abroad.	150	3.76	.765	G
12	I am studying English in order to get more academic success later on.	150	4.71	.744	VG
13	I am studying English for the satisfaction I feel when I am in the process of accomplishing difficult exercises in English.	150	3.46	.816	G
14	I am studying English Because I think it is good for my personal development.	150	3.80	.602	G
15	I am studying English for the satisfied feeling I get in learning new things.	150	3.75	.623	G
16	I am studying English for the enjoyment I experience when I grasp a difficult construct in English.	150	4.08	.561	G
17	I am studying English because I have to meet the requirements/expectations of my university /lecturers/ parents.	150	3.68	.557	G

Table 3 describes descriptive statistics of instrumental motivation. Itcan be seen that all the items of instrumental motivation motivated the students to a great or a very great extent. Among 10 items, 3 items obtained the students' agreement to a very great extent. Those are item 8, 7 & 12. Accordingly, studying English was important because it would be useful for them to get a good and well-paid job (item 8) with M=4.86 &St.D=.526, to need it for their future studies (item 7) with M= 4.74 &St.D= .937, and to

get more academic success later on (item 12) M=4.71 &St.D=.744.

Regarding 7 other items, 6 of them motivated the students to a great extent. Accordingly, the students learn English for enjoyment (item 16) with M=4.08 &St.D=.561, for their personal development (item 14) with M=3.80 &St.D=.602, for reading the literature watch films in the original language (item 10)with M=3.77 &St.D=.532. In addition, they also learn English for

communication when traveling abroad (item 11) with M=3.76 &St.D=.765, for satisfaction when learning new things (item 15) with M=3.75 &St.D=.623. In addition, the students said that they learn English for meeting the requirements/expectations of university /lecturers/ parents (item 17) with M=3.68 &St.D=.557, and for the satisfaction when accomplishing difficult exercises in English (item 13) with M=3.46 &St.D=.816. More interestingly, only one item motivated the students to a moderate extent. It is "studying English is important because it enables them to work abroad" with M=3.35 &St.D=.890. Obviously, working abroad is not the motive of many students. It can be concluded that instrumental motivationmotivated the non-English students at DLU. All of the students had similar purposes of learning English.

Responding to the interview question concerning the instrumental motivations, students expressed their opinions that are similar to the data collected from the questionnaire. For example, some students stated:

> "My purpose in learning English is to get a good and well-paid job, I can meet and chat with many foreign friends, participate in many outside activities" (S3). Or "My purpose of studying

English is to find opportunities at work and English will serve my future studies" (S5).

The teachers interviewed in this study also raised their opinions. For instance:

> "Students are motivated to learn English when they find themselves motivated within themselves, such as a positive attitude towards English, self-confidence in communicating English. Career opportunities, social relationships, acquiring knowledge etc. will motivate them. The motivation of students to learn English will be reduced when teachers give inappropriate teaching methods, do not create excitement for students, or the curriculum is ineffective, boring, etc" (T4). Or T5 said: "I think most of them are motivated to learn English because English is for their jobs and it is one of the compulsory subjects for them to graduate from university".

Social motivation

Table 4 : Descriptive Statistics of Social motivation

No	Items	N	Mean	St.D	Extent
18	I consider learning English important because an educated person is supposed to be able to speak English.	150	4.78	.600	VG
19	English is important because people will respect me more if I have knowledge of it.	150	4.90	.453	VG
20	I consider learning English important because people I respect think that I should do it.	150	3.66	.541	G
21	I am studying English to show myself that I am a good student because I can speak English.	150	4.32	.571	VG
22	The feeling that I am a real part of this school, which requires high academic endeavour, motivates me to study.	150	3.50	.564	G
23	The feeling that I am a real part of this school, which has a very good reputation, motivates me to study.	150	3.52	.791	G
24	The feeling that learning English is important part of the students' life at this school motivates me to study it.	150	4.00	.585	G

The data displayed in Table 4 shows that all the 7 items of social motivation motivated non-English majored students

to a great or a very great extent. Three items 19, 18, 21 obtained the nearly all students' agreement to a very great

extent. They all accepted that English is important because people will respect themif they have knowledge of it, or because an educated person is supposed to be able to speak English"; and a good student must know how to speak English" with M=4.90&St.D=.453; M=4.78 &St.D=.600; M=4.32&St.D=.571 respectively.

Regarding the last four items of social motivation, most of the student agreed that they were true to them. That means they agreed thatstudents learn English because of many purposes. Accordingly, they often had feeling that learning English is important part of the students' life (item 24) with M=4.00 &St.D=.585. They also often considered learning English important because people they respected thought that they should do it (item 20)with M=3.66&St.D=.541. Moreover, they were often motivated because they had feeling to be a real part of the school which had a very good reputation (item 23) and which required high academic endeavor (item 22) with M=3.52 &St.D=.791; M=3.50 &St.D=.564 respectively.

Regarding the interviews with students and teachers, qualitative data were collected from the interview presenting similar opinions with quantitative data. For example, some students expressed their opinions:

"I am very motivated to learn English. If you talk about the level, you must say the motivation is high. Because English is very important, I can learn about human culture in countries around the world. I also have the opportunity to meet and interact with many foreigners to open my eyes. Besides, people will respect me more if I can use English well" (S1). S6 said, "I try my best to learn English well. If we talk about motivation, we have high motivation in learning English. Having good English knowledge will make me achieve what I

Some teachers also raised their opinions:

"I think most of them are motivated to learn English because English is for their jobs and it is one of the compulsory subjects for them to graduate from university." (T5)

"I find many students very motivated to learn English because they recognize the important role that English plays in their careers and their lives. However, there are also students who are not interested in learning English because they may not have an English background, so they feel bored when they focus on learning." (T1)

In conclusion, data collected from both questionnaire and interviews showed that most of the students were motivated in learning English to a great extent. They could know what they should do to join the outside world or to have a good future career with a high English proficiency level.

5.2 Factors that affect non-English majored students' motivation in learning EFL

Research question 2 attempted to explore the factors that affected students' motivation in learning EFL.

In the subsections below data collected from the questionnaire and interiews are presented and interpreted.

Student-related factors

Table 5: Descriptive Statistics of Student-related factors

No	Items	N	M	St.D
1	My low English proficiency makes me demotivated in learning English.	150	3.93	.378
2	My lack of belief in ability demotivates my English learning.	150	3.06	.581
3	My lack of confidence demotivates my English learning.	150	2.82	.591
4	My quiet and shy personality makes me fail in learning English.	150	3.02	.737

Data displayed in the Table 5show thatmost of the participants agreed and strongly agreed that student-related factors affected their motivation in learning English. Accordingly, they would be demotivated in learning English due to their low English proficiency (item 1) with M=3.93 &St.D=.378, lack of belief in ability (item 2) with M=3.06 & St. D=.581. Besides, quiet and shy personality made them fail in learning English (item 4) with M=3.02 &St.D=.737. At a little lower level of agreement, participants said that their lack of confidence demotivated their English learning (item 3) with M=2.82 &St.D=.591.

Regarding data collected from the interviews with 10 students and 5 English teachers, some students expressed:

> "…..Maybe due to my shyness, lack of confidence, my English skills are not good. When the teacher encourages or helps me, I am very motivated to learn English." (S9); S5 said, "ifI am enthusiastic, actively participate in English learning activities, it will make me interested in English".

The teachers also presented their ideas on the students-related factors, for example

> "There are many positive and negative factors affecting students' motivation to learn English. Like many students who have low English proficiency, they have not kept up with the English learning program so they feel frustrated and lose interest in learning English. There are students who are timid and quiet so in the English class they are not actively involved in English learning activities. In many cases when I encourage and support students, I find that they are very active in learning."

Parent-related factors

Table 6: Descriptive Statistics of Parents-related factors

No	Items	N	M	St.D
5	It is very motivating for me when my parents encourage me to study English	150	2.75	.432
6	I study English to avoid being punished by my parents	150	2.30	.490
7	I study English to please my parents.	150	2.38	.553
8	My motivation increases when my parents praise me for my achievement in English	150	2.86	.348
9	I study English to avoid being reprimanded by my parents.	150	3.07	.696
10	My motivation increases when my parents show considerable interest in my English studies.	150	2.89	.369

The data displayed in Table 6 reveal that a majority of students thought that four parent-related factors that affected their motivation to learn English. In details, they were motivated because they wanted to avoid being reprimanded by their parents (item 9) with M=3.07&St.D=.696. Particularly,they were motivated when their parents showed considerable interest in their English studies (item 10) with M=2.89 &St.D=.369, praised them for their achievement in English (item 8) with M=2.86&St.D=.348 and encouraged them to study English (item 5) with M=2.75 &St.D=.432. However, not many studentsagreed with the factors that they studied English to avoid being punished by their parents or to please their parents (item 6, 7) with M=2.30 &St.D=.490, and M=2.38 &St.D=.553 respectively.

> The data collected from the interviews with students and teachersare consistent with those of the questionnaire. For example, some students reported:

> "….Certainly, there are factors that make students prefer to learn English; and there are factors that make them feel tired and bored when having to learn English. For me, my parents have a great role to play in my English (S3)". "….My parents encouraged me to learn English and they were very interested in my English learning, so it made my parents happy, partly because of the future of my life; so I tried hard to learn English." (S6).

Teachers also agreed with the opinion that parent-related factors affected students' motivation in learning English. For example,

> T4 expressed, "Parents have a huge role to play in promoting their children's learning. If they always encourage their children, they will learn better."

Peer-related factors

Table 7: Descriptive Statistics of Peer-related factors

No	Items	N	M	St.D
11	It is very important for me when my friends help me with my English studies.	150	2.27	.654
12	Studying English is important in order to gain the approval of my peers	150	2.10	.506
13	It is very important for me when my friends encourage me to study English.	150	2.28	.479
14	If I feel that my friends have a positive attitude towards learning English, it motivates me to learn.	150	2.39	.784
15	Realizing that my classmates have better marks than me motivates me to study harder.	150	2.80	.590
16	Realizing that my classmates can speak English better than me makes me make my efforts.	150	2.88	.476
17	If I feel that my classmates do not work hard on English, I lose my motivation too.	150	2.22	.844
18	Realizing that my classmates have been praised by the teacher makes me try my best.	150	3.04	.693
19	Realizing that my classmates do not show considerable progress in English and still are getting good marks makes me study less hard.	150	2.64	.957
20	If I feel that there is a cooperative atmosphere in the English classroom, it motivates me to study.	150	2.81	.390

In consideration of peer-related factors, the data displayed in Table 7 show that a majority of students showed their agreement on five factors affecting their motivation in learning EFL. Those factors aretheir classmates' better marks (item 15) with M=2.80 &St.D=.590,their classmates speaking English better (item 16) with M=2.88 &St.D=.476, their classmates being praised by the teacher (item 18) with M= 3.04 and St. D = .693, classmates' less progress in English (item 19) with M=2.64 &St.D=.957, and a cooperative atmosphere in the English classroom (item 20) with M=2.81 &St.D=.390.

Nevertheless, the students did not agree with five other factors. Those included items 11, 12, 13, 14 and 17. In details, many of them did not think that it was very important for them when their friends helped with English studies (item 11) with M=2.27 &St.D=.654, or studying English was important in order to gain the approval of peers (item 12) with M=2.10&St.D=.506. What is more, according to them, it was not very important when their friends encouraged them to study English (item 13) with M=2.28&St.D=.479. Not many of them thought that

friends'positive attitudes towards learning English motivatedthem to learn English (item 14) with M=2.39&St.D=.784, or that their classmates did not work hard demotivated them (item 15) with M=2.22&St.D=.844.

In the interview, some students' responses were similar to the data collected from the questionnaire. For example, S5 stated:

> " Myclassamtes sometimes have influences on my learning. If I see that they are trying their hard to learning English, I also try although it is not easy for me. In my class some classmates usually get good marks in the English subject, which encourages me a lot." or, "…if my friends are good at English and have good grades in learning, I am very motivated to learn English". (S7).

Teacher personality-related factors

Table 8: Descriptive Statistics of Teacher personality-related factors

No	Items	N	M	St.D
21	I think that it is highly motivational when the English teacher promotes a positive attitude towards the subject.	150	3.65	.904
22	The agreeable personality of an English teacher is very important for me	150	3.12	.481
23	If the English teacher has high expectation, it motivates me to study.	150	3.04	.605
24	I think that it is highly motivational when the English teacher is enthusiastic for their subject.	150	3.82	.714
25	The English teacher's support and care are very important for me.	150	3.76	.682

The data in Table 8show that most of the students emphasized their strong agreement on three factors of teacher personality (item 24, 25, 21). They strongly agreed that it was highly motivational when the English teacher promoted a positive attitude towards the subject (item 21) with M=3.65 &St.D=.904 and when they were enthusiastic (item 24) with M= 3.82 &St.D=.714. They also presented their strong agreement on the statement "The English teacher's support and care are very important for me" (item 25) with M=3.76 &St.D=.682. Regarding the last two other factors, most of the students agreed with them. They thought that

the agreeable personality of an English teacher was very important for them, and If the English teacher hadhigh expectation, it motivatedthem to study" (item 22, 23) with

M=3.12&St.D=.481 and M=3.04 &St.D=.605 respectively.

In terms of interview data, some of students emphasized the role of teacher personality in motivating students in learning English. S2 said:

> "There are factors that positively and negatively affect my English learning. Positive factors such as the teacher's positive personality, enthusiastic support, teaching methods, and correct pronunciation, English proficiency have a positive effect on my English learning."

Teacher performance-related factors

Table 9: Descriptive Statistics of Teacher performance-related factors

No	Items	N	M	St.D
26	If the teacher uses varied teaching materials (pictures, videos, PPTs, clippings, etc.) not only the Student's Book, it motivates me to learn.	150	3.97	.161
27	If the learning method, the teacher chooses, is interesting, it motivates me to learn.	150	2.91	.590
28	If the organization of the English classes is varied, it motivates me to learn.	150	2.95	.453
29	It is demotivating for me if the teacher´s pronunciation is poor.	150	2.86	.500
30	When a task is presented, it is important for me to understand the English teacher's clear intention.	150	2.90	.583
31	It is motivating for me if the teacher has a good command of English.	150	3.98	.140

The data displayed in Table 9 describe six factors relating to teacher performance in motivating students in learning English. Based on the mean scores, it can be said that most of the students strongly agreed with such factors as the teacher's good command of English (item 31) and varied teaching materials (pictures, videos, PPTs, clippings, etc.)(item 28) withM=3.98 &St.D=.140and M=3.97

&St.D=.161 respectively.Regarding items27, 28, 29, 30, most of the students agreed with these factors. For example, interesting teaching methods (Item 27) with M=2.91 &St.D=.590, various organizations of the English classes (item 28) with M= 2.95 &St.D=.453, teacher's poor pronunciation (item 29) with M=2.86 &St.D=.500,

and teacher's clear intention when a task was presented (item 30) with M=2.90 &St.D=.583.

Obviously, these findings of the study showed that teacher's performance plays an important role in motivating students' English learning.

Teacher feedback-related factors

Table 10: Descriptive Statistics of Teacher feedback-related factors

No	Items	N	M	St.D
32	If I obtain bad grades, I feel that I need to study harder.	150	3.10	.301
33	If I am reprimanded for poor achievement by my teacher, I feel motivated to study harder.	150	2.73	.738
34	When my teacher praises me for my performance, my motivation increases.	150	2.83	.408
35	If I am well explained what needs to be improved I feel motivated to learn it.	150	3.86	.282
36	My motivation increases when I obtain good grades.	150	3.06	.238

It can be seen in Table 10that most of the students agreed that five factors related to teacher feedback affecting their motivation in learning English(M=2.73-3.86). Accordingly, they thought that they needed to study harder if they obtained bad grades (item 32) with M=3.10 &St.D=.301, or if they were reprimanded for poor achievement by their teacher (item 33) with M=2.73&St.D=.738, or when their teacher praised them for their performance, their motivation increased (item 34) with M=2.83 &St.D=.408. Particularly, when the teacher explained to them what needed to be improved (item 35) with 3.08 &St.D=.282; even when they obtained good grades (item 36) with M=3.06&St.D=.238.

Regarding data collected from the interviews, it can be said that students could be motivated if the teacher's ways of giving feedback to the students were supported by them. For example, S4 said,

"I am very interested in things related to teachers such as teaching methods or ways of giving feedback. Teachers can make me more motivated. For example, teachers encourage me to study if their feedback is provided to students regularly; or their efforts to help me. Another factor is the teacher's ways of praising or explaining mistakes to students".

The interview data from teachers also supported the data collected from the questionnaire, for example, T3 stated:

"In my opinion, the teaching methods of teachers have a great influence on students' motivation and learning outcomes. As I can see when I explain the lessons and they understand, the students feel excited and motivated during that lessons. Or if they do a good job and they are praised in front of the class."

Classroom-related factors

Table 11: Descriptive Statistics of Classroom-related factors

No	Items	N	M	St.D
37	If the classroom is too crowded, it is hard for me to learn English.	150	3.06	.250
38	There is not enough light; this will make me hard to look at the board or read the textbook.	150	3.12	.326
39	If the surrounding is too noisy, it is hard for me to concentrate on learning English.	150	2.71	.583

Table 11 describesthe data related toclassroom-related factors affecting students' motivation in learning English. Most of the students agreed with the three factors with M = from 2.71 to 3.06. Most of them thought that if the classroom were too crowded, it would be hard for them to

learn English (item 37) with M=3.06 &St.D=.250; andif there were not enough light; this would make them hard to look at the board or read the textbook (item 38) with M=3.12 &St.D=.326. They also agreed thatif the surrounding were too noisy, it would be hard for them to

concentrate on learning English (item 39) with M=2.71 &St.D=.583. It is clear that classroom-related factor such as crowded classroom, not enough light, and noisy surrounding affected students' motivation to learn English.

Some students participating in the interview also emphasized the great significance of classroom-related

factors in motivating students to learn English. They stated that negative factors such as crowded classrooms, classrooms with no light, noisy classes made me unable to focus on learning English (S2).

Textbook-related factors

Table 12: Descriptive Statistics of Textbook-related factors

No	Items	N	M	St.D
40	Lengthy and difficult tasks and texts make me bored with my leaning.	150	3.00	.827
41	Tasks and activities in the textbook have less emphasis on speaking activities, but mainly on grammar and structure, making me bored with my learning.	150	3.21	.411

Apart from the above factors, textbook-related factors also affected students' motivation to learn English. As seen in Table 12, a large number of students agreed that lengthy and difficult tasks and texts made them bored with their learning (item 40) with M=3.00 &St.D=.827.Or, tasks and activities in the textbook had less emphasis on speaking activities, but mainly on grammar and structure, making them bored with their learning (item 41) with M=3.21 &St.D=.411.

Students participating in the interviewalso stated their similar ideas with the data collected fromthe questionnaire. S1 stated:

> "There are many factors that positively and negatively affect English learning motivation. To me, factors related to textbooks and factors related to teachers have a great impact on my motivation to learn English. I really like teachers who use ICT to teach English. The images, audio and video make me more motivated to learn English. When I see teachers with good English skills, interesting learning methods, good pronunciation and good standards, I tend to study English very positively. However, when textbook materials are boring like focusing only on grammar and structure, it makes me bored with my study".

In conclusion, data collected from both the questionnaire and interviews revealed that most of the students participating in this study agreed or strongly agreed that factors that affected their motivation in learning English were related to the students themselves, the teachers' teaching methods, personality or sttitudes, ways of giving feedback, classroom, and textbooks.

5.3. Discussion

5.3.1.The extent to which students are motivated in learning English

The results of the study show that three kinds of motivations, including integrative motivation, instrumental motivation, and social motivation motivated the students in learning Englishto a great extent. The result is in agreement with previous studies by Nawaz, Amin, and Tatla (2015),Kareema (2016), Qashoa (2016), Ditual (2012), Moiinvaziri (2009), MacIntyre (1999), and Al-Ta'ani (2018) who have found that the participants are greatly motivated by integrative, instrumental, and social motivations in learning English.

Regarding integrative motivation, the students reported that they are greatly motivated to learn English because English is very important. Having a good knowledge of English will help them to know about the culture and social life of people in English speaking countries. The students can find opportunities to live in English speaking countries and make familiar with many people over the world. Additionally, the students reported that they have great motivation to learn English because they can join in international activities. It is very ashamed if they cannot speak English in foreign context.

In consideration of instrumental motivation, most of the students agreed that instrumental motivation greatly motivates them in learning English. There is only one statement of instrumental motivation motivating the students' English learning toa moderate extent. Hong and Ganaphathy (2017) states that instrumental motivation is found to have great impact on students' English language learning. Instrumentally motivated students want to learn English language for such practical reasons as for future studies or for a good and well- paid job. The participants also said that social motivation has great impact on their English learning. In other words, they are motivated by

social motivationto a great extent. Students want to learn English as they think that an educated person is supposed to be able to speak English and other people will respect for them if they have knowledge of English. Besides, social motivation to learn English is to show off them. They surely become good students when they can speak English.

5.3.2. Factors affectingnon-English majored students' motivation in learning English

It is important for researchers to find out factors affecting non-English majored students' motivation in learning English. The results of the study show that most of students agreed with8 groups of factors influecncing their motivation, including student-related factors, parent-related factors, peer-related factors, teacher personality-related factors, teacher performance-related factors, teacher feedback-related factors, cassroom-related factors, and textbook-related factors. These results are consistent withthose of previous studies conducted byRahman, Rajab,Wahab, Nor,Zakaria and Badli (2017), Ekiz and Kulmetov (2016), Sant (2018) or Kikuchi and Sakai (2009) who expressed in their studies that teachers' influence, teaching methodology, texts, tasks and tests; personal attitudes; and parental influence do have influence on students' motivation to learn a second language.

Regarding student-related factors, the finding showed that a majority of participants agreed with factors relating to students in motivating them to learn English such as low English proficiency, lack of belief in ability, lack of confidence, and quiet and shy personality. This result is in line with the result of Rahman; Rajab; Wahab; Nor; Zakaria; and Badli (2017) that show that these factors are common attibutes to motivation of demotivation. Students' successes and failures depend much on motivation. Their beliefs can either motivate academic efforts or undermine them, both in short term and in long term (Dörnyei, 2001).

In terms of parent-related factors, the results of the study show that parent-related factors had influence on students' motivation. These results show that students learn English because their parents encourage them to learn English; praise them for their achievement in English, and show their considerable interest in their English studies. Parents are considered to be a motive; families and schools are closely related in promoting learners' motivation to learn (Dornyei, 2001). What is more, classmates also play an important role in motivating their friends to learn. Their friends' better or worse marks,

good or bad attitudes and so on; all may contribute to students' motivation or demotivation in learning English.

Regarding teacher-related factors such as performance, teaching methods, ways of giving feedback or personality, all have been proved to have influence on students' motivation. Many students have high motivation to learn English when their teachers have positive attitude towards the subject, and are enthusiastic for the subject. The students are also highly motivated if their teachers have high expectation, and have support and care for students' English learning. This proves that teacher personality is extremely important to students' motivation. Accordingly, teacher personality can create an optimistic view towards English subject; Referring to teacher performance, students agreed that such factors positively affect their motivation in learning English as the use of various teaching materials, the teacher's choice of learning method, the organization of English classes, teacher's pronunciation, teacher's clear intention, and teacher's good command of English. These factors are supposed to motivate students' learning at a high level. In the case that teachers give motivational feedback, students are also highly motivated. Teacher's rebuke for students' poor achievement, praise for students' performance and good grades, and teachers' explanation about what needs to be improved are motivations to promote students to try in English learning. These findings are in alignment with the theory stated by Murray et al. (2011); Hadfield &Dörnyei (2013) and Dörnyei (2001).

The result of this research revealed that participants really considered the role of classroom in motivating their English learning. Students cannot focus on learning if the classroom is crowded, not enough light and noisy. Recognizing this, both teachers and students need to arrange classrooms with good condition so that they can obtain good results in learning and teaching. Alanguage learning classroom needs to establish relationships between the teacher and learners (Murray et al., 2011; Lasagabaster et al., 2014). The impact of these relationships in a language learning classroom confirms the importance of understanding the nature of motivation in L2 learning (Lasagabaster et al., 2014).

Finally, the final factor affecting students' motivation is the textbook. The students agreed that lengthy and difficult tasks and texts make them bored with their learning. Moreover, students will be demotivated if tasks and activities in the textbook have less emphasis on speaking activities, but mainly on grammar and structures. The chosen text should be within the learners' background knowledge and cognitive maturity because the text contains too complicated structures that are beyond

students' comprehension and might negativelyaffect their learning.

VI. CONCLUSION AND RECOMMENDATIONS

The present study aims to study factors affecting non-English majored students' motivation at DLU. Data collected from two instruments: questionnaire and interview showed findings that the respondents maintained a high level of motivation in learning English via three kinds of motivation, including integrative motivation, instrumental motivation, and social motivation.

The findings of the study also indicated 8 groups of factors affecting students'motivation in learning English. Those are student-related factors, parents- related factors, peers-related factors, teacher personality-related factors, teacher performance –related factors, teacher feedback –related factors, classroom-related factors, and textbook-related factors. Most of students agreed that those factors affected their motivation in learning English. The findings were confirmed with more certainty when interview data are consistent with questionnaire data.

Based on the findings of the study, it can be recommended that EFL teachers should be aware of kinds of motivationand factors affecting students' motivation in learning EFL. They should find out students' needs and wants. By doing so, they can help their students to overcome difficulties through the use of motivational strategiesin their instruction. Clearly understanding the importance of motivation and factors affecting motivation is necessary for any student who wants to get success in learning English, so it is suggested that each EFL student should always take initiative, identify needs, and be dynamic and motivated in learning.

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'Halal' Fiction and The Politics of Faith-Driven Praxis: A Critical Reading of Leila Aboulela's The Translator

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Abstract— *Using Leila Aboulela's signal novel, The Translator, as a stepping-stone, I set out in this research paper to address 'Halal fiction' as an articulation of a faith-driven praxis, whose bearing on matters such as courtship between partners of different faiths (that is, a Muslim woman and a non-Muslim man) cum identity construction against a background of immigration, bears testimony. The paper argues that the overarching hallmark of faith that characterizes Halal fiction, also known as Islamic fiction, means that religious morality permeates every facet of life in it. Islamic fiction, it bears stressing, portrays a set of characters imbued with a strong sense of religious etiquette thanks to which they foster all guns blazing love and friendship while eschewing courses of action that fan the flames of hatred. I posit that Islamic fiction is a kind of standard bearer of the humanness of Muslim faith in Western societies where, oftentimes, fear and rejection of adherents of Muslim faith feed on intolerance as well as phony homogenizing claims of cultural supremacy. Deep-seated belief in Islam, so the paper contends, is not incommensurate by any means with harmonious living amongst folks of different cultural and religious backgrounds.*

Keywords— *halal fiction, faith, love, praxis, secularism, attachment, injury.*

Leila Aboulela's consciousness about the acute need to bring to the fore the authenticity of Muslim faith put her on the map as one of the most prominent voices of Islamic fiction. Part Egyptian, part Sudanese, she was born in 1964 in Khartoum. This novelist of international renown left Egypt at a young age and went to settle in Sudan along with her parents, where she attended school and did part of her higher education. Leila Aboulela graduated from the London School of Economics with a Master's degree in Statistics. Despite her scientific bend, she displays artistic mastery and an exquisite felicity of style in her fictional opus. Since the inception of her literary career in the early 1990s, she has authored five novels on top of two collections of short stories, to wit, Coloured Lights and Elsewhere, Home. *The Translator* (1999), *Minaret* (2005), *Lyrics Alley* (2011), *the Kindness of Enemies* (2015), and *Bird Summons* (2019) resonate with Islamic faith and morality. She has some literary prizes cum awards conferred upon her in recognition of her invaluable contribution to literature, e.g., the Caine Prize for African Writing, the Fiction Winner of the Scottish Book Award, the Saltire Fiction Book of the Year Award. Leila

Aboulela has been living in Aberdeen, Scotland, for a good many years now.

In this investigation project, I set out to get to grips with 'Halal fiction' as a praxis of life, and flag up its significance to love and identity construction against a background of immigration. Prior to coming to the nitty-gritty of the analysis, it would be wise from a scientific perspective to lay the spadework through a dissection of the rationale behind 'Halal fiction'. The critical attention received by this sub-genre of literature has ramped up over the past twenty or so years. The Oxford Advanced Learner's Dictionary (International Student's Edition) defines the adjective 'halal' as follows: "*(of meat) from an animal that has been killed according to Muslim law*." This definition, albeit cursory due to its limitation to food product, points to 'permissibility' in light of Islamic tenets. Conversely, Khan and Haleem's gloss gives us a better understanding of the word:

> *The word Halal comes originally from Arabic language meaning: allowable, acceptable, permitted, and/or permissible. The concept of Halal is not only related to*

> *food or food products (as most people will expect or think), but it goes beyond food to cover all the aspects of a Muslim person life (male or female).* (33)

In light of the foregoing, the tag 'halal' applies to anything that is in synch with the requirements of Sharia law. In a move meant to be eclectically comprehensive with regards to the meaning of Halal, Khan and Haleem cites The Department of Standards Malaysia, whose perception of Halal refers to "*things or action which are permitted or legal in Islam, which conveys basic meaning and defines the standards of acceptability in accordance to Sharia obligations*" (33). 'Halal fiction' describes any fictional work written by Muslims with an eye to adhering to and upholding Islamic teachings. Strangely enough, Islamic fiction, in TalalAbass' estimation, cropped up against the backdrop of a huge blowback against Muslims the world over in the aftermath of Ayatollah Khomeini's fatwa on Salman Rushdie for his *The Satanic Verses*, and the 9/11 attacks, thereby causing them to circle the wagon (431). Even though the Muslim immigrants are diverse in terms of ethnicity and cultural ethos, 'faith' is a signifier of identity around which they are united, not so much out of a refusal to integrate into the host society but in the spirit of clinging onto authenticity. The etymology of the word "faith" speaks volumes about its sacredness: '"Faith" is from the Greek word (pistis) and means, "*firm persuasion, the conviction which is based upon hearing not upon sight, or knowledge; a firmly relying confidence in what we hear from God in His word*' (Rolley 8). The blind confidence in God that hallmarks faith means that it is devoid of rationality. Yet faith and reason have this much in common: they "*are both sources of authority upon which belief can rest*" (Jones 74). The following is what marks faith off from reason:

> *Reason generally is understood as the principles for a methodological inquiry, whether intellectual, moral, aesthetic, or religious. Thus it is not simply the rules of logical inference or the embodied wisdom of a tradition or authority. […] faith, on the other hand, involves a stance toward some claim that is not, at least presently, demonstrable by reason. Thus faith is a kind of attitude of trust or assent. As such, it is ordinarily understood to involve an act of will or a commitment of the part of the believer. Religious faith involves a belief that makes some kind of either an implicit or explicit reference to a transcendent source.* (Jones 74)

Islamic writing is driven by faith. Its subject-matter over the past thirty or so years has been a reflection of a stubborn pushback against stigmatization of Muslims, not least Muslim migrants living in Europe or the US. At the same time, 'Halal fiction' flags up the hassles attendant upon migrants living in a land where Judeo-Christian faith is the mainstream. Arguably, Islamic fiction is a humanism as it seeks to erase cultural and geographical boundaries to foreground the commonality of mankind. What Martha Nussbaum calls 'narrative imagination' is inscribed in the politics of 'Halal fiction' writ large. She explains that,

> *This* [narrative imagination] *means the ability to think what it might be like to be in the shoes of someone different from oneself; to be an intelligent reader of that person's story; and to understand the emotions and wishes and desires that someone so placed might have, including the many ways in which social circumstances shape emotions and wishes and desires.* (44)

Being a practicing Muslim in, say Europe, may expose you to criticism of self-isolation from your host country. Witness how British Muslims were blasted simply for registering and voicing in no uncertain terms their anger at Salman Rushdie over what they perceived as a blasphemous book against Islam and its Prophet:

> *It is common knowledge that the Rushdie affair precipitated a sense of political crisis in Britain. Large numbers of Muslims publicly expressed their anger at the publication of the Satanic Verses, demonstrated in London, petitioned Penguin Books to withdraw the book, and then the government to ban it. The government rejected the call for banning and warned Muslims not to isolate themselves from their host society.* (Assad 239)

In the same breath, Talal Abbas is puzzled over the British government reaction. He critiques in thinly veiled words a perceived double standard, asking dryly "*Why were these statements widely applauded by the liberal middle classes, whose pronouncements both before and after the government's intervention repeatedly denounced 'Muslim violence'*" (239). From Assad's perspective, the tag 'Muslim violence' did not hold water as no demonstrators were arrested for causing mayhem. The anthropologist is at pains to mention "*the innumerable angry demonstrations through the streets of London before by antiracists and fascists, by feminists and gays, by abortion rights activists, trade unionists and students.*" Despite

"*scuffles*" breaking out "*between demonstrators and police* [...] *in which injuries were sustained and arrests made*," organizers did not get accused of stirring up violence (Assad 232). As for Geoffrey Nash, he laments the perception of Muslim communities in Europe as nonentities, whose religion is, so to speak, a throwback to medieval time (9). He posits that Muslims are on the receiving of what he terms a "Kulturkampf", the aim of which is to stamp out the supposed threat that Islam poses to Western values (9). He elaborates upon his point, arguing that the *Kulturkampf* against Islam is nothing short of an "*articulation of the binary of ourselves and the Other, asserting the pre-eminence of a secular self that is culturally and politically hegemonic*" (9). Indeed, it would not be thick to construe 'Halal writing' as a kind of writing back (to paraphrase Bill Ashcroft) to Western secularists[1]

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[1]The origins of the term "secularism" stretch back to the nineteenth-century, with George Jacob Holyoake being its brainchild (Cliteur 64). The concept is a worldview or ideology that seeks to, if not stamp out, or at least, curtail the intrusion of 'Religion' in public life. According to Paul Cliteur, Holyoake coined 'Secularism' so as to register his rebuttal of "atheism" which did not go down well with the populace: "*He did this* [the coinage of the term] *because he was convinced that 'atheism' was in bad repute. He defined secularism as concern with the problems of this world* (64). Holyoake adumbrates the tenets of "secularism" as follows: "(1) *Secularism maintains the sufficiency of Secular reason for guidance in human duties.* (2) *The adequacy of the Utilitarian rule which makes the good of others, the law of duty.* (3) *That the duty nearest at hand and most reliable in results is the use of material means, tempered by human sympathy for the attainment of social improvement.* (4) *The sinlessness of well-informed sincerity.* (5) *That the sign and condition of such sincerity are –Freethought- expository speech – the practice of personal conviction within the limits of neither outraging nor harming others*" Qtd. in Cliteur 64). In light of the foregoing, religious activities cannot bring about in any shape or form betterment in the lives of people. In the eyes of secularists, materialism overrides faith. The subjectivity of 'faith" means that it can only play second fiddle to state institutions which are driven by Enlightenment thinking. In a powerful paper, Erin K. Wilson appositely notes that, in spite of its Western roots, Secularism does not make up a homogenous grouping (1079). That said, it has "*certain 'family resemblances' that characterize ideological forms of secularism across their different manifestations*" (1079). A key commonality of the different strands of secularism the world over is the construction of religion as being within the realm of the private, and, accordingly, subservient to the state (1079). This warped perception of religion is a sheer disregard for the moral dimension that religion is supposed to bring to our daily lives, a point that top-flight anthropologist Talal Assad broaches inter alia, in his signal book, *Formations of the Secular: Christianity, Islam, Modernity*. From the get-go, Assad makes a key distinction between 'Secular' and 'Secularism', dubbing the former "*an epistemic category*" and the latter "*a political doctrine*" (1). Despite the brand of irrationality and intolerance stuck on religion by atheists or secularists –"*It has been regarded by others with alarm as a symptom of irrationality and intolerance in everyday life*"- the reach of religion is going

whose jaundiced view of Islam goes a long to fanning the flames of white animus against Muslims both in Europe and the United States. Geoffrey Nash's perspective captures the deep-seated sense of Muslims' victimization as a result of the misconstruction of their religious identity:

> *In the west Muslims as a group are stigmatized for cultural backwardness and religious fanaticism. Outmoded stereotypes emphasize religious and cultural separatism/antagonisms. Increasing identification by religion has been imposed on Muslims by a variety of factors including political, societal, and media pressure, cultural chauvinism, and Muslim's own need for self-definition.* (9)

Pride in Muslim identity and a clear-cut display of an aesthetic that attempts to bridge the cultural and religious divides are inscribed in 'Halal writing'. A leading figure in Islamic fiction, Leila Aboulela is fully aware of Muslims' positioning as fair game for stigmatization in the Western world writ large. Notwithstanding, her fictional opus is tinged with an obdurate concern to enact the possibility of practicing Muslim faith in a secular, nay anti-Islam environment. She acknowledges, nevertheless, that the hassles inherent in the task of foregrounding the humanism of Islam can be disheartening:

> *I want to write about the faith, but it's so difficult to talk about it like this when everyone else is talking about the political aspects. I'm concerned that Islam has not just been politicized but that it's becoming an identity. This is like turning religion into a football match, it's a distraction from the*

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increasingly significant. This, Assad says, is nothing if not a counterblast to any prediction that religion would vanish off the face of the earth with the advent of modernity. Religion is here to say as people view it as a kind of moral compass capable of humanizing a trifle secular institutions : "*The contemporary salience of religious movements around the world, and the torrent of commentary on them by scholars and journalists, have made it plain that religion is by no means disappearing in the modern world. The "resurgence of religion" has been welcomed by many as a means of supplying what they see as needed moral dimension to secular politics and environmental politics*" (1). It is common knowledge that many a secular country around the globe creaks under the weight of such ills as corruption, malfeasance, xenophobia-you name it. By the same token, there is no denying that the teachings of religions, not least the revealed ones, unreservedly put a proscription on immorality and wrongdoing. While shying away from advocating religious governments across the globe, I posit that secular institutions could do worse than tap into sort of the likes and dislikes of religions as it would help bring a measure a humanity of them for the benefit of mankind.

real thing. (Qtd. in Akbar in *The Independent* newspaper)

The emphatically pervasive display of Muslim identity in *The Translator* encapsulates a conception of an Islamic faith that feeds on conservatism interwoven with openness to diversity. To put it differently, it is a brand of conservatism that does not bear the unconscionable hallmark of exclusion driven by cultural supremacy. Rather, it betokens a philosophy of religion that blends morality into across the board tolerance. Wail S. Hassan's submission that "*Islamic identity* […] *takes precedence over cultural, ethnic, and national identities, and in fact renders them irrelevant*" (194) is a measure of humanist universal edge to Islamic writing. This mindset fits into what high-profile scholar SabbaMahmood calls "Islamic Revival or Awakening" upon which she elaborates as follows: '*"Islamic Revival or Awakening" is a term that refers not only to the activities of state-oriented political groups but more broadly to a religious ethos or sensitivity that has developed within contemporary Muslim societies*' (3). The prominence of Halal fiction over the past two decades has given rise to an upsurge of interest in Islamic studies. Knowing about Islam provides a window into the philosophy behind the call to author novels based on Islamic identity. The induction of Islamic fiction into the world's literature scene is not merely a late twentieth-century or early twenty-first century novelty. Rather, the claim that fiction and theology can feed into each other's significance and reach, dates far back in history. A twentieth-century British writer of renown, T. S. Eliot in an essay entitled Religion and Literature, frowns upon any definite separation between religion and literature, and champions, instead, a completion of literary criticism by criticism from an ethical and theological standpoint (150). According to her, there is more to the value of literature than its literariness: '*The "greatness" of literature cannot be determined solely by literary standards*' (150). While admitting to the tacit surmise amongst his contemporaries that "*there is no relation between literature and theology*", Eliot warns that "*this is not to deny that literature*", viz., notably works of fiction "*has been, is, and probably will always be judged by some moral standards*" (150). Hence the necessity of carefully examining "*reading, especially of works of imagination, with explicit ethical and theological standards*" (150). Eliot's concern is not so much with religious literature but with the unavoidability of reading literature though religious lens.

Leila Aboulela's debut novel, *The Translator*, makes, in no small measure, a riveting read. Set in Aberdeen and Khartoum, the story revolves around the life of a young female Arab translator of Sudanese extraction, gone by the name of Sammar. She was born in Britain. A few years after losing her hubby to a tragic accident, Sammar gets acquainted with a Scottish academic, Rae Isles, "*a Middle-East historian and lecturer in Third World Politics*" (5). The chemistry between the two is right from their first meeting. Sammar works in Rae's department as a translator of Arabic into English. Thanks to his strong character and humanness Rae becomes a shoulder to cry on for Sammar who has her way cut out coming to terms with the psychological fallout from Tariq's passing. As time goes by, the complicity between the two grows into love. Sammar and Rae are so entangled emotionally and intellectually that neither can brook the physical absence of the other for long. The rub to the materialization of Sammar's stubborn desire to get married to Rae finds expression in the yawning cultural and religious divide between them. If anything, Sammar is a person of faith whilst Rae is agnostic. Even though she is head over heels in love with Rae to the point of catering for him (especially during his asthma bouts), Sammar draws the line at flouting Sharia law and espousing him. Deeply religious, she goes out of her way to convince Rae to convert to Islam, pleading with him to say the *Shahada*, so their union can take place. But Rae is having none of it on philosophical grounds. Disappointed to the core, Sammarretuns to Sudan, only to be faced with another psychological ordeal: her aunt Mahasen (Tariq's mother) fathers the blame of her son's death on her and, consequently, makes mischief for her every step of the way. The memory of Rae haunts Sammar in the form of dreams. Sammar's woes find a happy ending as Rae eventually makes a trip to Sudan, and converts from agnosticism to Islam, thereby paving the way for their marriage.

Rae and Sammar are two persons thrown together by a sheer quirk of fate. But a close scrutiny of their mindsets reveals that they united in a common drive to make diversity an asset in human relationships as against a poison. Rae's openness and intimate knowledge of the Arab world is a mirror image of Sammar's grim determination to thoroughly live out her Muslim faith while reaching across the religious and racial aisles to display tolerance and acceptance of diversity. Actually, Sammar's relationship with Rae serves as a potent reminder of the moral and ethical nothingness of barriers of any ilk. Four years into the gruesome untimely death of Tariq, Sammar crosses Rae's path. This chance encounter coupled with the subsequent romantic entanglement turns out to be Sammar's road to Damascus. Witness the refreshingly soothing words that Rae has for Sammar when she drops by his office after a gruelingly hectic

working day: "*I always have time for you, I can't bear anyone else at this moment except you*" (35). As a Muslim immigrant, Sammar is made to feel like an outsider and, consequently, struggles to fit in. She registers her sense of culture shock in her fear of speaking out of turn: "*In this country, when she spoke to people, they seemed wary, on their guard as if any minute now she would say something out of place, embarrassing*" (6). Rae is something of a ray of sunshine for Sammar. The latter is in debt to the former for enabling her at times to get off the hook of the unflattering status of an "alien". Much as the memory of Tariq haunts her every step of the way, she, nonetheless, sees in Rae an opportunity to find some form of closure. Rae passes himself off as a knight in shining armour for the widowed Sudanese: "*He said he wanted to take her to places where she would forget and remember*" (57). The romantic relationship that plays out between them against a background of immigration speaks to the author's perception of love as a bridge across cultures. Also, it bespeaks a no-nonsense pushback against a race-tinged misrepresentation of Islam as well as a dogged move to cut across racial and cultural boundaries with an eye towards an erasure of the trope of cultural homogeneity. As if to lend credence to Aboulela's redemptive project in *The Translator*, Sadia Abbas contends that "*The West's antipathy to Islam is an emanation from an aphorism that religion is the opiate of the people*" (453). She goes on to posit that the "*heroine's desire for masculine tenderness becomes a partial allegory for what is explicitly stated- a psychological need for social peace*" (452). The meeting of mind between the Sudanese and the Scot is akin to what John Welwood calls "soul connection" as opposed to "heart connection" upon which phrases he elaborates as follows:

> *A soul connection is a resonance between two people who respond to the essential beauty of each other's individual natures, behind their facades, and who connect on a deeper level. This kind of mutual recognition provides the catalyst for a potent alchemy. It is a sacred alliance whose purpose is to help both partners discover their deepest potentials. While a heart connection lets us appreciate those we love as they are, a soul connection opens up a further dimension- seeing and loving them for who they could be, and for who we could become under their influence.* (Qtd. in Hooks 182)[2]

The politics of love in *The Translator* foregrounds a praxis embedded in openness and understanding. In the estimation of nineteenth-century American theologian and philosopher, Paul Tillick, listening goes with the territory of falling in love: "*We cannot learn to communicate deeply until we learn to listen to each other but also to ourselves and God. Devotional silence is a powerful tool, for the healing of a heart or the healing of a nation*" (Qtd. in Hooks 157). Sammar exemplifies this point big time in her numerous one-on-ones with Rae during which she strives flat out to gauge Rae's frame of reference with a view to seeing if they are cut out for each other. It turns out that Rae knows a thing or two about Arab affairs, which has really blown Sammar away. Despite being of Arab stock, Sammar got briefed about several facets of the Arab world thanks to her Scottish boss. More to the point, Rae, much to Sammar's amazement, is not cast in the mould of those Westerners whose stock-in-trade is their obnoxious anti-Muslim and Arab rhetoric. Many a time Rae has had to face the music of his iconoclastic stance. Rae provides Sammar with Giddens calls "*ontological security*", upon which he expands as follows:

> *The phrase refers to the confidence that most human beings have in the continuity of their self-identity and in the constancy of the surrounding social and material environments of action. A sense of the reliability of persons and things, so central to the notion of trust, is basic to the notion of ontological security.* (92)

Indeed, Rae was able to overcome Sammar's reluctance to trust him thanks to his strength of character and animus against exclusion and marginalization. Sammar is well aware that Rae is looked on as "*a traitor to the West*", namely "*the idea that the West is best*" (22). The crux of the matter is that Rae is a knocker to a conception of identity that feeds on the trope of race, and intolerance. His expulsion from school for writing an essay provocatively entitled *Islam is better than Christianity* (Aboulela 17) says a mouthful. A jaw-dropping broadmindedness coupled with an empathetic fiber makes it possible for the pundit on Middle-East affairs to strike a chord with Sammar. These qualities allow him to reach out to the 'other', to wit, the 'alien', the 'outsider' epitomized by his Sudanese translator. The Sudanese woman's view of the Scot as "*sort of familiar, like people back from*" (21) speaks volumes about the feeling of kinship between them and, more significantly, the possibility of bridging the cultural divide with an eye towards forging a rock-solid bonding relationship. The absence of parochialism in Rae's worldview factors hugely into what endears him to

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[2]This E-edition is not numbered.

Sammar, whose heartfelt shout-out to the Middle-East historian is a study in gratitude:

> *From the beginning she had though that he was not one of them, not modern like them, not impatient like them. He talked to her as if she had not lost anything, as if she were the same Sammar of a past time. Talked to her in that way not once, not twice, but every time. So that she had been tempted to ask, in the moments when the mind loops and ebbs, where do you know me from, why are you so different from everyone else.* (34)

The portrayals of these high-profile characters enact an authorial perspective about identity that extols the commonality of human beings. Sammar, as a sounding board of Leila Aboulela, resists being positioned as backward-looking owing to her faith, whereas Rae pushes back with the utmost energy on a Western narrative respecting identity, the hallmark of which is cultural supremacy. Little wonder that, from Sammar's vantage point, Rae is a marked man: "*He's got enough critics as it is: those who think that he is too liberal, those who would even accuse him of being a traitor just by telling the truth about another culture*" (22). Plainly, claims of racial and cultural purity encapsulate a disdain of difference, and, accordingly, feed on the dung of 'othering' significant chunks of humankind. Islamic fiction offers a counter narrative that flags up the humanness of Islam, and debunks the notion of Muslim faith being incompatible with modernity. The rationale for this thinking lies in a dogged determination to foreground the primacy and complete centrality of the west (Said 22). Edward Said castigates this frame of mind due to "*how totalizing is its forms, how all-enveloping its attitudes and gestures, how much it shuts out even as it includes, compresses, and consolidates*" (22). Both Sammar and Rae have a thing about "*theories of essentialism and exclusiveness*" the difficulty with which, Edward Said says, "*is that they give rise to polarizations that absolve and forgive ignorance and demagogy more than they enable knowledge*" (31). The racist overtones embodied in 'theories of essentialism and exclusiveness' turn Sammar off as they served as a staple diet for orientalists during the colonial era. The sheer evocation of "Orientalists" conjures up in her searing memories: "*Orientalists were bad people who distorted the image of the Arabs and Islam. Some from school history or literature, she could not remember. Maybe modern orientalists were different*" (21). The fag end of the quotation is a broad hint that Sammar is well-disposed to Rae.

That Sammar loves Rae and wants him to date her is a no-brainer. Much of her agency revolves around ways and means of realizing her dream: walking down the aisles with the Scottish academic. But she knows only too well that no end of treacherous potholes dot the road to her dream coming true. She acknowledges that differences in religious and social backgrounds stand as a huge stumbling block, and potentially portend failure: "*Sammar felt separate from him, exiled while he was in his homeland, fasting while he was eating turkey and drinking wine. They lived in worlds divided by simple facts-religion, country of origin, race-data that fills forms*" (34). Although a big hurdle is removed, namely her awareness that he is on the wagon, the fact remains that their marriage is still a long way off. Notwithstanding, Sammar cannot emphasize enough how significant Rae's decision to forego alcohol is, for it might shorten the odds on their union: "*...he doesn't drink anymore […] He had told her that and it had been another thing which made him less threatening. Another thing which made him not so different from her*" (34). Sammar's sigh of relief upon discovering that Rae is a teetotaler is not only faith-informed with regards to the prohibition of alcohol under Sharia law but it also carries a hope that things might eventually pan out well.

With Rae at hand, Sammar is able to pick up the thread of her life and move on. Assuredly, he has given her a new lease in life. As she goes to great lengths to ingratiate herself with Rae, she makes it a point of wearing her heart on the sleeve of her ethnic and religious backgrounds. Sammar does not wallow in self-consciousness. Anytime that prayer time finds her in Rae's house, she makes no bones about taking leave of him for a while just to say her prayers before coming back. The gravitas and truthfulness of her everyday agency partakes of the aesthetic of 'Halal' writing whose distinctive feature is, arguably, the promotion of Islamic morality and ethics in human relationships. The rejection of religious hypocrisy is decidedly inscribed in Aboulela's portrayal of Sammar, whose mien throughout the narrative is a reproach to partial for worldliness at the same time that it fosters humility. Abdullah R. Muhametov and Laila-Olga provide insight into the religious purport of temperance and humility:

> *The values of modesty and genuine humility are God-given, and those who possess those characteristics are blessed indeed. Moreover, they are lights shining in the darkness, giving an example and goodness to others.*
>
> *A truly modest person makes the raucous pomposity and arrogance of others to show;*

> *a truly-living person makes nonsense of the ephemeral wealth-and-status seeking ambitions of those who do not realize there is more life than just this level of existence.*
> (Part 4, 5.1.)

Sammar relentlessly strives to negotiate her woes thanks to a remarkable self-possession anchored in faith. For instance, when her much beloved husband died in a most unexpected and tragic way, she, albeit bereaved to the core, refused to wallow in despair. "*Only Allah is eternal, only Allah is eternal,*' (9) she says resignedly as she is busy collecting Tariq's useful memorabilia like "*photographs, books, towels, sheets*" while thinking about taking to the mosque "*a pair of shoes, Tariq's coat, he little rug*" in case someone should need them. All this comes against the background of the preparations for the flight back home to Khartoum where her deceased hubby is to be buried in accordance with Islamic tradition. So faith-driven agency is what makes Sammar tick. She is, in no small measure, the mirror image of Rae in terms of worldview. Sammar may be of Sudanese stock and, to boot, an immigrant, yet she feels a sense of belonging in her land of adoption. While steadfastly keeping up what marks her off from native Brits-her Muslim identity-, she displays openness and tolerance towards non-Muslims. By the same token, Rae, albeit a native Brit and a secularist into the bargain, doggedly pushes back against hegemonic race-tinged versions of identity construction. Rae's humanistic bend shines through his searing critique of any claims of purity and homogeneity regarding culture. Arguably, both embody the human face of identity construction. Jeffrey Weeks's perspective on identity captures the meaning of the meeting of mind between the Sudanese and her Scottish boss:

> *Identity is about belonging, about what you have in common with some people and what differentiates you from others. As its most basic, it gives you a sense of personal location, the stable core to your individuality. But it is also about social relationship, your complex involvement with others, and in the modern world these have become more and more complex...At the centre, however, are the values we share or wish to share with others.* (88)

Unsurprisingly, Sammar's view of dating is faith-informed. Hence her strenuous drive to learn more about Rae. The latter, being the soul of honesty, sees to it that his past and present are an open book to her. Similarly, the Sudanese woman comes clean about any facet of her past life. No skeletons in the cupboard of theirs are kept under wraps. A case in point is Rae's disclosure to Sammar that he is a divorcé with one daughter from his previous marriage, named Mahairi. Rae errs on the side of earnestness when he brazenly spins a yarn about the affronts that he has swallowed from his first wife:

> *At night...quarrels... I used to feel such peace when I went to work, talked to students in the morning, soothed myself with a lecture on Foreign Policy Analysis. I stayed late, avoided going home. And the later I went, the later the quarrelling started, the later it went on through the night. Sleep deprivation is torture.* (40)

Another example of Rae's no-nonsense call to make his past life an open book to Sammar appertains to his Uncle David's fallout with his mother after failing to return home from a tour of duty in Egypt during the Second World War. What, indeed, sticks to Rae's mother's craw is David's willful resignation from the army and subsequent conversion to Islam. David's change of faith may be a shock to the system for Rae's mother-whose name is not by the way mentioned at any moment throughout the story-, but it fuels Sammar's hope that the Scot will someday follow suit. It's noteworthy, though, that Sammar does not feel up to providing a clear-cut answer to Yasmin's oft-asked question "*Are you hoping he would convert so you could marry him?*" At bottom, a thick wall of religious barrier separates Sammar from Rae which risks scuppering any marital project. Indeed, Islam proscribes marriage between a Muslim woman and non-Muslim man. Hence Sammar's all-out drive to have Rae saying what she calls the *shahadah* upon whose purport Swiss acclaimed academic, Tariq Ramadan, elaborates as follows:

> *...we might fairly, I believe, consider the notion of* <u>shahada</u>[3](*testimony*) *insofar as it takes two important forms. The first goes back to the* <u>shahada</u> *that every Muslim, in order to be recognized as such, must pronounce before God and the whole of humankind, and by which he establishes his identity: "there is no god but God and Muhammad is His messenger." The second is connected with the responsibility of Muslims according to the Qur'anic injunction, to "bear witness* [to their faith]

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[3]Shahada and tawhid are italicized in the book; it is I who underline.

before humankind." In the idea of <u>shahada</u>*, testimony, we bring together essential elements of the Muslim faith: a clear remembrance of the fundamental core of our identity via faith in the oneness of God (*<u>tawhid</u>*) and his last revelation to the Prophet Muhammad…* (74-5)

In light of the foregoing, it's not hard to understand why so God-fearing a woman like Sammar is unyielding in her demand that Rae say the *shahada* as a prerequisite for them getting married. The ethics of courtship and marriage under Islamic law rest on a rock-solid fidelity to an identity marker: faith. Decades of living in Great Britain has not dented in any shape or form Sammar's adherence to the teachings of Islam. This doubtless accounts for her adamant but subtle refusal of any physical intimacy with Rae, however much she loves him: "*He left his desk and came to sit with her, leaned to kiss her but she moved her head away. His chin brushed against her scarf. They laughed a little, embarrassed now, a nervous laugh like breathing*" (124). As she prepares to fly to Egypt on an anti-terrorist project mission, she cannot help but take the plunge and plead with Rae to say the *shahada*:

> *She said, 'I wanted to talk to you about the* <u>shahada</u>*, what it means.' She breathed in and went on, 'It's two things together, both beginning with the words, "I bear witness". I bear witness, I testify, to something that is intangible, invisible, but I have knowledge of it in my heart. There is no god, except Allah, nothing else is worthy of worship. That's the first thing… Then the second thing . . . I bear witness that Muhammad is His messenger, a messenger not only to the Arabs who saw him and heard him, but to everyone, in every time.'* (123)

In the same breath, Sammar presses her argument home by launching into an exegesis about the significance of messengers in Islam, emphasizing that "*every messenger comes with proof about himself, a miracle suitable to his time*" (123). The dividing line between Muhammad and the prophets who preexisted him (Moses, Jesus and others) is the Qur'an, viz., the miracle that was sent with him (124). The circle that Sammar tries to square is a tall order, Rae being of the kind who does not take a shine to religion. His submission that "*it's not in me to be religious*", in reply to Sammar's beseeching him to recite the *shahada*, betokens a mindset anchored in liberal secular values the hallmark of which has it that "*it be kept separate from politics, law, and science-spaces in which varieties of power and reason articulate our distinctively*

modern life" (Talal Assad 29). Rae's agnostic bend further shines through his cast-iron substantiation of his reluctance to go religious:

> *I studied Islam for the politics of the Middle East. I did not study it for the sake of myself. I was not searching for something spiritual. Some people do. I had a friend who went to India and became a Buddhist. But I was not like that. I believed the best I could do, what I owed a place and people who had deep meaning for me was to be objective and detached.* (126)

Strangely enough, here, Rae stresses the importance of religion as a recipe for a better understanding of the world. In *Human All-too-Human*, high-profile nineteenth-century German thinker, Friedrich Nietzsche, writes that in the era of rationalism "*justice was not done to the importance of religion*" despite the fact that it "*was treated lovingly*" and "*a deeper, even the very deepest, understanding of the world was ascribed to them*" (113). Secularists' animus for religious matters may stem from the strictures that go with the territory of faith. Faith has many claims on the believer. Once you embrace a religion, your mind is turned towards the achievement of something which sophisticated theologian Paul Tillich calls "*ultimate concern*": "*Faith as ultimate concern is an act of the total personality. It happens in the center of the personal life and includes all its elements. Faith is the most centred act of the human mind*" (15). Faith is crucial to the dynamics of personal life (Tillich 15). On that score, it resists, so to speak, being belittled. A person of faith always balks at any attempt to disparage religion as it is tantamount to making a mockery of that which forms the core of their being. Little wonder that Sammar felt slighted big time when Rae offhandedly served notice that conversion to Islam was a non-starter for him. She construes Rae's point blank refusal to turn religious as unrequited love and, not surprisingly, wallows in self-deprecation: "*She though, it is clear now, it is so clear, he does not love me enough, I am nor beautiful enough. I am not feminine enough coming here to ask him to marry me when I should have waited to be asked*" (128). Unsurprisingly, the poignancy of Rae's comeback has thrown Sammar for a loop since, from her vantage point, her huge emotional investment in the Scot has come to grief. Just like that she goes berserk: "*Why did you talk to me then? From the beginning, why did you start all this. You should have just left me alone. You had no right, if you were content in your religion…*" (128). Rae's reply that "*I'm not content, there are many things I can't justify to myself*" did nothing to assuage Sammar's attachment

injury[4]: "*I wish I never trusted you*" (128). As stated above, Sammar is coming up short due to her inability to successfully gear her attachment bonds with Rae towards the end game that she craves for so much-that is, marriage. Faced with Rae's hard line stance on the *shahada*, Sammar grows to develop low self-regard, and other "reactive attitudes" bordering on hissy fits: "*I'm going to pray that if it's not me then it's no one else and you can live the rest of your life alone and miserable. There really must be something wrong with you to have been divorced twice, not once, but twice*" (129). Rae's command "*Get out of here*", "*Get away from me*" means splitsville for the two. Furthermore, the disappointingly nasty twist in the love saga between Sammar and Rae buttresses TadejTroha's contention that "*choosing to love always means choosing to hate as well, and the entire spectacle of love only serves to conceal the failure of keeping both impulses apart*" (223). Hate just lies beneath the surface of love. Attachment injury can occur anytime in couple relationships or in romantic relationships, leaving partners falling apart at the seams. Sophisticated nineteenth-century German philosopher, Arthur Schopenhauer's construction of love "*as a malevolent demon, striving to pervert, to confuse, and overthrow everything*" (534) shines through Sammar's mien after her return to Sudan. If anything, she is hard pressed to get Rae off her mind despite the excruciatingly painful circumstances under which they

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[4]Attachment injury is a key component of attachment theory. Susan M. Johnson et al. defines it as "*any incident where an individual partner is perceived to be inaccessible or unresponsive in a critical moment, especially when attachment needs are particularly salient. This is significant because it results in a tear in the fabric of, disconnection in, the attachment bond creating negative interactional cycles that perpetuate relational distress*" (Johnson et. al 56). Although Sammar and Rae are not in a couple relationship as such, the fact remains that there is an affectional bond between them that manifests itself several times during the narrative. They provided assistance and succor to each other in each other's hour of need. Actually, Sammar left no stone unturned to nurse Rae back to health from a bout of asthma, going regularly to the hospital to visit him; the Scot paid her in kind by, inter alia, defraying the cost of her acquisition of a suitable driving license. Sammar cannot brook the absence of Rae for too long. Nor can Rae put up with the privation of Sammar's sight for a long period of time. When the Scottish historian breaks to the translator that his Egypt-based uncle David has passed away and that he is going away to attend the funeral, she says: "*I wish I could come with you*" (113). Rae's reply "*I wish you could, it would make all the difference*" is a measure of his heartache of having to take leave of her, even if only for a couple of days. Frequent phone conversations allowed them to catch on each other's news, which contributed no end to shore up their relational bond. Understandably, Sammar experiences Rae's call not to convert as an attachment injury, the unexpectedness and poignancy of which has made her shake the dust of Scotland off her feet. She feels like it galls her to continue living in the same land with Rae after their spat.

reached the end of the road and, consequently, went their separate ways. Rae continues to haunts Sammar in baffling dreams:

> *But she dreamt of him. Dreams in which he dreamt past her, would not look at her, would not speak to her. Dreams in which he was busy talking to others. When she thought his attention he frowned and it was a cold look that she received, no fondness. She would wake after such dreams with raw eyes, mumbling and clumsy, dropping things, mislaying things. When asked what was wrong with her, she would say that it was the time of month.* (163)

The prime mover of psychoanalysis, Sigmund Freud, views the dream "*as the psychic life during sleep*" (73). Speaking of sleep itself, Feud feels that "*it is a condition in which I wish tohave nothing to do with the external world, and have withdrawn my interest from it*" (73). The fact that the dream is "*a neurotic symptom*" implies a mental condition whose examination can provide cogent sidelights into the psyche of the dreamer: "*Dreams are often senseless, blurred, absurd; but there are some that are meaningful, sober, sensible*" (Feud 81). Harking back to Sammar's dream in the foregoing quotation, the case can be made foursquare that the *manifest content of the dream*, viz., "*that which the dream relates*" is Rae. By the same token, the *latent dream thoughts*, namely "*that which is hidden, which we can only reach by the analysis of ideas*" (Freud 87), also points to Rae; so, the Middle-East historian's absence in the Sudanese translator's life weighs heavily on her. The cold shoulder that Rae gives Sammar in the dream can be traced to the pained circumstances of their separation, underscoring her inability to draw a line under the past. The dream being the manifestation of a "*wish fulfilment*", it can be argued that Rae's sight in Sammar's hallucinatory experience is cold comfort for her. Dreaming about an old flame is not devoid of meaning altogether. Rather, it doubtless registers a sentiment the significance of which varies depending upon the interpretation made of it. In the case of Sammar, the happy memories of her life with Rae back in Scotland still sit with her at the same time that the parting of ways with the Scot still rankles.

Sammar's preference of the hellhole that Sudan represents (with the recurrent power outages, and dust-ups with Aunt Mahassen) to a hunky-dory stay in Aberdeen, bears testimony. Her brother Waleed's jaw dropped on seeing her back home in Khartoum. Dismayed at what he regards as his sister's ill-advised choice to shake the dust of Scotland off her feet, he constants exhorts her to "*go back

to England, work there, and send us things" (169). Sammar isn't having any of it, though: "*I don't want to go back.*" Her flat refusal to toe her brother's line may sound gruff at first glance. However, it has a feminist edge to it. More significantly perhaps, a leap into Sammar's psychology reveals an obdurate concern not to be seen as kowtowing to Rae, probably out of womanly vainglory. Deep down, she feels that going back to Scotland as if nothing happened won't make any difference, Rae being dug in. Quite unexpectedly, the pundit on Middle-Eastern affairs eventually converts to Islam, and flies to Khartoum with an eye to popping the question to Sammar. FareedKhalifa, a friend of Rae's and a journalist by trade who "*was imprisoned by the Israelis*", has just sent a letter to Sammar, telling her about the good tiding. Interestingly, the about-face of Rae vindicates Sammar's forbearance as a person of faith; she puts a religious spin on it: "*…she was being honoured now, she was being rewarded. All alone, a miracle for no one else to acknowledge but her. The sky had parted, a little crack, and something had pierced her life*" (187). Rae's conversion is, in many regards, a deuxeksmakina. This echoes SadiaAbass' metaphorical take on the happy twist in the relationship between the two protagonists of the novel: "*Their union is like the divine sleight of (invisible) hand that replaces Ismail with a lamb because Abraham and Ismail had already consented to the imminent slaughter and accepted it as a duty. Romance, confession, conversion, and providence-neatly wrapped up*" (438). The cogency of religious conversion and the redemptive significance of female dignity are glowingly inscribed in the ultimate mediation of the marital bond between Sammar and Rae isles

When all is said and done, *The Translator* is doubtless a masterpiece that foregrounds the significance of faith in navigating the intricacy of inter-human relationships, and life's twists and turns. The authenticity of the novel lies in its rebuttal of a western construction of integration as acculturation and assimilation. This is a perspective that accounts for the fractiousness of the relations between immigrants of Islamic tradition and host societies of Judeo-Christian bend. The authorial proposition that differences in faith and ethnic origins ought not to be a recipe for hate shines through the castings of Sammar and Rae Isles. Halal fiction extols human respect and dignity as it foregrounds faith as a praxis of life geared towards across the board moral uplifting. The aforementioned praxis has a bearing upon the politics of courtship, not least between a Muslim woman and a non-Muslim man. Also, Leila Aboulela's novel is a study in the merits of faith as well as an indictment of the erection of racial and ethnic boundaries for the sake of cultural purity.

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Pivotal Role of English in Research

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Abstract— English is a Lingua franca and so very important in education, professions, researches and of course personal life, especially in elite society. Since, it has been globally acknowledged, it is on high demand in myriad fields, mainly academics, business and researches. It is mostly used in high gentry and so considered a status symbol in the society. Its academic role is pivotal in literary pursuits in the present scenario. In broader perspective, it helped in getting independence that finally freed our country from the clutches of British Imperialism or British yoke. The national leaders got inspired from the writings of great philosophers like Ruskin bond and the other contemporary writers. It is also true to say that the founder of Indian National Congress, Allan Octavian Hume, was an English man. In brief, English was a great support in the struggle for freedom. It is used in a formal and informal manner both. It is quite objective, explicit and important but sometimes, complex too in nature and use as well. Since, most of the high standard books are available in English, they become the main source of academics, business and researches. The researchers usually refer books in English language because the contents are quite rich and suitable. It has also been read and approved by most of the foreign authors who know English only. It has been noticed that English being a world language, is also used for the other purposes too such as journalism, inventions, discoveries and even in serving news round the clock.The other details will automatically get unfolded ahead. So, the above points clearly indicate the role of English in researches and other perspectives of life. Furthermore, it is a link language that brings us closer to the entire world because in all the countries, usually people understand English and use it too. So, it is going global in almost all the walks of life.

Keywords— elite class, globally acknowledged, Lingua franca, myriad domains, unifying force.

I. INTRODUCTION

In India and even in a few countries like Bangladesh, Sri Lanka and Pakistan, only limited people use English and so its standard is also not very high. Thus, it needs tremendous improvement to maintain its standard. English plays a pivotal role in researches because maximum researches have taken place in English only. Be it Science or Humanities, the language seen is mostly English. It is true to say that in the beginning of 20th century, German was used frequently but now English is having upper hand and exalted status in international scientific communication, researches and the other academic pursuits too. In fact, the world's most spoken language by the total speakers is English as per (blog.esl/languages.com/blog/learn- languages/ most-spoken-languages-world):

Ethnologue suggests the following list, that combines native and non-native speakers:

English	1.121 billion
Mandarin Chinese	1.107 billion
Hindi/Urdu	697.4 million
Spanish	512.9 million
French	284.9 million
Malay	281 million
Russian	264.3 million
Bengali	261.8 million
Portuguese	236.5 million

Internetworldstats.com has given consolidated information about the top users of English language. According to it, English users are 4%, Chinese 3%, Spanish 1%, Arabic 5.3%, Portuguese 1%, French 2% etc. Today, it is a link language for interstate communication/correspondence and also as a language for trade and commerce. Without its use, the communication between many parts of the country will totally cut off. Pt. Jawaharlal Nehru worth quoted: "If you push out English, does Hindi fully take its place? It will, I am sure it will. But I wish to avoid the danger of unifying factor being pushed out without another unifying factor fully taking its place. In that event, there will be a gap, a hiatus. The creation of any such gap or hiatus must be avoided at all costs. It is very vital to do so in the interests of the unity of the country. It is this that leads me to a conclusion that English is likely to have an important place in the foreseeable future."

As per 2011 census the first, second and third language speakers in India are only 10.67% which is second after Hindi that is 57.09%. The efforts would be to see the reach of English in various domains, especially in researches. (From Wikipedia, the free encyclopedia). Lord Macaulay also once said, "A class of people, Indian in blood and color, but English in taste, in opinions, in morals and in intellect".

Today, English is used as a global link language and also the language of library. The research scholars usually prefer the books of established authors who had written in English in India and abroad. This is the reason that maximum researchers are in English as compared to the other languages. The researchers usually keep themselves engrossed in researches while studying in the prestigious libraries and around them maximum numbers of books that can be easily referred is English only. So, they read, widen their mental horizon and execute beautiful researches. It is quite evident that today, it is an academic and professional tool and so, it is the most important language for all the communities that move from one place to the other for getting or sharing or imparting knowledge.

So, its accuracy is a must. It is seen that research papers, theses and dissertations are turned down in case of erroneous language or spelling errors. The structuring of words andsentences also come in this category. That is why, it is judiciously used in International Scholarly Journals. But general English is quite different from academic English. Usually, in all the academic endeavors, formal tone is used. Colloquialism, slangs, idiomatic expression and jargons are avoided in researches. It is kept simple, understandable and clear in all respects. Owing to these reasons, it has upper hand over other languages.

The purpose of the contribution of this paper is to create awareness among the people to polish their language and make it a better one by maintaining its standard. In researches, academics and other areas, it should be used meticulously for its further extension and apt use. It should become a language of a common man in all spheres of life. The standard write-up will make others interested too.

The great philosophers of language have also advocated the use of English in researches namely:

> Denby, R.V. in his writings 'Oral/ Dramatic Approach to Teaching English' has stated that teaching English requires dramatic approaches to make it interesting because its range is quite wide and so it is used in strengthening language in all domains, mainly academics, researches or any field. Its use is quite significant.
>
> Balan, J. in English Global Dominance and the other Languages of Higher Education & Research Columbia Global Centre, Columbia University, 2014 says that English has its global dominance because it is a lingua franca, a world language. It is playing pivotal role in higher education and researches. These things have made it vital in all respects.
>
> Diederich, P.B in The Development of a National Assessment Program in English Research in the Teaching of English has stated in the Development of a National Assessment Program in English Research in the Teaching of English that English plays a major role in English Researches and adorns it because of its global use. Its essence is quite wide and so it is used globally with respect and acceptability, even in National Assessment Program in English Researches and teaching.

II. METHODOLOGY

Since, English is used worldwide, it was a desire to know its range, use of its application in various fields, mainly academics and researches. After surfing details, it was also seen that there is more no. of books in English for academics and research purposes. The English writers have written many books in English and so its use is also more. In India, English is mainly used by the speakers of the second language. The survey of a few libraries also gave the same detail.

First, Second, and Third languages by number of speakers in India (2011 Census)

Language	First language speakers		Second language speakers[11]	Third language speakers[11]	Total speakers	
	Figure[11]	% of total population			Figure[12][11]	% of total population
Sanskrit	24,821	0.002%	1,234,931	1,196,223	2,360,821	0.19%
English	259,678	0.02%	83,125,221	45,993,066	129,259,678	10.67%
Punjabi	33,124,726	2.74%	2,300,000	720,000	36,074,726	2.97%
Malayalam	34,838,819	2.88%	499,188	195,885	35,538,819	2.93%
Odia	37,521,324	3.10%	4,972,151	31,525	42,551,324	3.51%
Kannada	43,706,512	3.61%	14,076,355	993,989	58,706,512	4.84%
Urdu	50,772,631	4.19%	11,055,287	1,096,428	62,772,631	5.18%
Gujarati	55,492,554	4.58%	4,035,489	1,007,912	60,492,554	4.99%
Tamil	69,026,881	5.70%	6,992,253	956,335	77,026,881	6.36%
Telugu	81,127,740	6.70%	11,946,414	1,001,498	94,127,740	7.77%
Marathi	83,026,680	6.86%	12,923,626	2,966,019	99,026,680	8.18%
Bengali	97,237,669	8.03%	9,037,222	1,008,088	107,237,669	8.85%
Hindi[b]	528,347,193	43.63%	139,207,180	24,160,696	691,347,193	57.09%

Table: Source Internet, Census 2011 under the title first, second and third languages by number of speakers in India(**Since the census takes place after every 10-year, the previous data have been taken into cognizance). The next will be in 2021.**

The method used in this research is mixed method such as surveys of libraries, observations of census 2011 and intensive secondary data analysis etc. It was to see its use mainly in researches. After survey, it was found that more no. of books was available in English than any other language. Since it was data specific, analysis became easier to identify its myriad use, mainly in researches. A few apps such as Grammarly, Anki, Purdue, Lingq, Duo lingo, Sentence Master Pro, Memrise and other apps may be used to make research better.

III.   RESULT AND DISCUSSION

Though English is used in different strata of the society, academic aspects have been taken into cognizance because of its simple formal tone and style in writing. Be it academics, research or official writing, words and sentences go in simple ways. It has its objectivity, explicitness and formal way. It is also very much systematic and organized. English, being a foreign language has a few characteristics such as special use of vocabulary, rich literature, use of active voice, avoidance of 1st and 2nd person pronouns, suitable use of conjunctions, avoidance of contracted forms of verbs and other words too. However, impersonal style and formal tone is used.

 The academic English has a few more characteristics such as varied vocabulary, use of lexical items, high sounding words, grammatical complexities, phrases, idiomatic expressions, French and Germanic Words, variance in American and British English, use of colloquial expressions, formalities in presentation, variance in pronunciation etc. So, the necessity is to go in an organized manner such as planned way, proper skeleton or online tone and language. This sequence will give comfort to the readers to read and write easily.

In research, the academic writing must be formal in style, understandable andwithin the reach of the readers. It should be decently written with the use of active voice. It is so because in passive voice, the doer is not very clear. The most important thing in academic writing is that the author must know who his readers are. It is called: 'know thy

readers' as he/she is the subject. The clarity of target audience/readers is a must for the best use of the contents. In this situation, the necessity is to write things with great precision, objectivity, accuracy, explicitness, responsibility, organization of thoughts; sequencing of ideas and superlative mental agility in appropriate invocation. Putting everything in order, makes the mood of the readers. It is called hedging in English. Furthermore, the use of deductive reasoning and critical approaches are very essential to attempt any research paper.

The scholarly writings, simple style and diction must be there to add grace and elegance in the language. The other aspects are suitable choice of words. There should a proper co-relation b/w purpose and diction. They must go hand in hand. (Henry. K. 2001) has said"The no. of syllables in a word is also related to diction. Words can be monosyllabic or disyllabic. Monosyllabic words can add emphasis to the point we are making. In contrast, the more disyllabic words, themore difficult the content is". While writing use of clichés, colloquialism, slangs, figures of speech are to be avoided.

The style and diction shouldn't be based on emotional appeals, instead it should go with facts and figures. Under and over explanations are to be avoided because overgeneralizing things is not suitable in the academic writings. The sentences must be balanced. Thus, a few things need to be avoided in academics/researches like: Jargon, colloquial expressions, contractions, fad expression, ambiguity, vagueness, sexist language, passive vocabulary, redundancies, wordiness etc.

The researcher should use people-oriented language, understandable and clear in nature. The correct use of language, vocabulary, punctuation marks, coherence, association of words, very well-structured words apt in situations and proper order of writing will make the research better. Since, English has above stated essence in nature, it is widely used in researches.

IV. CONCLUSION

It is prima facie that English is predominantly, used in academics, researches and writing research papers. Owing to the rich availability of standard sources in this language, it is taking a lead as compared to the other languages. Since, the authors of high statures have made the literature richer, it is used more in researches to make them standard documents too. It has been observed time and again that most of the

educational institutions are promoting English, considering it the most standard one. Thus, English plays a pivotal role in researches and the other academic pursuits.

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You've Been Framed – Learning English Vocabulary through Game

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Abstract— *Vocabulary acquisition is vital in learning a language. To express ideas and communicate clearly, sufficient amount of vocabulary is required for language learners. Learning vocabulary maybe challenging to second language learners, so language instructors come up with many mays to make language learning interesting. One of the ways to learn English vocabulary is through games. The purpose of this study is to investigate whether second language learners could acquire new vocabulary through "You've Been Framed" game. This study designs a vocabulary based game for language learners. Then it uses a set of questionnaires to evaluate the effectives of the game. The results of the study would include whether players can understand the rules of playing the game and enjoy playing it. Besides that, the effectiveness of the game in learning new vocabularies through implicit learning was also investigated. This study contributes to the language learning literature particularly in implicit language learning through games.*

Keywords— *board game, implicit learning, language games, vocabulary, games, word play*

I. INTRODUCTION

Playing language games is one of many ways to draw students' attention to learn language. Students may feel more relaxed when playing games and they may try to improve their gaming skills to win the games. According to Taspinar, Schmidt and Schuhbauer (2016), teaching students in an enjoyable and effective way requires the addition of interactive elements in the mix of educational elements. One of the problems about second language learners is having lack of vocabulary. In learning a language, vocabulary is an essential part because there is an apparent link between students' vocabulary size and their performance of language skills. Students with limited vocabulary may have trouble to express themselves when they write or speak. Thus, to improve students' vocabulary, the researchers created a vocabulary based game to introduce English words to second language learners. It is hoped that with this game, second language learners may learn more English vocabulary.

II. THE IMPORTANCE OF VOCABULARY IN LANGUAGE COMPETENCE

Previously in language acquisition, vocabulary teaching and learning were given little importance (Alemi and Tayebi, 2011). However, according to Alemi and Tayebi (2011) the significance of vocabulary and its significance in learning a language have become more accepted. They further explained that vocabulary is a basic component of language proficiency which provides the basis for learners' performance in other skills, such as speaking, reading, listening and writing. At present, the were many studies that showed the importance of teaching vocabulary in learning a language (Huckin & Coady, 1999; Griffiths 2003; 2006).

In fact, vocabulary knowledge was viewed to be of primary importance by language learners themselves and they often feel that many of their difficulties in both receptive and productive language use result from inadequate vocabulary (Nation, 1990).

Laufer (1998) stated that the major difference between native speakers and non-native speakers of English is in the amount of vocabulary they possess. Acquiring sufficiently large amount of vocabulary is the single most significant challenge faced by language learners (Lewis, 2000).

III. IMPLICIT LEARNING

According to Ellis (1994:1) terminology, implicit learning is typically defined as acquisition of knowledge by a process which takes place naturally, simply and without conscious operation, while explicit learning is said to be characterised by more conscious operation where the individual makes and tests hypotheses in a search for structure. This concurred with Cleeremans, Destrebecqz and Boyer (1998:406) who defined implicit learning as the ability to learn without awareness, when we acquire new knowledge without intending to do so in such a way that this knowledge is difficult to express.

Incidental vocabulary acquisition often takes place in second language learning. Huckin and Coady (1999) reported that most scholars agree that except for the first few thousand most common words, L2 vocabulary is predominantly acquired incidentally while Gass (1999) believed incidental vocabulary acquisition is the side effect of another activity neglects the active role of the learner in this process. Rieder, (2003) explained that in the field of vocabulary acquisition, incidental learning is largely defined as the learning of vocabulary as a by-product of any activity not explicitly geared towards vocabulary learning. It seems that past literature showed that second language learners may acquire vocabulary as by an entailment of other activities which are not geared explicitly towards vocabulary learning. This study aims to investigate whether second language learners are able to acquire new vocabulary through "You've Been Framed" game.

IV. GAME DESIGN

Game mechanics

This section explains how "You've Been Framed" is played. Players may make some changes to the game play according to their proficiency level. Beginners may use a dictionary to help them find suitable words and advanced players may not use a dictionary and may set a time limit to make the game more challenging. The following are the steps to play "You've Been Framed".

a. Each player decides on his/her colour.

b. Each player takes four consonants and three vowels.

c. Players decide on their turns.

d. The player who goes first, must form a word and place frames, other than his/her colour.

e. The player with the colour of the last frame will have to form the next word.

f. If he/she has no similar letter, he/she must take the number of letters presented by the previous letter.

g. If the next player has a similar letter and can use it, he/she must take only the number of letters before the similar letter in the previous word.

h. If the player is unable to form a word, he must take 2 consonants and 1 vowel. If he/she still unsuccessful in forming a word, he must forfeit his/her turn.

i. The winner is decided when there are no frames left and the player with the least number of letters wins.

j. For reverse frame, player may use reverse frame to reverse the colour of the last frame. For example the player uses green (H), blue (I) and red (T) for the word **HIT**. The one uses the reverse frame may choose any colour besides RED to play for the next turn.

V. GAME EVALUATION

A game evaluation was carried among 28 respondents aged between 14 to 32 years old. Respondents were briefed about the game before they start playing. To control total time played, players were given only 2 minutes to come up with a suitable word for their turn. To obtain feedbacks on the game the researchers had developed a questionnaire for players to answer after the played the game. The evaluation was intended to test the effectiveness of "You've Been Framed" game and its overall design for future improvements.

Table 1 and 2 below reveal that 100% of the respondents enjoyed playing the game and they found the game interesting. This might be because the players are in control of the game. They are able to create words with the letters they have in hand and decide who will play in the next turn. They may strategise the game play by forming allies to make the it more entertaining. Thus, 92.9% of the respondents decided to recommend the game to their friends (see Table 3).

Table 1: I enjoyed playing the game

	Frequency	Percent
Agree	9	32.1
Strongly Agree	19	67.9
Total	28	100.0

Table 2: I find the game interesting

	Frequency	Percent
Agree	8	28.6
Strongly Agree	20	71.4
Total	28	100.0

Table 3: I would recommend this game to my friends

	Frequency	Percent
Neutral	2	7.1
Agree	7	25.0
Strongly Agree	19	67.9
Total	28	100.0

Table 4 reveals that 89.3% agreed that the game helped them think of words very quickly. This may be because the feel pressured to come up with a suitable word as others are waiting for their turn.

Table 4: The game helps me think of words very quickly

	Frequency	Percent
Neutral	3	10.7
Agree	6	21.4
Strongly Agree	19	67.9
Total	28	100.0

Table 5 reveals that 96.4% of the respondents like playing the games with their friends. This may be because they can interact freely with their friends while playing the game.

Table 5: I like playing the game with my friends

	Frequency	Percent
Neutral	1	3.6
Agree	2	7.1
Strongly Agree	25	89.3
Total	28	100.0

Table 6 and 7 reveal that 85.7% respondents found that the game is easy, however there were mixed opinions about whether the game is confusing. 39.3% of the respondents found that the game was rather confusing. This maybe because it was the first time the respondents played the

game. The game play is also relatively complicated to play. It might require the respondents to play a few times to get accustomed to it. However 50% of respondents found that the game was not confusing at all. This maybe because they could understand the concept of the game play well.

Table 6: I find the game easy

	Frequency	Percent
Neutral	4	14.3
Agree	15	53.6
Strongly Agree	9	32.1
Total	28	100.0

Table 7: I find the game confusing

	Frequency	Percent
Strongly Disagree	6	21.4
Disagree	8	28.6
Neutral	3	10.7
Agree	8	28.6
Strongly Agree	3	10.7
Total	28	100.0

Table 8 reveal that only 21.4% of the respondents required a dictionary to play the game while 46.4% of the respondents claimed that they did not need a dictionary to play the game. This maybe because the respondents were quite proficient in English.

Table 8: I need a dictionary to play this game

	Frequency	Percent
Strongly Disagree	4	14.3
Disagree	9	32.1
Neutral	9	32.1
Agree	3	10.7
Strongly Agree	3	10.7
Total	28	100.0

Table 9 reveals that 46.5% of the respondents needed more time to form words while 35.7% of the respondents did not require extra time to form words.

Table 9: I need more time to form words

	Frequency	Percent
Strongly Disagree	1	3.6
Disagree	9	32.1
Neutral	5	17.9
Agree	8	28.6
Strongly Agree	5	17.9
Total	28	100.0

Table 10 reveals that 89.3% of the respondents agreed that they learnt new words after playing the game. This is because the respondents learnt new words not only from their friends but also from the dictionary they used when playing the game. Besides that, they can also check whether words created during the game play was correct or not by referring to the dictionary.

Table 10: I have learnt new words after playing this game

	Frequency	Percent
Strongly Disagree	1	3.6
Neutral	2	7.1
Agree	6	21.4
Strongly Agree	19	67.9

VI. CONCLUSION

This paper was an attempt to evaluate the effectiveness of "You've Been Framed" game in acquiring English vocabulary among second language learners. One of the more significant findings to emerge from this preliminary study is students could acquire English vocabulary through game in a more relaxed and interactive environment. Based on the analysis, it showed that "You've Been Framed" is an interactive and beneficial game to introduce new vocabulary to second language learners.

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Identity Politics and Insider vs. Outsider Debate in Mahesh Dattani's *Final Solutions*

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Abstract— Identity, as a term, looks so simple at first glance. Nevertheless, it has far-reaching roots contributing diversity of meaning given to numerous social, psychological, cultural and geopolitical factors that come into play invariably. The field of Cultural Studies has identity politics as one of its most eye catching and engaging ground of exploration with an array of meanings to proffer that are conflicting and comprehensive rendering one's critical sensibilities a violent shake every now and then. Among a plethora of identity markers, Diasporic identity has recently invited a hefty amount of attention. Diaspora means mass migration from a layman's understanding of the word. However, this dislocation is generally not voluntary in nature as suggested by mass exile of Jews from Israel in pre-Christian era. Going by the length and breadth of time, a huge chunk of Jewish population got murdered at the hands of state brutality and this carnage left an indelible imprint on public consciousness for ages to come. It kick started a fuming debate on cultural identity where hybridity emerged as new normal struggling for a recognition in water tight social and cultural compartments.

India waded through troubling waters during partition when huge exodus happened across border and the paper at hand is a sincere attempt to gauge that dark experience. It movingly displays a disheartening picture of post partition dilemma. Mutual distrust was so deep-rooted that even people who migrated to the land of identical culture, caught up in confusion of that insider vs. outsider debate.

Keywords— Homelessness, Diaspora, Memory, Representation.

Derived from Greek roots, the word 'Diaspora' means scattering of seeds'. Thus it suggested dispersal or spreading of a big slice of population both intentionally or involuntary. However, this term celebrates multifold of semantic proportions counting through years and decades. In words of Hem Raj Kafle, "Diaspora carries not only its two historical meanings but also other acquired significations. It retains the idea of dispersal and productivity from the Greek roots. It equally signifies the condition of forceful dislocation of people and resultant experience of bitterness associated with the Jews." (137) He further adds that the versatility of meaning owes its origin to creative and critical application by different scholarly initiatives. Thus, the usage has gained impetus while floating around diverse classes and cultures across the world. Still, it majorly highlights the murky side of human experience inviting associated feelings of trauma, homelessness, and identity politics.

Mahesh Dattani's play 'Final Solutions' is written in the background of Bombay of early nineties, the time when the place was a seething pot of cultural disharmony resulting in soul stirring Hindu-Muslim riots. The title of the play makes you ponder at the onset only for its conspicuous association with Nazi Sponsored massacre. Pinaki Roy comes up with a well-built remark in this regard, "Adolf Hitler's cronies used the singular 'Endlosung' or 'Final Solution' as a codename for the extermination of particularly the Jewry, the Bengaluru-based

Indo-Anglican dramatist's appendance of a 's' adds to the multifariousness of the communal clashes" (111). While the Holocaust was more like a methodical slaughter of millions of Jews by Nazi Germany through pogroms, gas chambers and mass shootings etc., the Indian incident of partition portrayed different dimensions of this sad and painful experience. Declaration of partition triggered feelings of anxiety, uncertainty, and mutual distrust on both sides that lead to riots and killing of copious innocent lives. However, Dattani does not advocate the kind of 'solution' that Nazis opted for, he leaves things to public

wisdom as his trust on his audience is unflinching. His message is clear and loud, and entails humanity on priority.

Identity is a composite phenomenon, in a land of ethnic diversity. No culture can exist in absolute isolation with rapidly changing lifestyle where consumer needs are no more restricted to just local production as well as consumption. Everywhere a hybrid culture is sneaking in, adding flavors further into a classical distinctiveness that reflects through mutual harmony and co-existence over time. In fact, one's marked cultural identity comes to a defensive front under threats of political and social destabilization only in such cases. Daksha's transgressive behavior in choice of music and friends, in her earlier days, elucidates clearly her stand as an individual who favors local identity over a larger political and cultural affiliation. "The electronically disseminated voice and body of Noor Jahan becomes a template on which Daksha moulds her own gendered identity as well as an identity which resists the cultural strait-jacketing that her family tries to squeeze her into." (Chatterjee, 2012: 159) She does not kowtow a Hindu penchant in aesthetics as expected by her in-laws. Music happens to be a bridge between two assorted cultures here and Daksha sings in 'perfect unison' with times. Chatterjee further adds, "The prohibition that Daksha is subjected to in the matter of her musical tastes clearly echoes the way a Teutonic taste in music was being prescribed for Germans in the early 1940…" (163) However, It is her apprehensive self that makes her feel like a Diaspora intrinsically in her later years, as she is not able to come to terms with her torn psychology and finds herself an outsider at a place that she is thought to identify with otherwise.

HARDIKA. After forty years. . . I opened my diary again. And I wrote. A dozen pages before. A dozen pages now. A young girl's childish scribble. An old woman's shaky scrawl. Yes, things have not changed that much. (Dattani, 167)

This unchanging nature of time has many secrets to draw curtains from. It shows how prejudices never die a natural death. Daksha is at loggerheads with her identity as a Hindu as well as a woman. The conflict inside has not died down yet though twilight of life is approaching fast. The haunting memories of her past where all her dreams and desires are lying buried clearly reflect the predicament of a migrant, who is double-ditched by existing political wisdom that promised a secure and all-embracing stay on both sides yet never worked for it the way as promised.

Memories, an overbearing nostalgia for an extensive past, and homelessness all these three contribute to shape the person Hardika is today and her Diary is a gateway to her identity both in past and present to a great extent. Just like Ann Frank's The Diary of a Young Girl', Hardika has also harbored this habit of recording her past events into fragments as if she is confiding in a close friend. A warm address like 'dear diary' also twins with Frank's emotional appeal to diary in fact. Hardika's pain as a refugee is unfathomable. Her identity crisis is not something very simple to be put in white and black so casually. As a woman, she is nothing more than a bundle of anxiety. Because of the dilemma of right or wrong choices in life, she is still not able to decide which path to chose. Moreover, to add to her worries, her sentiment of nationalism is not acknowledged publically as she is none but a migrant to many:

Cross-cut to Hindu Chorus.

CHORUS ALL (in hoarse voices). Our future is threatened. There is so much that fading away. We cannot be complacent about our glorious past seeing us safely through. Our voices grow hoarse. Our bellowing pales in comparison to the whisper of a pseudo-secularist who is in league with the people who brought shame to our land! Half-hearted, Half-baked, with no knowledge of his land's greatness. He is still a threat. (Dattani, 212)

This 'troubled relationship with the host society', as suggested by Cohen, speaks volumes about how identities have been fashioned over time with derogatory tags of 'refugees' and 'muhajir' on both sides. These tags have labeled them as outsiders in their own land, always questioning their fidelity towards their respective countries. Whether it is about assimilating with native people of similar cultural backdrop or about negotiating marital alliances, a refugee is always last preference till date. And a muslim is always looked at with an eye of suspicion no matter if he is an Indian citizen. The incidents like disruption of rath Yatra and attack on Muslim girls' hostel with a bomb in the play, remind one of happenings like Godhara massacre and Bombay riots, and reverberate the attacks on minority in Germany during mass exodus of Jews as well. Without going far, recent pandemic like Covid 19 has brought to light the hidden racial divide entrenched in psyches of developed countries even today. World powers like America and other countries have expressed their unwillingness in providing aid to immigrants residing there since long. Various print and digital news agencies have reported cases of xenophobic pestering of Asian community in developed countries.

Nylah Burton from Vox.com reported in its podcast on Feb. 7, 2020 several such incidents under news title "Coronavirus fears have unleashed a wave of anti-Asian

racism" where non-residents were made a target mistaking them as a danger to otherwise peaceful living. Thus this idea of hyper-nationalism is an instant pick as situation gets alarming, no matter whether emigrants have any connection with the crisis or not. Our narrow nationalism surpasses every logic as fanned by politicians to nurture their selfish goals.

Identity is a cultural construct and to decipher that in relevant context, symbols have a great role to play. In this play, Dattani has made an impressive use of masks and chorus that become mouthpieces of dominant society. Mask literally stands for 'a cover', 'a hide'. Dattani beautifully utilizes them to show the hypocrisy of torchbearers of restricted religion that stand for non-violence in preaching but practice exactly opposite. The quick swing from one type of masks to other by the Chorus with changing situations heightens the suspicion, innate in mass psyche for minorities on both sides.

(Chorus wearing Hindu masks)

CHORUS 1. How dare they?

CHORUS 2, 3. They broke our rath.

They broke our chariot and felled our Gods!

CHORUS 1, 2, 3. This is our land!

How dare they?

CHORUS 1. It is in their blood!

CHORUS 2, 3. It is in their blood to destroy! (Dattani, 168)

(Chorus wearing Muslim masks)

CHORUS 3. They say we razed their temples yesterday.

CHORUS 2. That we broke their chariot today.

CHORUS 1. That we'll bomb their streets tomorrow.

CHORUA ALL. Why would we? Why? Why? Why? Why would we?

CHORUS 5. (emotionally). Why would we? (Dattani, 171)

Pinaki Roy's mention of Dattani's own note on the chorus makes quite an insightful reading here, as the playwright's idea and use of music to suit the purpose of the theme throws ample light on how polarization works in isolating minority in a motley culture:

"The chorus represents the conflict of the characters. Thus, the chorus in a sense is the psychophysical representation of the characters and also provides the audience with the visual images of the characters' conflict. There is no stereotyped use of the characterization of the chorus because communalism has no face, it is an attitude and thus it becomes an image of the characters." (120)

R. Cohen's another addition to Safran's list in exploration of a diasporic Identity is 'the memory of a single traumatic event' (29) that feeds the trauma of Diaspora after dispersal. The Chorus with Hindu masks speaks for that sentiment in lines asserting, 'it [back-stabbing] is in their blood!' Thus, use of music in the play brings out built-in trauma and turmoil through multiplication and exaggeration. Both Muslims and Hindus out rightly reject ideas of mutual tolerance, as one's presence is assumed as an overlapping existence, a threat, to the organic fabric of the governing nature.

The minority culture that is already skeptical of its roots, feels alienated, and keeps oscillating between the idea of 'homeland' and host-country, looking for an approval and acceptance every now and then:

JAVED (screaming to Bobby). Stop defending me! Do you think he cares?

RAMNIK. I care. Yes! It is you who are indifferent. You don't believe in anything except yourself!

JAVED. I believe in myself. Yes! What else have I got to believe in? It's people like you who drive me to a corner and I have to return to myself and my faith. I have a lot to thank you for! At least now I am not ignorant of my history and faith. (Dattani, 198)

Javed faces twofold dislocation being a Muslim as well as an Indian citizen. A cultural and ethnic subaltern, his dilemma twins with Daksha in Hussainabad on the eve of partition. When her father says that British' let loose the dogs' before leaving, at first, she despises the idea, but eventually she buys this logic under threat of attack by Muslim majority. Not able to see beyond their prejudices, both fall prey to their subjective interpretations of the situation.

This attempted self-actualization, derived by vested political interests, leaves Javed in an interminable misery after the Rath yatra debacle at one hand. On other side, Daksha, who is all absorbed in awe of Muslim female singers of the time, is struck by that sudden illumination [as per her thoughts] when 'Krishna' punishes her for her stance of a 'non-believer' by damaging all her music records at the hands of rioters.

"I felt that the idol I had grown up seeing my mother worship was just a painted doll. A doll no different from the ones I used to play with and think it was a real person. (Silence.) And then I knew it was Krishna slapping me in face, punishing me for being a non-believer. A stone hit our gramophone table, breaking it. Krishna chose to destroy what I loved most. My entire collection of records broken." (Dattani, 167)

As a quick fix, both Daksha and Jawed turn back to restricted religion for repentance. This

instant shift resulted from the feeling of alienation, homelessness, and anxiety, definitely caters to the diasporic dilemma that emigrants face.

Dattani has effectively exploited 'bell' symbolism in elucidating how dominant culture indirectly works as a bitter reminder for minority through regressive assertions of a conformist culture. For Javed, the sound of 'bell' is a symbolic aide memoire of the bigotry that he met at the hands of a non-Muslim in his childhood for touching his stuff. That humiliation asks for much more as revenge years later, and as a result, he tries to disrupt and vandalize a Hindu procession. A bell, which is generally associated with pleasant and unifying sound, gets reduced to an annoying 'din', a regular reminder of being an unwelcomed sect. In negotiation with this hyphenated identity, his friend Bobby tries hard for cultural assimilation by hiding his real name 'Babban' but ends as a sorry figure only as he is not successful in surrendering to any ideologically. Putting it in similar context, one is reminded of Rushdie's observation where he makes a point about Indian Diaspora creating "fictions not actual cities or villages, but invisible ones, imaginary homelands, Indians of minds (10). Therefore, both look for a cultural refuge through diverse channels but none comes to their rescue.

The play speaks volumes for the identity crisis of both the communities without taking sides. The playwright quite sensibly portrays how a migrant population with similar religious affiliation even, feels out of place in want of social acceptance. On flip side, a cultural minority experiences major emotional setback as it fails to identify with dominant social setup. Their respective inherent precariousness lavishly contributes to their diasporic identity and mannerism, as "they believe they are not – and perhaps can never be – fully accepted in their host societies and so remain partly separate" as observes Safran in understanding a Diasporic community. (83)

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On the Promo Film of Chengdu's Urban Image Construction Applying for the 2025 World Games Based on Multimodal Metaphor

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Abstract— As a way of thinking and cognition, metaphor not only exists in language modality, but also exists in non-linguistic modality such as image, voice and gesture which form multimodal discourses by their interactions. Based on the theory of multimodal metaphor, this paper interprets the cognitive construction of the promo film of the 2025 World Games "Gather in Chengdu, Cheer the World on", in which it analyzes the urban image and provides a new perspective for the analysis of urban image.

Keywords— metaphor, multimodal discourse, urban image, promo film, cognition.

I. INTRODUCTION

The construction of urban image depends on its active communication to some extent. Promo film, as an important means to disseminate urban image, can reflect its comprehensive strengths and influences, as well as historical culture, national spirits and values. Therefore, to host the World Games, Chengdu needs to publicize itself to the world. Promo film is intuitive, enjoyable and convenient to spread because of the summary and sorting of urban culture and the construction of a unique urban image with specific visual symbols. In the era of modal diversity, multimodal discourse has become an integral part of life. Compared with pure text, multimodal discourse composed of language, images, sound, text and gesture can convey information, exchange feelings and publicize urban image more vividly.

Multimodal metaphor provides a new perspective for the analysis of multimodal discourse. Foreign research achievements on multimodal metaphor mainly come from the collected papers *Multimodal Metaphors* (2009), of Forceville and Urios-Aparisi, which mainly focused on advertisement and cartoon (Zhao, 2011). Domestic research on multimodal metaphor started late, focusing on deconstruction of multimodal text, such as advertisement, cartoons on current politics and icons (Zhang & Yao, 2019). In addition, a few scholars have studied national image promo film from the perspective of multimodal metaphor (Pan & Zhang, 2013; Yang & Tang, 2016; Guan, 2018). However, there are few cognitive interpretations of urban promo film discourse from multimodal perspective.

In view of this, from the perspective of multimodal metaphor, this paper takes the image promo film of Chengdu as an example to analyze the cognitive mechanism of multimodal metaphors, so that it can provide a deeper understanding of similar promo films and multimodal metaphors. At the same time, the promo films can help to increase the publicity efforts, establish a good urban image and show the infinite urban charm.

II. MULTIMODAL METAPHOR THEORY

Metaphor theory was first proposed in Lakoff & Johnson's book *The Metaphor We Live By* (1980) that summarizes the essential characteristics of metaphor which is cognitive. It shows that we can conceptualize the less clearly delineated in terms of the more clearly delineated

by metaphor, that is, to understand another thing by one thing. It is not only expressed in the language, but also can be extended beyond the range of ordinary literal ways of thinking and talking into the range of what is called figurative, poetic, colorful, or fanciful thought and language. Metaphors do not emerge in a vacuum but base on our own experiences. Metaphor expresses a mapping relationship which makes abstract concepts materialized to deepen our understanding (Lakoff, 1980). Metaphor is a discourse strategy of identity construction, because people use metaphor to think, to explain to others and to organize discourses. The choice of metaphor not only reveals the conceptualization results of communicators, but also reveals their attitudes and values (Sun et al., 2017).

Modality refers to the channel and medium of communication. Forceville (2009) defined it as "a symbolic system that can be interpreted by a specific perceptual process". The research results of life science showed that the living body gradually acquires five different perceptual channels of vision, hearing, smell, taste and touch in the process of evolution, which leads to the production of five modalities of visual modality, auditive modality, olfactory modality, gustatory modality, tactile modality (Zhu, 2007). Later, Forceville subdivided the modality into image symbols, written symbols, verbal symbols, gestures, sounds, music, smells, tastes and contacts for the convenience of research. What's more, Forceville also distinguished between "monomodal metaphor" and "multimodal metaphor". A monomodal metaphor is the metaphor that uses only one modality to represent the target domain and source domain, such as language, image or visual modality. Multimodal metaphor is the metaphor that uses two or more different modalities to represent source and target domains, such as visual and auditory modalities at the same time (Forceville, 2009).

Forceville summarized the advantages of multimodal metaphor into the following four aspects. First, images, sounds, and gestures have direct perceptuality which are not available in language and more refined in expression. Second, multimodal metaphor has more choices in revealing the similarity between the source domain and target domain. Third, multimodal metaphor is more easily recognized and accepted by audiences from different

cultural backgrounds because images and sounds are more universal than languages. Fourth, the source domain of multimodal metaphor may have stronger emotional impact than that of pure text metaphor (Forceville, 2008).

III. DEFINITION OF THE PROMO FILM AND ITS MULTIMODALIZATION

Guo (2011) defined the promo film as the type of film that the communicator influences the audience through modern media such as images, sounds and words to convey ample information. Urban promo film is used to publicize a city with sounds, images and other means and states the politics, economy, urban construction, culture, history and humanities of cities comprehensively. A high-quality urban promo film will not only enhance the taste and influence of a city, but also attract investors' attention and promote the rapid development of the region.

Zhu (2007) proposed two standards for the recognition of multimodal discourses. One is the number of types involved in modal discourses, making the distinction between monomodal discourse and multimodal discourse. He thought that monomodal discourse only uses one modality, such as listening to music by auditive modality or reading books by visual modality. Multimodal discourse uses two or more modalities simultaneously such as enjoying a dish by olfactory modality, visual modality and gustatory modality. The other is the number of symbolic systems involved. Some discourses involve only one modality, but contain two or more symbolic systems. For example, cartoons involve only visual modality but contain both text and pictures which is also called multimodal discourse.

The promo film, a dynamic multimodal discourse which is a typical multimodal text, expresses the economy, politics, culture and humanity of a city vividly through sounds, words, images, actions and other media.

IV. THE MULTIMODAL METAPHORICAL DISCOURSE MEANING OF THE PROMO FILM "GATHER IN CHENGDU, CHEER THE WORLD ON"

Multimodal discourse is a phenomenon of communication by means of a various of means and

symbolic resources such as language, image, sound and action and senses such as hearing, vision and touch (Zhang, 2009). The Promo Film of Chengdu reflects its economy and culture by the metaphorical means, fully showing its advantages. The Promo Film has distinct themes, exquisite pictures and harmonious music which successfully show characteristics and customs of Chengdu and convey the enthusiasm of people with the self-narration of panda.

4.1 Logo and slogan

The logo of Chengdu 2025 World Games is displayed with the initials C of Chengdu and panda's ears (Fig. 1) which stands for five continents, both independent and integrated mutually, meaning that Chengdu will be a bridge of friendship for building a stage of world exchanges to welcome friends from all over the world to gather in Chengdu.

Fig. 1: The logo of the 2025 World Games

Chengdu's slogan, "Gather in Chengdu, Cheer the World on", expresses the desire showing the world a city with ancient cultural traditions and modern charm. The World Games 2025 will be an environmentally friendly, safe, sustainable and successful games that will develop and popularize World Games programs and work together to create a sustainable World Games heritage.

4.2 Contents of the promo film

4.2.1 Anthropomorphic metaphor

Example one，"Panda is Chengdu's ambassador for the application as host city for the 2025 World Games".

The whole promo film introduces Chengdu by a panda including geographical location, culture, climate, cultural deposits, economy, transportation, the sports events it has hosted and will host. The promo film begins with the panda's self-statement as the ambassador for the 2025 World Games, which shows the anthropomorphic metaphor "Panda is a person" (Fig. 2) and it has human character, feelings and values. Anthropomorphic metaphor is vivid and narrowing the distance between the audience and the target domain.

The promo film gives the panda the human image more often, such as wrestling, playing tug-of-war, playing billiards and dancing which reveals that China attaches importance to the events. The panda, as the national treasure of China, become the ambassador of the World Games, which reflects the enthusiasm of Chengdu's people.

Fig.2: The ambassador of the World Games

Example two，"Chengdu is the happiest city in China".

"Chengdu has the sense of happiness" is an anthropomorphic metaphor, and it endues Chengdu with human psychology (Fig. 3), vividly showing the comfortable environment, convenient transportation, and warm hospitality of Chengdu and facilitating the public to understand and experience Chengdu's urban appearance. Chengdu is also called Lotus city, the land of abundance, and Jinguan city from which we can feel the comfortable environment of Chengdu and it also lays a good foundation for the success of the events.

Fig.3: The happiest city

Example three, "But in Chengdu we could coexist with humankind".

Humans, not animals, are responsible for the act of "coexist with humankind"

(Fig. 4). Giving animals the characteristics of human reflects the panda's status as an ambassador and demonstrates the hospitality of people in Chengdu, which indicates the success of Chengdu 2025 World Games.

Fig.4: Coexist with humankind

Example four, "Sport has injected this city with life force"!

"City with life force" is an anthropomorphic metaphor (Fig. 5) as cities are compared here to people in

sports. Athletes are full of passion which reflects the characteristics of Chengdu' people loving sports.

Fig.5: The city with life force

4.2.2 Journey metaphor

Journey metaphor is a conceptual metaphor throughout the whole promo film, which powerfully connects all parts of the promo film and conveys the development process and vision of Chengdu from the past, now to the future. The journey has a starting point, direction and destination. Similarly, the development of a city also has its history, direction and goal. This systematic structural metaphor enables the audience to understand the development of a city from the perspective of a familiar

journey.

Example five, "Chengdu has 2300 years of history as a city, and is one of the 'ten ancient capitals of China' as well as the birth place of jiaozi – the earliest paper money in the world. Chengdu is at the forefront of China's westward and southward opening-up efforts, one of the 'mega cities' closest to Central Asia and Europe, and ranks third in the nation in the number of foreign consulates".

It is a conceptual metaphor "Chengdu's development

is a journey" (Fig. 6). The architectural history of Chengdu can be traced back to 2300 years ago which makes Chengdu become one of the "ten ancient capitals of China" with long history of architecture. With the development of economy and culture, the earliest paper money in the world was born in Chengdu.

The long history of Chengdu also has laid a good

foundation for its current development, making it the forefront of China's westward and southward opening-up efforts and one of the "mega cities" closest to Central Asia and Europe. The development of Chengdu shown the promo film has aroused people's knowledge about its history and deepened the public's impression on Chengdu adding to the cultural symbols appearing on the screen.

Fig.6: Chengdu's development is a journey

Example six, "At present, Chengdu is dedicated to positioning itself as a world-famous city for sports, and the Chengdu Municiple Government is committed to driving the construction of athletic facilities, promoting the application for hosting international sports compititions, and popularizing all kinds of sports across the city. In the past three years, Chengdu has already played host to more than 160 high-level Chinese sports competitions, and has cooperated with international sports governing bodies, including Federation of Association Football, International

Basketball Federation, International Tennis Federation, Association of Tennis Professionals, International Table Tennis Federation and World Dance Sport Federation among other organizations, hosting 56 international sports competitions".

It is an illustration of "Sports development in Chengdu is a journey" (Fig. 7). The sports picture, cheerful dance, modern city and athletes' love for sports in the promo film convey the development process and vision of Chengdu from the past, now to the future.
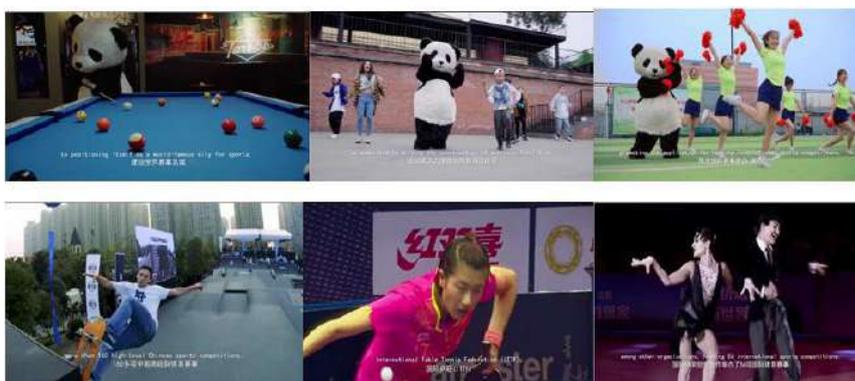
Fig.7: Sports development in Chengdu is a journey

4.2.3 Container metaphor

Container metaphor is the most typical and representative metaphor in ontological metaphor. Human being is an entity independent of the surrounding world and everyone is a container including indoors and outdoors. Peoples often project this concept onto other objects outside the human body, such as houses, jungles, fields, etc., and even some intangible and abstract events, behaviors, activities and states are also seen as a container (Liu, 2013).

Example seven，"Chengdu's new economic vitality is listed at the forefront among Chinese cities".

Chengdu is compared to a container here. Nearly 300 Fortune Global 500 corporates have established a presence in the city (Fig. 8) which contains the ontological metaphor of "New economic vitality is enterprise". Enterprises with economic strength settled in Chengdu which injects new vitality into the development of Chengdu. The steady flow of traffic and the crowd with the happy rhythm in the promo film represent a broad and bright development prospect brought by the new economic vitality.

Fig.8: New economic vitality

Example eight, "The ever-present greenway has already assimilated into the daily life of Chengdu-ers"!

Here, life is compared to a container (Fig. 9). The greenway symbolizes a healthy lifestyle. Brisk movements, cheerful rhythm and harmonious music all reflect the spirit of paying attention to health and environmental protection of people, which is consistent with the theme of the World Games.

Fig.9: Life is a container

4.2.4 Orientational metaphor

Orientational metaphor refers to a series of metaphorical concepts based on spatial location. Spatial orientation originates from the interaction between people and nature such as "up" and "down", "front" and "behind", etc. These specific concepts are used to express emotion, physical condition, quantity, social status and some other abstract concepts in orientational metaphor (Liu, 2013).

Example nine, **"**Nearly 300 Fortune Global 500 corporates have established a presence in the city. Chengdu's new economic vitality is listed at the forefront among Chinese cities".

"Front" is a direction (Fig. 8). In this promo film, the modern city and convenient transportation are both the performances of the new economic vitality, implying that Chengdu's economic development is outstanding and has a good prospect.

4.2.5 Stage metaphor

The promo film regards the modern high-rise buildings as the background. Actors dressed in costumes, people with happy smiles and food reflect the conceptual metaphor "Chengdu is a big stage" (Fig. 10). This implies that people in Chengdu are putting on a splendid play of life and writing a magnificent chapter in the big stage of modernization construction.

Fig.10: Chengdu is a big stage

V. COGNITIVE CONSTRUCTION OF MULTIMODAL METAPHORICAL DISCOURSE MEANING

The promo film of Chengdu 2025 World Games gives people a great visual impact with cheerful rhythm, oral commentary and brisk music, which fully reflects the improvement of Chengdu's economic, political and cultural strength. It expresses Chengdu people's expectation for the World Games guests from all over the world to gather together as happy and harmonious as friends dating.

Each city has its idea of development and values. In the promo film of Chengdu World Games, a city full of vitality and happiness and harmonious animals are anthropomorphic metaphors which is made of athletes with a healthy body, citizens with a healthy lifestyle, convenient transportation and comfortable living environment, outlining the harmonious natural and cultural environment of Chengdu.

The development process of a city is a journey. A journey has its starting point, direction and destination, so does a city. Chengdu has a history of 2300 years of architecture and the birth of the world's earliest paper money, which is the starting point. Chengdu is at the forefront of China's westward and southward opening-up efforts, and the Chengdu Municiple Government is committed to driving the construction of athletic facilities, promoting the application for hosting international sports compititions, and popularizing all kinds of sports across the city, which is the direction. The goal of Chengdu's development is to build itself into a world-famous tournament city. The process of journey is a structural metaphor that expresses the development of Chengdu.

In the promo film, Chengdu is a container to absorb fortune 500 companies which inject new vitality into Chengdu. The new vitality means strong economic strength and indicates the prosperity of Chengdu's economy. Container metaphor refers not only to entity, but also to some invisible and abstract things. The greenways everywhere have become part of Chengdu people's lives. The greenway is an entity, and life is invisible. The greenway, as an ontological metaphor, refers to a healthy lifestyle which shows the livable environment of Chengdu.

"Chengdu's new economic vitality is listed at the forefront among Chinese cities" is a typical orientational metaphor. "Front" is opposite to "behind", and it means excellent and is always associated with something positive. "Forefront" means Chengdu's developed economy and good future. Dance, comedy and high-rise buildings outline the rich cultural deposits and strong economic strength of Chengdu.

In a word, metaphor reflects the way of human brain to know the world. It recognizes unfamiliar, intangible, abstract and rare conceptual domains from familiar, tangible, concrete and common conceptual domains, thus establishing the connection between different conceptual systems (Liu, 2013).

VI. CONCLUSION

Multimodal metaphor is the latest development of cognitive metaphor theory. The paper makes the

identification and interpretation of "Gather in Chengdu, Cheer the World on" by the multimodal metaphor. Through synergy of a variety of modals, not only the traditional culture and modern development of Chengdu are completely showed in language, but also the various features of Chengdu are revealed by dynamic modalities including voice, pictures and expression with harmonious beautiful music, thus revealing the cognitive mechanism of multimodal discourse, arousing the emotional resonance and enhancing the favorable impression on city of audience and achieving the aim of publicity. This study, to some extent, makes up for the lack of previous studies on the understanding mechanism of multimodal metaphor, so as to provide relevant references for the publicity of sports events in the future.

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Poe – The Exceptional Man in Drawing Dark Images

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Abstract – Poe, one of the greatest American writers, frequently wrote on themes that dealt with loneliness and solitude. While the loss of his parents at an early age could be seen as one of the reasons behind him being stuck to this theme, the bitterness that resulted from his failed marriage probably enhanced the Gothic shaded loneliness and a dark tone in his writings. The tone and style in his writings, which has been consistently successful in retaining its essence and passing on the same to readers across generations, were from the originality of his pre-occupied mind. This essay will discuss the qualities that made Poe stand out.
Keywords— poe, Dark Images, reminiscent poems.

I. INTRODUCTION

Edgar Allan Poe was a well-known American writer, critic, poet, and editor best known for his reminiscent poems and short stories apprehending other writers' interests and imaginations. His imaginative tales and storytelling of horror and mystery gave rise to the current detective story. Therefore, this paper will explore the outstanding qualities of Poe that made him stand out.

II. QUALITIES THAT MADE POE STAND OUT

Poe identified his niche and realized his distinctive potential. This made him undertake what he had to do, though he consequently exhibited a slow growth. His identity as an unmatched author of fiction and poetry earned him to be recognized by other authors. His literary formation concept is noted concerning two main points: first, work should create a harmony of effect on the consumer for it to be considered successful (Phillips, 2020). The generation of the impact ought not be left to the dangers of inspiration or accidents.

Poe exhibited lots of energy and instinct, which helped him illuminate and inspire the people without much effort. He stirred every situation he got and strength could flow without noticing his great potential. His unique ways of writing and the mysterious styles appeal to both drama and emotions. This made him build his career as a reputable critic and spend most of his life as an author and poet. He has been appreciated as the country's first proficient writer (Dean, & Boyd, 2020). His great love for the practice mainly inspired his professional skills.

His ability to channel data between the lower and the higher, between the dominion of archetype and the comparative world, is among Poe's key characteristics. In most instances, thoughts, ideas, and insight could flow of him without going through rational thought (Gomber, 2020). They could flow as if he had a bridge between the unconscious and the conscious realm. Poe concentrated mainly on criticism on individual styles, which contribute to a large extent to his work's effectiveness, unlike the earlier critics who predominantly preoccupy themselves with generalities of ideologies and morals.

Also, Poe's qualities that made him stand out are the choice of words and tone. Even though his work was acclaimed when he was a life, Poe still earned respect as a talented fiction writer and poet-writer, occasionally achieving widespread success. In his works, his cognizance, temper, and sculpture's duplicate content were united together to one structure, tone, and movement, and made his work more effective (Ahmed, 2018). Also, because of his skillful combination of varied writing elements, beautiful piece of literature was formed. Poe's works have attracted lots of regards, and more so, many studies have been put down to trace the influence of his career in the international art scene. It depicts that Poe contributed significantly to English literature. For his work is still appreciated and is used as a point of reference.

His stories were short and clear that the reader can read it in one sitting. Also, he stressed that if the content is large, it has to be dispensed in a manner that will be impressive to the reader. He emphasized that the choice of

tone and language should be generated based on the effect of the unity of impression (Miquel-Baldellou, 2019). Edgar Allan Poe was a responsive and zealous lover, a friendly companion, and portrayed an admirable sense of humor. His sense makes him recognize the desires and needs of his partner, which he fulfilled with delicacy. However, he could respond with overwhelming power when he felt mistreatment, sometimes using individual criticism vindictively.

Poe first determined the setting for his work and stood with it till the end. He first derives the character's quality, putting into consideration the reason they should play the role they have been designated. Only after all the characters' clarification and having drawn the sketch prior, he decides to work. Also, in his writing, he stresses mostly on keeping originality insight during writing. His technique of choosing words that could draw dark images in the mind of the reader made him outstanding among the writers of his time (Crews, 2017). The choices of words were aimed at making the reader have linkages between the dark and death. Poe's narration is a style that he used as a way of linking all of his stories together. Most of Poe's poems mainly centered on life and death.

III.   CONCLUSION

In conclusion, Poe's work was much admired and has earned him respect across the world as a talented fiction writer and poet-writer. He is remembered for his outstanding creativity in the creation of short stories and fiction. Also, Poe's qualities that made him stand out are the choice of words and tone, which made his work of poetry outstanding. Also, the use of words and tone that could draw dark images in the reader's mind is an exceptional Poe character. In his career, he exhibited a clear language commanded technique, inspiration, and original imagination.

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The Contrast between the Public and the Private Good: The Robbing of Feminine Identity and Dignity in Alice Walker's "The Abortion"

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Abstract—*The African American feminist author, Alice Walker has been very vocal in demanding equality and rights for women. Her short story "The Abortion" presents a contrast between the public good of the African American community, that is, their general welfare, and the private miseries of the protagonist, Imani who is a member of that community. This paper is inspired by the influential French feminist, Simone de Beauvoir's statement in her book* The Second Sex *that the true public good is what ensures the private good, and seeks to show how the public advancement of the African American community shown in the short story stands in stark contrast to Imani's private indignity and identity crisis as a woman.*

Keywords—***African American, contrast, good, public, private.***

The crisis of the autonomous identity of women and men's negligence of it has been a much discussed issue in the arena of critical thoughts for a long time. Feminists have often pointed out that men have robbed women of their self-identity by making women parasitically dependant on them. In the contemporary world, antifeminists often claim that the issue with women's identity or liberation is long gone and they have at their disposal a long list of proofs of the advancement of women, such as women's education, their joining various kinds of job outdoors and so on. These claims often raise the question whether women's liberation and autonomy are now a reality. Alice Walker's short story "The Abortion" sheds light on this issue drawing a parallel between women's condition in the public and the private spaces. Walker's analogy between the public and the private life of the protagonist, Imani shows that the public good does not necessarily mean the private good. The noted feminist of the twentieth century, Simone de Beauvoir, in her seminal book *The Second Sex*, also discusses the issue:

> If we survey some of the works on woman, we note that one of the points of view most frequently adopted is that of the public good, the general interest; and one always means by this the benefit of

society as one wishes it to be maintained or established. For our part, we hold that *the only public good is that which assures the private good of the citizens…* (Beauvoir 1953, 26, italics mine).

So, even after the public, that is to say, the (so called) general good of women is ensured, her private good which Beauvoir deems to be the real good may still be illusive. Antifeminists often tend to claim that women's public good necessarily ensures their private good and as women have entered the phase of the public good the issue of her identity and dignity can now therefore be disposed of. Moreover, men show the tendency to assume a kind of knowledge of women which keeps them from the deep consideration of the condition of women. This assumption is based on another assumption—that of superiority. A superior being posits that it has all the knowledge about the inferior one and investigation into the mode of existence of the inferior being is therefore unnecessary.

The glaring example of the public good as opposed to private deprivation in "The Abortion" has been presented through the dichotomy between the eulogy for the African American girl, Holly Monroe at her memorial and Imani's personal distress. Holly Monroe was shot dead on her way

home from school. That such memorials are held on regular basis and eulogies are showered on Holly Monroe shows that there are noticeable attempts to ensure the public good for the African American community. But, on the contrary, throughout the short story Imani's private miseries—her loneliness, helplessness and deprivation—are evident and voiceless.

Further proof of the public good is to be found in the political success of the African American Mayor Carswell, the first coloured mayor who wins the "biracial support" (Walker 1985, 76) of his people. Imani's husband, Clarence is the legal advisor of Carswell and a devoted supporter of his, and he feels great pride in Carswell's success: "It was so important that I helped the mayor" (Walker 1985, 76). Both the men have achieved their success and, as Carswell represents the entire community, his success should include Imani also. But Imani's personal relationship with both the men is cold and one of indignity. When Mayor Carswell visits Clarence and Imani at their house, his attitude towards Imani is very derogatory—he does not look at her directly when she makes a comment or asks something, and even refuses to sit with her at the dinner table: "He assumed that as a woman she should not be interested in, or even understand, politics" (Walker 1985, 66) even though Imani understands "every shade and variation of politics" (Walker 1985, 66). Her knowledge of politics is downright denied by Carswell and even Clarence shows no sign of any objection to it. Mayor Carswell, who is working to give the African American community a better life, discourteously ignores Imani and undermines her intellectual ability. So, even though he is good for the public in general terms, his personal behaviour with Imani is objectionable. He is trying to get the African Americans freed from the fetters of racism while he himself is racist towards Imani. It is to be noted that Carswell himself receives similar treatment from white supremacists: "the mayor was already being called incompetent by local businessmen and the chamber of commerce, and one inferred from television that no black person alive knew what a city charter was" (Walker 1985, 67). It is this stigma that Carswell is working to erase, but at the same time he sees Imani's womanhood as a stigma. The latter stigma, which is deeply set in women's personal relationship with men, seems to be more tenacious than the former which is shown to exist in Carswell's public dealings with the white, because Carswell and his supporters are raising voice against the former while the latter remains unaddressed.

Imani's relationship with her husband is even more pathetic. Clarence is never seen in the short story to be careful of the feelings and emotions of Imani. He seems to have little interest in her. Even though they live under the same roof, Imani seems to live alone. The short story starts with reference to Imani's and Clarence's discussion about Imani's upcoming abortion: "They had discussed it, but *not deeply*" (Walker 1985, 64, italics mine). Clarence does not show the least concern in discussing a serious issue like his wife's abortion. He is, on the contrary, always busy with Mayor Carswell about politics which is associated with the public sphere of life. Imani even goes to New York for the abortion alone and on the morning of her departure he has a working lunch with the mayor and remains busy in conversation with him about "municipal funds, racist cops, and the facilities for teaching at the chaotic, newly integrated schools" (Walker 1985, 66-67). All these are certainly important for the public good but while attending to them he ignores his wife and just "ha[s] the time for the briefest kiss and hug at the airport ramp" (Walker 1985, 67). His role as the husband is greatly overshadowed by his role as the legal advisor to the mayor.

It is surprising that while working with the mayor for the betterment of the African American community, Clarence leaves his wife to tolerate the pangs of her pregnancy and abortion alone. He shows little concern for the physical and emotional challenges which Imani is going through because of the pregnancy and the prospect of an abortion. For example, in the first paragraph of the short story Imani is seen to cry but Clarence offers her no soothing words. And when Imani says to Clarence that she does not know whether she wants the child, he gets impatient. Despite being treated by her husband like this Imani does not hold him in grudge. She convinces herself that "He is the best human being she [has] ever met" (Walker 1985, 65) and she even "hates" herself after quarrelling with her. This may be because Imani has lost the ability to think in her own way and she just thinks about things the way that Clarence does. It means that she has lost her individuality or autonomous identity. This is an example of the identity crisis of women and men's robbing them of their very identity. The narrator also casts an ironic glance on Clarence when she, following Clarence's saying that they have a perfect child (Walker

1985, 65) repeating what Imani has just said, says: "Had she ever dreamed she'd marry someone humble enough to go around thanking the Good Lord? She had not" (Walker 1985, 65). But this same Clarence acts like a good and responsible citizen when he is with Mayor Carswell because he is more concerned about the public good of his community: "But Clarence was dedicated to the mayor, and believed that his success would ultimately mean security and advancement for them all" (Walker 1985,66). But in the context of his own household, words like "security" and "advancement" become ironical. This irony is symbolically reflected in the house in which they live also. Clarence is seen to go "down the hall—hung with bright prints—to the cheerful, spotlessly clean kitchen" (Walker 1985, 65). Such beauty of the house and "the bright yellow [tea] pot" (Walker 1985, 65) stand in stark contrast with the bleak marriage of Clarence and Imani. It is strange that Clarence is unable to understand Imani's tears and her need for care but he is smart enough to deal with political and administrative issues with Carswell. Not only that, this smartness of him appears when he has to evade dealing with family issues with Imani. For example, again, when Imani says to him that they already have a child while wiping a tear from her eye, he ignores the tear and says with a relief that they already have a perfect child and Imani senses the "subterfuge" (Walker 1985, 65) of Clarence.

There are many evidences of Imani's loss of self-identity or power to choose for herself in "The Abortion". She does want the child that she is carrying in her womb but, as she sees her husband is not interested in the child, she reasons: "Another child would kill me" (Walker 1985, 65). Her choice of whether or not to take the child depends on her husband's intention. It is not consulting her husband but merely deluding herself into believing that his choices are hers too. This is how the feminine world is dictated by the masculine. Women are not free to choose for themselves; they have to accept men's choices. Imani, as she stays with Clarence tolerating his frigidity, also has to support Carswell because of a similar political reason: "for the present she must believe mayor Carswell, even as he could not believe in her" (Walker 1985, 66). Here again, there is a contrast between the public and the personal.

It is not that Imani has no inclination towards the abortion herself. She does sometimes think in favour of the abortion and reasons logically: "if she had wanted the baby more than she did not want it, she would not have planned to abort it" (Walker 1985, 66). But she also "[wants] him

[Clarence] to want the baby so much he would try to save its life" (Walker 1985, 65). Clarence does not want the baby and so Imani also chooses likewise.

Alice Walker does not present Imani as a woman who is typically highly enthusiastic or emotional about her child. Rather, Imani is "bored" (Walker 1985, 67) with her marriage and she expects the child in her womb to give her a distraction from this fact. Now, it can be understood that, given the way that Clarence treats her, she is naturally bored of her marriage. But she does want Clarence "to take care of her" (Walker 1985, 67), and her desire for Clarence's "care" has been unequivocally mentioned three times in the short story, which betrays her emotional need which is suppressed because she never asks Clarence for this "care". As the communication gap between them is clear, it can be inferred that her asking would not have been understood by Clarence. The boredom of Imani means that her position in the family has come to a point of stagnation. She sees no way out of this, while her husband is enthusiastically working with the mayor to ensure a better future for their community, that is, he is contributing to their community's freedom from the stagnation which they are facing.

"The Abortion" throws light on the past of Imani. Imani's first abortion had happened before her marriage when she was in college. At the time of the first abortion she is not seen not to ruminate much about it and the narration also uses quite simple language to describe it. As, at that time, she could make easy choices for herself, she felt that life then was not a "façade" and it was "life itself. Period" (Walker 1985, 68). The emphasis here is on an individual's ability to choose for herself. Certainly Walker does not take any blind and rigid stance in favour of abortion but she, like many other feminists, focuses on individual freedom. She makes it clear in an interview:

> The system favors men in the sense that … they get to control things. … So they just feel like that's the way it is…… . But actually a woman has a right as they [men] would have a right. If you made a man pregnant and told him "… you're pregnant and there's nothing you can do about it. You'll have to have whatever it is". ….. Men would revolt. … You could have a baby, if you want one. But if you don't want one, why have one (Nisha, 2019)?

So Walker wants women's opinions to be respected because without the liberty to choose for oneself one loses dignity, and Simone de Beauvoir, stressing the need for liberty of women, also says, "I am interested in the fortunes of the individual as defined not in terms of happiness but in terms of liberty" (Beauvoir 1953, 27). This liberty Beauvoir links with "the private good" which ensures individuality and dignity for women.

When it comes to the public good versus the private good of women, women's position in the society—whether they are free to take their decisions—should be taken into consideration. In "The Abortion", Imani's first abortion was performed without any strain on her psychology. But after her marriage, when she goes for her second abortion seven years after the first one, she bears in mind that "There [are] people who [think] she ha[s] no right to choose herself" (Walker 1985, 70). While her second abortion is being performed, Imani feels that she is just passing along an "assembly line" (Walker 1985, 69) and even though she feels pain because of the failure of anesthesia, the doctor continues with his job because "assembly lines don't stop because the *product* on them has a complaint" (Walker 1985, 69, italics mine). This again shows that Imani is reduced to a "product", that is, robbed of her human identity. One must notice that her second abortion is legal while the first one was illegal and the passing of a new law is associated with the public good, which has failed to ensure the private good for Imani— freedom from people's bullying opinion. To state it more clearly, even though the law legalizes abortion, the male-dominated society does not. This leads one to Beauvoir's assertion that "Even when [women's] rights are legally recognized in the abstract, longstanding custom prevents their full expression in the mores" (Beauvoir 1953, 19).

Walker's short story hints that Imani has suffered some decisions forced on her. She never wanted to marry. She just wanted to have "lovers who could be sent home at dawn, freeing her to work and ramble" (Walker 1985, 73). This indicated that Imani's marriage with Clarence might have been a forced one and the word "freeing" shows that Imani wanted to be free in her sexual relationship, which her marriage has made impossible. Even her pregnancy also seems to be forced upon her. That is why she feels that she can gain control over her body "only through violence and money" (Walker 1985, 69). Again, seeing the fatherly look on the face of the doctor after her first abortion, Imani realized "how desperately she needed this … "fatherly"

smile" (Walker 1985, 68). This may be because of Imani's strained relationship with her father which has not been shown in the short story. So Imani suffers at the hand of both the men— her father and her husband. Moreover, she receives derogatory behaviour from Mayor Carswell. Imani's father and husband are associated with the private sphere of her life while Carswell is associated, first, with the public sphere of her life and then, through Clarence's relationship with Carswell, with the private sphere of her life too. In the private sphere she suffers while in the public sphere she does have importance but only as an anonymous part of the community and not as an individual.

After her second abortion Imani, as she thinks about Holly Monroe, feels that the fact that the latter's assassins tried to blame Monroe for provoking the assassination is "an extreme abortion" (Walker 1985, 71). Likewise, Imani could also be blamed for her abortions but her husband or the male-dominated society would not care to consider the hard circumstances that she has gone through. It is a convenient way to dump all the blame on the woman. As her identity and the limits of what she can do and say are defined by men, she could not counter the accusation. Suddenly, in the short story, Imani likens the suppressing of African Americans to the killing of the entire African continent: "They think they can kill a continent… and then fly off to the moon and just forget about it" (Walker 1985, 72). At the assembly for Holly Monroe, Imani likens herself to Monroe: "Holly Monroe was herself. Herself shot down, aborted on the eve of becoming herself" (Walker 1985, 74). The use of the word "aborted" clearly likens Monroe's fate to that of Imani. Neither Imani nor Holly Monroe could grow to be themselves. One is aborted by a bullet, the other by social custom and mores. The dignity and identity of both have likewise been aborted. As Holly Monroe has been killed publicly, the assembly held for her is also public and this assembly proves that Monroe's community has the scope to shout their demands publicly. But in the same society Imani cannot voice her pleas for self-identity because this is a private affair and detached from the public realm. The African American community in America is very much concerned that their "continent" should not be allowed to be killed but one African American woman, Imani, is inwardly suffering and the activities of Mayor Carswell or the assembly for Holly Monroe is irrelevant to that. Holly Monroe's twenty five classmates' trying to look like her is again a public show of their solidarity with her

but none shows such solidarity with Imani because none knows or even cares to know about her private pains.

Even at the assembly for Holly Monroe Carswell and Clarence talk loudly about politics ignoring Imani's gesture to stop. They rather leave the church. They seem to care neither about Monroe nor Imani. The two men's loud political talks again reflect their concern for the external, the public, and their leaving Imani and the assembly and Carswell's cold treatment of Imani at the assembly again shows a lack of concern for the private.

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Transcendence Dimensions in the Novel *Merindu Baginda Nabi* by Habiburrahman El Shirazy

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Abstract— This study aims to describe and explain the transcendent dimension in the novel Merindu Baginda Nabi by Habiburrahman El Shirazy. The method used in this research is descriptive qualitative method. The data source in this research is the novel Merindu Baginda Nabi. Data collection techniques in this study using documentation study techniques. The validity of the data in this study used the theoretical triangulation technique. The data analysis technique in this study used interactive data analysis techniques. The results of the study found that there are three forms of transcendence found in the novel, namely the recognition of human dependence on God, there is an absolute difference between God and humans, the recognition of absolute norms from God that do not come from human reason. The results of this research can be used as references in the field of literature, especially with regard to the prophetic dimensions that exist in a literary work, and become a contribution to knowledge and can be applied in literary studies that are useful for further researchers.

Keywoards— Dimensions, Prophetic, Transcendence.

I. INTRODUCTION

Literary works can continue to be accepted by the public because they have a reflective nature. This reflective nature provides flexibility as a means for individuals to formulate complex inner experiences into problems that produce a more true meaning and spirit [1].

Literary work as a cultural product is able to meet the needs of society which is produced through a creative and imaginative process of creation. These needs are expressed through persuasive and informative narrative expressions that can influence the reader, especially in fulfilling spiritual or religious life. Literary works in the form of prose and fiction with Islamic nuances have provided a new discourse for the development of Indonesian literature [2]. Through the existence of Islamic literary works, it provides space for writers as an alternative to da'wah by teaching Islamic values and teachings as well as a means of learning for society with a creative process.

Literary work, besides showing its recreational nature and as a cultural product, is also an illuminator capable of bringing people to search for values that can help them to meet the nature of a personable humanity. Literary works have a spiritual content wrapped in ethics. It is the central aspect where the social and transcendental dimensions meet in the creation of literary works. The social

dimension refers to the profane human life and the transcendetal dimension refers to a higher purpose of life, culminating in the unseen above.

The main mission of prophetic aesthetics in literary works is to try to touch the innermost feelings of humans with the aim of awakening them to shape religious behavior. Literary works contain literary elements that can be utilized by humans in human life, especially in their development, literary values are not only intended for recreation but are able to provide religious experiences to the reader. This kind of literary work lies between the aesthetic and ethical realm or dogma capable of creating norms with the aid of aesthetics [2]. Based on this, religious norms or guidelines for religious teachings can be found in literary works wrapped in aesthetic values in the form of a series of languages that have beauty and are able to move the human soul as a religious creature. In line with this, aesthetics holds the main key in literary works as beauty and reasoning that uses symbols and can be used by readers [3].

Prophetic literature is one of the tools used to study literary works from a religious or religious perspective, especially those originating from Islam. The emergence of prophetic literature is based on the proliferation of novels with Islamic nuances that raise religious moral content that can be utilized by society as religious beings, stating that

prophetic literary works try to balance social and spiritual themes that represent human history and prophetic or religious values with consider aesthetic elements [3]. The beauty of prophetic literature lies in its function, which is to develop the human mind and generate human and divine awareness [4].

Religious values in prophetic literary works contain divine elements in the social and transcendental dimensions. Prophetic literature was re-proclaimed by Kuntowijoyo with views that were more acceptable to society as contained in literary works. The prophetic aspects found through Surah Al-Imran verse 110 are then capitalized into three aspects, namely *amar ma'ruf* in the form of humanization (calling for goodness), *nahi munkar* in the form of liberation (preventing evil), and *tu'minuna billah* in the form of transcendence (believing in God) [5].

The aspect of transcendence is the most important component in shaping personality and individuals as religious beings who believe in the existence and power of God. The source of the discovery of human identity again led to the growth of transcendental possibilities [2]. Transcendence actually does not only include aspects of divinity in the religious sphere, but is also a self-meaning in order to reach the limits of human knowledge and abilities, so that they are more aware of their existence materially.

The transcendental element in prophetic literature is in the form of expressing human consciousness as a religious creature. The element of transcendence is divided into three parts, namely recognition of human dependence on God, there are absolute differences between God and humans, and recognition of absolute norms from God that do not come from human reason [6].

Islamic novels have become popular in Indonesia, some of which have even become a phenomenon in society. Denotative religious language elements that make it easier for readers and provide transcendent experiences in religion. However, nowadays writers are increasingly competing to be able to take advantage of creative language so as to be able to create connotative language in conveying ideas. The writers of Islamic nuances novels are formed in one forum or organization, namely the *Lingkar Pena Forum*. This organization aims to raise the level of creativity of writers in order to produce quality literary works not only in terms of moral content but through a competent language perspective.

One of the novels with Islamic nuances written by a member of the *Lingkar Pena Forum* as well as the number one novelist in Southeast Asia, namely Habiburrahman El Shirazy, is the novel *Merindu Baginda Nabi* which was

successfully made into a big screen film in 2018 and is selling well in the market. The novel *Merindu Baginda Nabi* is a novel that can bring sad and sweet situations together at the same time, able to be a solution to life's problems through its characters.

Based on this explanation, it is interesting to study how prophetic in the aspect of transcendence as the main marker of Islamic literature contained in the novel *Merindu Baginda Nabi* by Habiburrahman El Shirazy. How the disclosure of the transcendent aspect as a prophetic reality that is connected with the existence of modern human reality as a religious being.

II.   METHOD

This research is a qualitative descriptive type. Qualitative descriptive is a type of research that describes data in the form of words, phrases, clauses, and sentences instead of numeric data [7]. The method used to study the data sources used a prophetic literary approach. The data in this study were the prophetic dimensions of transcendence in the novel *Merindu Baginda Nabi*. The data source in this study is the novel *Merindu Baginda Nabi* by Habiburrahman El Shirazy. Data collection techniques in this study using documentation study techniques. Documentation study is the activity of recording documents related to research objectives [8]. The data validity technique in this study used theoretical triangulation. Data analysis techniques in research using interactive data analysis techniques.

III.   RESULTS AND DISCUSSION

In accordance with the results of the research, this section will explain the discussion of the transcendence prophetic dimension contained in the novel *Merindu Baginda Nabi* by Habiburrahman El Shirazy. The discussion presented includes three aspects (a) recognition of human dependence on God, (b) there is an absolute difference between God and man, and (c) recognition of absolute norms from God that do not come from human reason.

Confession about human dependence on God

Humans basically have a dependence on God, because only God has power over all human life both in relation to God and with fellow humans. In the novel *Merindu Baginda Nabi* expresses recognition of human dependence on God which is expressed in language that contains aesthetic elements, as follows.

> *"Ah kini ia semakin biasa menghayati dunia ini kecil. Alam semesta yang luas ini juga kecil dibandingkan*

kekuasaan Allah yang tiada terbatas besarnya. Kalua Allah berkehendak, maka terjadi begitu saja, dan taka da yang bias menghalanginy. Jujur. Ia tidak pernah bermimpi seperti yang baru saja ia alami dan masih ia alami. Tapi ketika Allah menghendaki dirinya sampai di Amerika, terjadi begitu saja dengan mudahnya. Sebab-musababnya Allah datangkan dari jalan yang sama sekali tidak pernah ia sangka." (Shirazy, 2018:7)

"Ah, now he is getting used to living this small world. This vast universe is also small compared to Allah's infinite power. If Allah wants it, it just happens, and nothing can stop it. Honest. He never dreamed like he had just experienced and he still does. But when God wanted him to arrive in America, it just happened. The reasons for Allah's coming from a way that he never expected." (Shirazy, 2018:7)

The transcendent aspect as an acknowledgment of human dependence on God can be found in the above quotation. Through the data quotation above, it is known that humans as creatures who believe in and trust in the power and existence of God put all their affairs and submit themselves to God in relation to their life on this earth. Prophetic literary work seeks to express human phenomena with aesthetic values and to present humans to always remember God, remind human existence before God and human willingness to accept God's guidance [9], [10]. "Humans naturally surrender and fully trust all their destiny and life to Allah because of the belief in religious creatures that Allah is able to control all human situations and conditions with the best plan, as experienced by the main character named Rifa in the quote above for eight months Rifa felt beauty and beauty because of getting new experiences in the country of people. The beauty and pleasure she had never imagined before, but he realized that even though everything was beyond his expectations there was a God with all its possibilities Rifa always implied that everything, movement or action boils down to His God" The form of human dependence on God is also expressed in other quotes, as follows.

"Rifa memulai slidenya dengan tulisan Arab berbunyi Bismillahirrahmanirrahim

Tanpa dimulai dengan bismillah segala amal baik jadi sia-sia. Abah dan Ummi saya mengajari itu sejak kecil. Ini doa paling mudah dan paling ampuh yang bisa kita amalkan untuk semua aktivitas positif. Dan ketika memutuskan daftar pertukaran pelajar ke Amerika, lafaz inilah yang saya ucapkan," (Shirazy, 2018:43)

"Rifa started her slide with Arabic script reading Bismillahirrahmanirrahim

Without starting with bismillah all good deeds are in vain. My Abah and Ummi taught me since childhood. This is the easiest and most powerful prayer we can practice for all positive activities. And when deciding on a student exchange list to America, this lafaz is what I say," (Shirazy, 2018:43)

The data quotation above shows that humans in their life on earth always have troubles and problems. In solving problems, humans must always involve Allah in order to find the best solution. Therefore humans often say prayers, ask for help, ask for protection, and so on, all of which are addressed to Allah. As did the main character named Rifa, she always involves Allah in all her affairs by reading *bismillah* when she wants to start something or solve a problem. Through the data quotation above, it illustrates that Allah always hears requests, complaints, help and even forgiveness.

Through the nature of hearing or *As Samii* has been widely expressed in the Qur'an Asy Syrura verse 11 which means: "There is nothing like Him, and it is He who is all hearing, all seeing". The content of this verse means that Allah is able to hear any language near or far, even if it is not spoken. Then Allah also has the power to grant every request, help and even forgiveness of His servants.

The reality of human dependence is a transcendental process presented through symbols in literary works which are expressed from the imagination of the author. Text that contains meaning is often the result of a response to social reality that contains universal messages and transcendental meanings [1]. Based on this, through the above data quotations, the characters in the novel experience awareness of the nature of God who always hears, so that there is a dependence on always talking to God. Through this explanation it can be interpreted that speaking to God can be interpreted as praying or praying, which makes humans. The transcendent aspects contained in the novel are manifested in the following quotations,

"Kenapa menangis Rif?" tanya Pak Nur

"Ah, nggak apa, Abah, hanya teringat betapa Allah Maha Penyayang. Tadi lewat jalan di mana Rifa jatuh. Kalau Rifa sampai terlindas truk, Rifa sudah tidak lagi hidup di dunia ini. Alhamdulillah, Allah masih beri Rifa napas dan nyawa untuk memperbaiki diri." (Shirazy, 2018: 111).

"Why are you crying Rif?" asked Pak Nur

"Ah, it's okay, Abah, just remembering how Merciful Allah is. Earlier on the road where Rifa fell. If Rifa gets run over by a truck, Rifa will no longer live in this

world. Alhamdulillah, Allah still gives Rifa breath and life to improve herself." (Shirazy, 2018: 111).

Every creature desires a sense of continuous happiness and joy, while all this can only be given by God. That prolonged feeling of happiness makes humans or other creatures feel addicted to God. This dependence seems to make humans always vying for that pleasure or happiness. While the reciprocity that must be done to God is in the form of acknowledging God by *saying His name, remembering himself and not ceasing to love Him.* This attitude is in accordance with the data quotation above, that the main character Rifa is very lucky to still be given the opportunity to live a long life because of avoiding death. Then she uttered the lafaz *Hamdallah* as an expression of her joy.

The data quotation above shows that the transcendent aspects contained in prophetic literature can provide divine awareness to humans. Prophetic literature has the potential to form superior human beings with global insight by balancing the spiritual and social dimensions [1]. Based on this, the transcendent aspect in literary works can provide direction or guidance to make humans aware of their nature on earth, which always depends on God in various aspects of life.

There is an absolute difference between God and Human

All religious teachings teach mankind that there is a being that has power beyond the limits of human capabilities and has absolute differences, so that humans must have the feeling of obeying and submitting to that essence. In Islam it also states that the entire universe is Allah's creation, so that humans are one of Allah's creatures who must always believe in Him. Through this concept, it is clear that God and humans have absolute differences. This transcendent aspect is also expressed in the novel *Merindu Baginda Nabi*, which is as follows.

"Fiona lalu begegas ke kamar mandi mengikuti arahan Rifa. Louise memutar video hasil rekamannya di ponsel. Sangat jernih. Suara Fiona mengucapkan dua kalimat syahadat juga sangat jelas. Rifa masih meneteskan air mata. Keharuan itu masih kencang terasa. Ia teringat awal berjumpa dengan Fiona. Segala kenangannya berkerkelebatan begitu saja, termasuk pertanyaan-pertanyaan Fiona tentang islam. Ia tidak menduga sama sekali bahwa Fiona akhirnya diberi hidayah oleh Allah dan masuk islam" (Shirazy,2018:131)

"Fiona then rushed to the bathroom following Rifa's direction. Louise played the video she recorded on the cellphone. Very clear. The voice of Fiona saying the

two sentences of the creed was also very clear. Rifa still had tears in her eyes. The compassion was still strong. She remembered the first time she met Fiona. All her memories flashed like that, including Fiona's questions about Islam. She did not suspect that Fiona was finally given guidance by Allah and converted to Islam" (Shirazy,2018:131).

Through the quotation from the data story above, it is illustrated that Allah has the power so that he can do anything in the world. Humans as Allah's creatures do not need to anxious and worry about the destiny and decrees that Allah has planned, because thanks to unwavering faith it will produce positive and good results. Allah has absolute control over human life. As in the quote above, Fiona, a friend of Rifa, received guidance to embrace Islam. It is clear that Fiona's entry to Islam was solely due to the power and decree (destiny) of Allah SWT. Because destiny can be said to be one of the attributes of Allah who is able to do whatever He wants, because the position of human in the world and the hereafter depends on Allah's decree before humans are born into this world [11].Based on this explanation, it is clear that God and human have absolute differences, namely as a creator and a created being. In other data, it is also disclosed about the absolute difference between God and human, the quotation of the data is as follows.

"Rifa dan seluruh pengurus pesantren Darus Sakinah. Abah wafat satu jam yang lalu usai shalat Ashar di Masjis Nabawi/ abah sowan Baginda Nabi dan tidak boleh pulang kembali. Abah husnul khotimah, amiin, aamiin, aamiin. Insya Allah, besok Abah di makamkan di Baqi bersama para sahabat Nabi SAW. Kalian jangan sedih, karena Abah bahagia selama sowan Baginda Nabi SAW." (Shirazy, 2018:161)

"Rifa and all the board of the Darus Sakinah pesantren. Abah died an hour ago after the Asr prayer at Masjis Nabawi / Abah visited the Prophet and was not allowed to return home. Abah husnul khotimah, amen, aamiin, aamiin. God willing, tomorrow Abah will be buried in Baqi with the companions of the Prophet SAW. Don't be sad, because Abah was happy while visiting the Prophet SAW." (Shirazy, 2018:161)

God has absolute differences with humans, especially in terms of creation. As religious creatures, humans must believe that Allah is the One who created the entire universe and everything in it. The author through the above quotation illustrates that Allah has the ability to be the regulator and creator of humans with all the provisions and the best destiny for humans. Human destiny is in the form of the above quote that the character Pak Nur died in

Medina while performing the Umrah worship. This shows that it is all a decree (destiny) from Allah SWT. All human destiny has been recorded in lauhl mahfuz whichwill not change, except by the will of Allah [12].

Humans are endowed with a mind that functions to learn things related to life support, so that they differentiate from other creatures on earth. However, human reason is limited by reasoning that is only material in nature, meaning that some intangible things are sometimes unable to reason properly and are even considered impossible. The quote in the novel *Merindu Baginda Nabi* which contains aspects of acknowledging God's norms which do not originate from human reason are as follows.

> *"Ibu akan pergi tapi kalian jangan sedih dan jangan memikirkan ibu. Pikirkan diri kalian yang tidak lama lagi akan ujian nasional. Alhamdulillah ibu sudah mendapat tawaran menjadi dosen di perguruan tinggi islam swasta paling besar di kota ini. Ibu diminta jadi dosen matematika. Insya Allah tidak ada masalah bagi ibu. Ibu malah berfikir untuk lanjut s3 di luar negerisetelah dapat nomor induk dosen nanti.orang yang memfitnah ibu tidak bisa mencabut ilmu yang dikaruniakan oleh Allah dari Ibu". (Shirazy,2018:89)*

"Mother will go but you guys don't be sad and don't think about mother. Think of yourself who will soon be going to the national exam. Alhamdulillah, mother has received an offer to become a lecturer at the largest private Islamic college in this city. Mother was asked to be a math lecturer. Insya Allah, there is no problem for the mother. Mother instead thought of continuing s3 abroad after getting the teacher's ID number later. People who slander you cannot take away the knowledge that Allah has given you from you." (Shirazy,2018:89).

The quotation from the data story above can be interpreted as the process of answering human prayers as a form of love from God. Allah gives love to humans in unique ways, some with things that are happy, sad or painful. It all started from the absolute provision of Allah that humans could not instinctively understand, because in essence God knows what is best for His creatures. The author, in his writing style, expresses the fortunes and tests that humans get through sad and painful things, namely through the character Bu Ririn who is slandered by someone, until she is expelled from her job as a teacher. Then Allah returned the pain experienced by Mrs. Ririn due to being slandered with happiness, namely by giving a job change to become a lecturer at one of the largest private Islamic universities in her city. This shows that Allah SWT says to the character Mrs. Ririn by answering the prayers of those who are wronged.

Allah has a generous nature or *ar-rahman* which is a form of mercy from Allah and is bestowed on certain people with the aim of providing wisdom or forgiveness [11]. This grace is a norm or provision from Allah to all creatures with a specific purpose.

IV. CONCLUSION

Based on the results of research and discussion, it can be concluded that the transcendent aspect of literary works is a form of human understanding in the face of bimi which cannot be separated from human consciousness where it comes from. Based on research on transcendence aspects in the novel *Merindu Baginda Nabi*, it reveals three main elements. First, the acknowledgment of human dependence on God which is marked by the aspects of (1) belief and trust in Allah, (2) Allah who is all-hearing, and (3) Allah is all-gracious and most merciful. Secondly, there is an absolute difference between God and humans including aspects, (1) Allah has the power to create the universe and its contents including humans and other creatures, and (2) is able to do anything on earth. The third acknowledgment of the existence of absolute norms from God which do not come from human reason includes aspects, (1) giving mercy to all His creatures.

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Morphological Awareness and Vocabulary Knowledge

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Abstract— This study examined the relationship between the types of vocabulary knowledge (receptive and productive) and morphological awareness in an EFL context. The participants in this study were 60 fourth year secondary school Arts students in Ain Drahem, Tunisia. Students were grouped into two groups (control/ experimental) in order to check the effectiveness of teaching morphology on vocabulary knowledge. Vocabulary size was tested using adapted versions of vocabulary tests, namely Nation's (2001) Vocabulary Levels Test as a receptive measure of vocabulary size and Laufer and Nation's (1999) productive version of the Vocabulary Levels Test. The tests were modified by increasing the total number of test items to make them more representative of the 2000 and 3000-word frequency levels. Students' morphological awareness was measured by the Morphological Awareness Test with its four subsets (roots, derivational morphemes, compounds and inflectional morphemes).The VLT results showed that students' receptive size was larger than their productive size. Results revealed also that students performed better at the 2000-word frequency level than at the 3000-word level. Besides, the informants' scores were high on the overall morphological awareness task, and the best performance was on inflectional morphemes for both groups. As predicted, morphological awareness was positively related to both receptive and productive vocabulary.

Keywords— Morphological awareness, productive vocabulary, receptive vocabulary, vocabulary knowledge, word frequency .

I. INTRODUCTION

Vocabulary knowledge is a language component necessary for fluent language use (Nation, 1993). In other words, vocabulary size is an indicator of how well second or foreign language learners perform academic language skills such as reading, listening, writing and speaking (Bear, Invernizz, Templeton and Johnson 2008). Having inadequate vocabulary knowledge may even hamper learners' discourse comprehension (Ellis, 1997). So, vocabulary teaching and learning is a crucial activity in any language class. In order to better understand the properties of vocabulary knowledge (hereafter VK), researchers are focusing on both a) how many words learners know (i.e., *breadth of vocabulary knowledge*), which is indicated by their knowledge of forms and meanings of lexical items; and b) how well learners know particular words (i.e., *depth*), which entails various receptive and productive subcomponents of word knowledge. Vocabulary learning can be enhanced by making use of some learning strategies. These strategies are consciously or unconsciously learned by students to

process information and enhance comprehension, learning and retention (O'Malley and Chamot, 1990). One of these strategies is employing morphological awareness to learn new lexical items.

Morphological awareness (hereafter MA) is defined as "the ability to use the knowledge of word formation rules and the pairing between sounds and meanings" (Kuo & Anderson, 2006). By the use of morphological awareness, students are able to learn morphemes and morphemic boundaries by disassembling complex words into smaller meaningful parts. The practice of dissembling-reassembling words is called *morphological analysis*. Morphological awareness has gained a snowballing interest as a crucial strategy of vocabulary knowledge, mainly in reading. For instance, Singson, Mahony and Mann (2000) argued that morphemes have phonological, semantic and syntactic properties that communicate the function of a specific word in the reading context (e.g. –s in the verb *drives* reveals that the doer of the action is only one person. and the action takes place in the present tense). In addition, morphological awareness enhances the

learner's awareness of the writing system (Kuo and Anderson, 2006). That is to say, morphological knowledge helps learners to perceive better spelling and phonological irregularities (e.g. *sign- signature*). Studies show that language learners encounter complex words at early stages of their learning (Gordon, 1989; Carlisle and Stone, 2003). The fact that students encounter many derived words in their reading has motivated researchers to explore further the contribution of morphological awareness in vocabulary improvement. Despite the   importance of morphological awareness in the development of learners' vocabulary knowledge, together with literacy-related skills (e.g., reading and spelling) (Wang, Cheng, & Chen, 2006), little research has really investigated the relationship between breadth and depth of VK in relation to MA. In other words, more work is needed to be carried out to identify the relationship between both receptive and productive VK and different aspects of MA, and in particular, the nature of this relationship in foreign language learning.

1.1 Question of the Study

1. Do receptive and productive vocabulary sizes differ across frequency levels among Tunisian fourth year secondary school learners of English?

2. Are measures of morphological awareness related to measures of English receptive and productive vocabulary sizes before the treatment for the whole group and after the treatment for the control and the experimental group?

II.   METHOD

2.1. Informants

The participants in this study were Tunisian fourth year secondary school students in Ain Drahem. Two groups of 30 students each, representing two entire classes (intact groups), have participated in the study (Baccalaureate of Arts).

2.2. Instruments

To answer the present research's questions two widely used tests were adapted to the purposes of the study: A Vocabulary Level Test with 2 subsets (receptive and productive) and a Morphological Awareness Test with its 2 subsets (morpheme identification and morphological structure). Besides, a questionnaire was created to provide a cross-check between what the test results show and the participants' ideas and attitudes towards the different testing instruments. Two vocabulary tasks have been used, namely Nation's Vocabulary Levels Test as a receptive measure of vocabulary size and Laufer and Nation's (1999) productive version of the Vocabulary Levels Test (PVLT). Both tests were adapted for the purpose of this

study. The learners' morphological knowledge was tested by the *Morphological Awareness Test (*Chang et al. 2005). This test consists of two parts: a morpheme identification awareness test and a morphological structural awareness test. There is an important change made to the two tests in this present study. The test items in this study are in a written form, not oral as in Chang et al. (2005). The main reason behind this change is the practicality in administering the test. Finally, the questionnaire was self created to investigate the participants' attitudes towards their English vocabulary knowledge and morphological awareness, as well as their reactions to the different testing instruments.

2.3. Design and Analysis

This study used a "mixed design". In other words, sometimes a "between group design" was used to make comparisons between independent groups (control and experimental group). Some other times, a "within subjects design" was used to compare data from the same students (pre- and post-test). The tests have been administered over two days to minimize fatigue. The first day of testing consisted of the VLTs. The second day of testing included the morphological awareness test. Once all of the informants (control and experimental groups) have finished with this first step which is mainly aimed to answer the first research question, the researcher systematically selected half of the participants (a group of 30 students) and introduced them to morphological awareness as a strategy of vocabulary acquisition (class instruction). Students of this study have little knowledge about morphemes. Also, they have never attended a class on morphology. During the two-week treatment period (4 separate hours per week), the experimental group received explicit instruction on inflectional and derivational morphemes etc. One month after the end of the treatment period, a post-test (same test as the pre-test with the items scrambled) was administered to both groups in order to investigate the second research question. In order to answer the first research question and highlight the differences in the vocabulary knowledge that were employed by each group of participants, the results of all the participants and the separate results of each group (control and experimental) were compared through Two-Way ANOVA. As the data in this study is quantitative; it allows performing various arithmetic operations to find statistics of the sample, and since the aim is to compare students' performance on the dependent and independent variables, the mean and standard deviation have been used to provide more details about research question 1, which investigates the participants' receptive and productive vocabulary size, the results of the VLTs were summarized

by means and standard deviations across the two different levels (2,000 and 3,000) to make the comparison possible.

As far as the second research question about students' morphological awareness is concerned, the whole group's results (60 students) were reported at the beginning of the analysis for two reasons. First, results helped to have a general overview of students' performance on the different subtests of the morphological awareness test and to check possible differences between students' performances at these tasks. Since this study used a pre-test post-test non-equivalent group design: matched pair t-tests were used to compare groups' performance on two conditions (before treatment/ after treatment). After these tests, a factorial Two-Way AVOVA was carried out with repeated-measures variable (Morpheme Type: roots, derivational, inflectional and compounds) and one between- subjects (Group: experimental group and control group) to check the performances of the two groups on the morphological awareness pre-tests and post-tests. Finally, independent measures t-tests were also used to compare performance of the two groups (experimental/ control) in more detail. The results of the morphological awareness test were also analyzed through the mean and standard deviation, in order to compare the participants' performances on different parts (roots, inflectional morphemes, compounds and derivational morphemes) of the test. In light of research question 2, Pearson's product-moment correlation was used to investigate the correlations between each of the Vocabulary Level Tests (receptive and productive) total scores and Morphological Awareness Test. First, scores of all participants were tested for correlation between these variables before the treatment. In conclusion, at the end of the vocabulary and morphology tests, students were asked to complete a questionnaire. The answers to the questionnaire were analyzed to investigate the

informants' perception of the different tests as well as their interest in applying morphological awareness raising as a strategy for their future English vocabulary learning.

III. RESULTS AND DISCUSSION

3.1. Vocabulary size on receptive and productive vocabulary tests

It is obvious from Table 1 that the students' performance on the receptive vocabulary test was better than their performance on the productive vocabulary test at both frequency levels. In addition, the participants' performances were highest at the 2,000-word level especially on the receptive tasks as manifested by the mean score 38. 05.

Table1. Means and standard deviations for scores on the RVT and PVT (N=60)

	Receptive Vocabulary Test		Productive Vocabulary Test	
Frequency levels	Mean	SD	Mean	SD
2000 Word Level	38.05	6.41	21.05	4.88
3000 Word Level	27.46	7.72	15.73	5.36

Note: A maximum score at each frequency level is 50 for the RVT and 30 for PVT

Furthermore, it is worth mentioning that the gap between students' performances on the receptive and productive vocabulary tests was wider at the 2,000-word level where the percentages of both types of vocabulary size were significantly high (76.1% and 70.16%). The percentage increased with dropping the frequency levels (54.92% and 52.43%). This can best be viewed in Fig.1. In fact, these findings are supported by Webb (2008) and Hayashy and Murphy (2009). Also, this figure shows that, as students' scores on the receptive test decreased between the two frequency levels, scores on the productive test decreased as well, which illustrates a positive relationship between receptive and productive vocabulary sizes. As additional comments, students wrote that the 3,000-word level in both tests (receptive / productive) was more difficult than the 2,000-word level. So, students' perception of tests difficulties was in line with their performance.

The first research question is concerned with the students' vocabulary size, as reflected in their performance on the vocabulary tests. The vocabulary size scores aimed to highlight the students' vocabulary proficiency after studying English for almost 7 years. The scores indicate that at the 2,000-word level, the average student among the participants in this study only masters about 1522 English words, of which they can only use about 1403 productively. Besides, at the 3,000-word level, the average student masters about 1647 English words, of which they can only use about 1572 productively. This finding is based on Zimmerman's (2005) claim that scores on the vocabulary test can be employed to give an estimate of the vocabulary size.

Compared to other studies, results indicate a better performance than those of (Taghipour 1999; Masumeh & Omid, 2011), who found that the average first year Iranian university students master about 1040 and 1200 words respectively at the 2,000-word receptive vocabulary test. To put it another way, Iranian students obtained the correct score of 52% and 60% compared to 76.1% in this study.

The conclusion that students of the current study performed better is based on the considerations that participants of the previously mentioned Iranian studies have also studied English for seven years and were tested by the same vocabulary testing instruments (Nation, 2001). Interestingly, Nagy and Anderson (1984) stated that there has been a lack of agreement among the researchers about an exact vocabulary size for any given age or development level.

Results of the Two-Way ANOVA revealed that word frequency had a main effect, $F(1, 236) = 10.17$, $p < .05$. The participants performed better at the 2,000-word level than the 3,000-word level on both the receptive and the productive vocabulary tests. It is worth mentioning that the difference in scores between the 2,000 and the 3,000-word level reached a statistical significance t (59) = 8.15, $p < 0.5$ at the receptive test with a mean difference (MD= 10.57), and t (59) = 5.67, $p < 0.5$ at the productive test with (MD= 5.32). By conventional criteria, the difference is considered to be extremely statistically significant. This means, the participants' performance drastically dropped when increasing the frequency level.

Besides, there was a main effect of test type, $F(1, 236) = 4.27$, $p < .05$, and a significant Test type × Frequency level interaction $F(1, 236) = 32.46$, $p < .05$. Results show that the difference between the participants' total scores on the RVT and PVT reached statistical significance, suggesting that their receptive vocabulary size is significantly larger than their productive vocabulary size. So, the null hypothesis can be rejected in this case because the *F value* of 4.27 exceeds the critical value (*F critical*) of 2.00 needed for a probability level of 0.5.

3.2. The groups' performances on the vocabulary level pre-tests

Table 2 shows that mean scores of both the control and the experimental group at the vocabulary pretests were close to each other at the different frequency levels, with an insignificant better performance for the control group in the 3,000-word receptive vocabulary test and another better performance for the experimental group in the 3,000-word productive vocabulary test.

Table 2: The groups' performances on the vocabulary level pre-tests

Groups / VLTs	Control (N=30)		Experimental (N=30)	
	Mean	*SD*	*Mean*	*SD*
RVT 2000	38.03	6.71	38.06	6.20
RVT 3000	28	8.96	26.83	6.42
PVT 2000	21.23	5.96	20.86	3.58
PVT 3000	14.96	6.18	16.50	4.37

Note: A maximum score at each frequency level is 50 for the RVT and 30 for PVT

In spite of these differences, the groups' overall performances were almost the same, indicating that the two groups were almost initially equivalent before the experiment as indicated below.
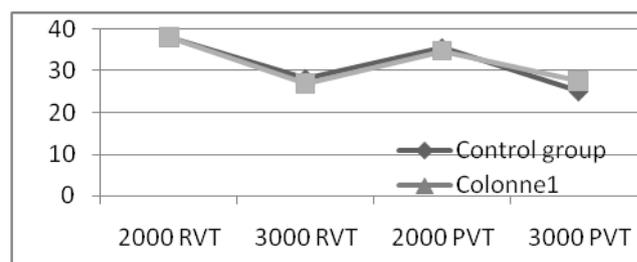
Fig. 1: Line charts showing groups' mean scores on the pre- test

Fig.1 shows that the experimental group was not initially better than the control group as demonstrated by their scores on the pre-test. So, the groups' performances overlap greatly. It is obvious that this is a case of disordinal interaction, as the lines representing performances of both groups intersect. Most importantly, is the fact that these two lines go in the same direction asserting that, both groups performed best at the 2,000-word receptive level.

The RVT data were analyzed using a factorial analysis of variance (Two-Way ANOVA) with one repeated-measures variable (Frequency level: 2,000-word, 3,000-word levels), and one between- subjects variable (Group: experimental and control). A main effect of frequency level was observed, $F(1, 116) = 8.64$ $p < 0.5$, suggesting that the two groups performed better at the 2,000-word level. However, the obtained *F ratio* was not sufficiently larger than the critical value of *F* to confirm the existence of a difference between groups $F(1, 116) = 1.43$, $p > 0.5$ and the *F*

critical value is 3.80. This means that, there was no significant difference between groups' performances on the receptive vocabulary level pre-test. Furthermore, there was no significant Group × Frequency level interaction $F (1, 116) = 3.67, p > 0.5$.

Table3: The groups' performances on the vocabulary level post-tests

Groups VLTs	Control (N=30)		Experimental (N=30)	
	Mean	*SD*	*Mean*	*SD*
RVT 2000	39	6.28	41.86	5.91
RVT 3000	27.32	9.01	31.80	7.24
PVT 2000	22.01	5.6	23	5.36
PVT 3000	13.94	6.21	17.20	6.03

Note: A maximum score at each frequency level is 50 for the RVT and 30 for PVT

There are three noticeable facts in this table. First, the participants' scores were higher at the 2,000-word levels than the 3,000-word levels, which means that scores dropped when decreasing the frequency level. Second, figures clearly reveal that the experimental group's scores were higher than those of the control group at both frequency levels (see Fig.2). This can be explained by the presence of the treatment for the experimental group.
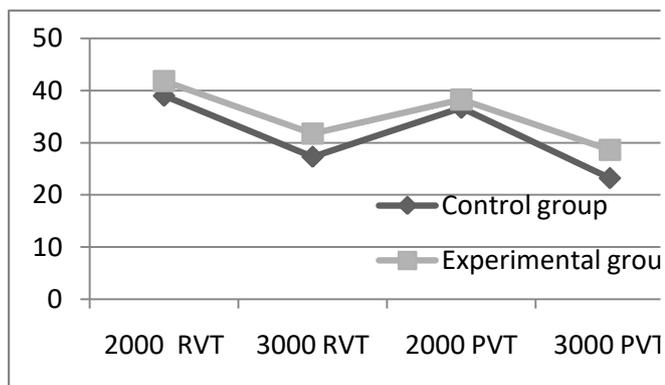
Fig. 2: Line charts showing groups' mean scores on the post-test

The RVT data were analyzed using a factorial analysis of variance (Two-Way ANOVA) with one repeated-measures variable (Frequency level: 2,000-word, 3,000-word levels), and one between- subjects variable (Group: experimental and control). A main effect of frequency level was observed, $F (1, 116) = 8.06$ $p < 0.5$, suggesting that the two groups performed better at the 2,000-word level. Also, there was a main group effect, $F(1,116) = 4.68$ $p < 0.5$.

This means that, there was a significant difference between groups' performances on the receptive vocabulary level post-test In addition, there was a significant Group× Frequency level interaction, $F(1, 116) = 41.94, p < 0.5$. Consequently, we can conclude confidently that the treatment did show a difference. In other words, the experimental group scores differ significantly from the control group scores on the receptive vocabulary post-tests.

When checking the performances of the two groups on the PVT, a main effect of frequency level was observed, $F (1, 116) = 5.14$ $p < 0.5$. This suggests that the two groups performed better at the 2,000-word level. Also, there was a main group effect, $F(1,116) = 6.97$ $p < 0.5$, suggesting there was a significant difference between groups' performances on the productive vocabulary level post-test. Finally, there was a significant Group× Frequency level interaction, $F(1, 116) = 42.37, p < 0.5$. The critical value of F for both group and frequency level is 3.80. The obtained *F values* exceeded this *F critical value*. So, we can have confidence in concluding that the treatment did show a difference. In other words, the experimental group scores differ significantly from the control group scores on the productive vocabulary post-tests.

In conclusion, the factorial ANOVA tests between groups (experimental and control), and within groups (pretest and posttest) revealed significant differences on the vocabulary measures that are most likely due to the treatment. In fact, this goes with the perception of the effect of teaching morphology on students' performance in vocabulary tests (Hayashy & Murphy, 2009). These results support an expansion of a morphology program for two reasons. First, morphology affects vocabulary, and vocabulary knowledge reflects reading comprehension (Snow, Burns and Griffin, 1998) and general academic achievement (Beck, Mc Keown and Kucan, 2002). Second, secondary school students are faced with a huge amount of readings in English that contains many complex words (Graves, 2004), which may not be necessarily the case for Tunisia of course. Nonetheless, the students should be equipped with some strategies to unlock the meanings of newly encountered words, and morphological awareness can be one of these strategies. Actually, students stated in the questionnaire that their teachers explained the new vocabulary synonyms, antonyms or examples but never through generating morphemes to new contexts. The participants expressed their willingness to use the morphological awareness techniques used during the training sessions.

3.3. Performance on the Morphological Awareness Tests

As stated previously, the morphological awareness tasks were analyzed using first matched pair t-tests in order to compare the control and the experimental group separately on two conditions (pretest/ posttest), and then independent measures t-tests to compare performance of the two groups (experimental/ control). Besides, the results of the morphological awareness test were also analyzed through the mean and standard deviation, in order to provide more details about the participants' performances on different parts (roots, inflectional morphemes, compounds and derivational morphemes) of the test.

As stated in the method, the whole group's results (60 students) were reported to get first a general overview of students' performance on the different subtests of the morphological awareness test, and to be correlated latter with results from the VLT to answer the second research question. The difference between students' performance on the different parts of the morphological awareness test was insignificant as Table 4 shows.

Table 4: Mean and standard deviation for the morphological awareness subtests (N=60)

Morphological Awareness Test	Mean	SD
Root words test	7.48	1.42
Derivational morphemes test	7.78	1.59
Compound words test	7.82	1.57
Inflectional morphemes test	8.18	1.65

Note: A maximum score at each morphological awareness subtest is 10

Students' scores at the different morphological awareness tasks were higher than 7 out of 10, exept scores at inflectional morphemes which were slightly higher than 8 out of 10. That is to say, the results on the different morphology tests were the same with insignificant differences between them. In addition, the standard deviations of the different morphological awareness subtests varied very little, which means that students' scores were rather homogeneous. In line with the vocabulary language test, it was of crucial importance to make an intra-group comparison (repeated-measure) for the morphological awareness test. In other words, it was necessary to compare the control group's performances on the pre- and post-test as well as those of the experimental group to check the effectiveness of the instructional treatment.

3.4. The control group performances on the pre and post morphology tests

Table 5: The control group performances on the pre and post morphology tests (N=30)

Test type / Morphology tests	Pre Test		Post Test	
	Mean	*SD*	*Mean*	*SD*
Roots	7.54	1.40	7.60	1.00
Derivational morphemes	7.70	1.62	7.73	1.66
Compounds	7.62	1.87	7.57	2.03
Inflectional morphemes	8.00	2.00	8.17	1.98
Total (%)	77,15		77.67	---

Table 5 shows that the total pre-test mean score was almost the same as the post- test for the control group. They were ($\bar{x}$=77.15) and ($\bar{x}$= 77.67) respectively. Similar to the whole group performance, the control group's scores at the different morphological awareness tasks were higher than 7/10, exept scores at inflectional morphemes which were exactly 8/10.

Matched-pair t-tests were conducted to check the performances of the control group on the morphological awareness pretest and posttest. First, the control group's performance on the roots pre-test ($\bar{x}$=7.54 S.D= 1.40) and post-test ($\bar{x}$=7.60 S.D=1.00) reveals that students' scores improved slightly as it can be seen through the mean difference between the pre-test and the post- test (MD=0.06), with a $t(29) = 0.09$, $p = 0.84$. However, this t_{obs} value did not exceed the t critical value of 1.69. Consequently, we can conclude confidently that scores did not differ significantly from the pretest to the posttest, and that slight increase was due to chance. Actually, this may be explained by the absence of the treatment for the control group. Second, as far as the derivational morphemes test was concerned, Students' mean score between the pre-test ($\bar{x}$= 7.87, S.D=1.53) and the post-test ($\bar{x}$=7.7, S.D= 1.12) did not witness a significant improvement: $t(29) = 0.03$, $p = 0.94$. Once again, this insignificant improvement can be explained by the absence of the instructional treatment. Third, the comparison between the control group's performance in the compound-word pre-test ($\bar{x}$=7.62 S.D= 1.87) and post-test ($\bar{x}$=7.57 S.D=2.03) reveals a regression in students' scores. Though this regression is not significant, it shows that the

control group did not witness any improvement, which may be explained once again by the absence of the instructional treatment for the control group and may be the difficulty of the test itself.

Finally, the comparison between the control group's performance in the inflectional morphemes pre-test (x̄=8.00 S.D= 2.00) and post-test (x̄=8.17 S.D=1.98) reveals that students' scores improved slightly. However, the mean difference between the pre- and the post- test (MD=0.17) was not significant at the 0.5 level. *t* (29) = 0.16, *p* = 0.74 . The following line charts illustrate the control group' mean performances on the pre- and post tests.
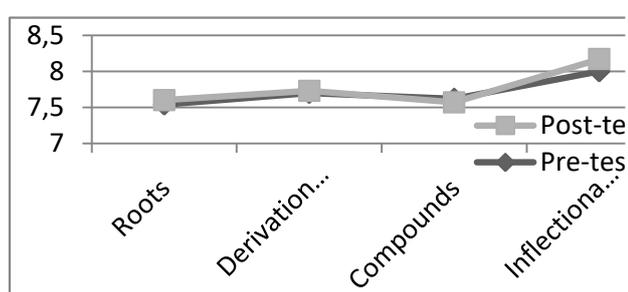

Fig. 3: Line charts showing the control group's mean scores on the pre and post morphological awareness tests

This graph better shows the consistent results of performances on the pre and post tests. In technical terminology, there is an insignificant *"disordinal interaction"* between the pretest and the posttest. That is to say, the results on the different morphology tests were almost the same with three insignificant improvements and one regression on compounds. Besides, the graph illustrates that the two lines of the chart overlap very much. This means that the control group scores on the pre and post tests are almost similar. The similarity of scores is an indication of the test-retest reliability of the morphology test. The next part of the analysis is devoted to the performances of the experimental group.

3.5. The experimental group performances on the pre- and post morphology tests

First, the comparison between the experimental group's performance on the roots pre-test (x̄=7.43 S.D= 1.45) and post-test (x̄=7.9 S.D=0.96) shown in Table 12 below reveals that students' scores improved as it can be seen through the mean difference between the pre-test and the post- test (MD=0.47). It was necessary to calculate the *observed t* value to check the significance of this difference: t_{obs} = 1.91. In spite of this small t_{obs} value, it still exceeds the *t critical value* of 1.69. Consequently, we

can conclude confidently that the experimental group scores differ from the pretest to the posttest.

Table 6: The experimental group performances on the pre and post morphology tests (N=30)

Test type / Morphology tests	Pre Test		Post Test	
	Mean	*SD*	*Mean*	*SD*
Roots	7.43	1.45	7.9	0.96
Derivational morphemes	7.87	1.53	7.7	1.12
Compounds	8.07	1.53	8.63	1.71
Inflectional morphemes	8.37	1.30	8.66	1.06

Second, as far as the derivational morphemes test is concerned, there was a regression in the experimental students' mean score between the pre-test (x̄= 7.87, S.D=1.53) and the post-test (x̄=7.7, S.D= 1.12). Though this regression was not significant, it shows that the experimental group did not witness any improvement, which may question the effectiveness of the instructional treatment and the difficulty of the test itself.

Third, the comparison between the experimental group's performance on the compound-word pre-test (x̄=8.07 S.D= 1.53) and post-test (x̄=8.63 S.D=1.71) reveals that students' scores improved as highlighted by the small improvement shown through the mean difference (MD= 0.56). This means that, post-test results of the experimental group were slightly better than those of the pre-test as confirmed by the t-test result: t_{obs} = 1.99. Obviously, we can conclude that the experimental group scores differ significantly from the pretest to the posttest because the t_{obs} value exceeds the t critical value.

Finally, the comparison between the experimental group's performance on the inflectional morphemes pre-test (x̄=8.37 S.D= 1.30) and post-test (x̄=8.66 S.D=1.06) reveals that students' scores improved. However, the mean difference between the pre- and the post- test (MD=0.29) was not significant at the 0.5 level. *t* (29) = 1.18, *p* = 0.27 . So, this small improvement does not provide insightful evidence of the effectiveness of the instructional treatment. The following graph summarizes the experimental group' mean performances on the pre- and post tests.
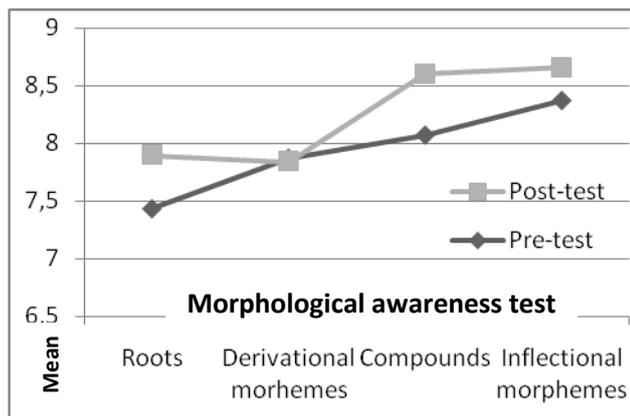
Fig. 4: Line charts showing the experimental students' mean scores on the pre and post morphological awareness tests

A significant *"disordinal interaction"* is obvious from this figure: the differences between means not only vary, but change order across the 4 levels leading the lines representing the pretest and posttest to cross. Three major facts can be concluded from these line charts. First, students' scores on roots, compounds, and inflectional morphemes witnessed a significant change. Second, performances on derivational morphemes remained the same on the pre- and post-test. Third, the participants performed best on inflectional morphemes. Concerning the first fact, this slight improvement of scores on the majority of the tasks may give an insightful evidence of the effectiveness of the treatment. As far as the second and the third remarks are concerned, they can be explained by the challenging nature of derivational morphemes and the relative easiness of inflectional morphemes (Koda, 2000; Singson, Mahony and Mann, 2000). Below are the groups' performances on morphological awareness pre-tests.

3.6. Morphological Awareness and Receptive and Productive Vocabulary Knowledge

The second research question investigated the relationship between English morphological awareness and vocabulary knowledge of the participants. Mean scores of the whole group (60participants) in the VLTs (receptive and productive) and the morphological awareness tasks were correlated using Pearson's product-moment to assess the strength of association between the tests. Besides, the performances of each group (experimental and control) in these tasks were correlated as well.

As far as the whole group is concerned, morphological awareness tasks correlated significantly with both the RVT and the PVT, although the strength of association was not high. Pearson's product-moment correlations were .42 and .32 at $p < .05$, with $r_{crit} = 0.25$ (see Table 7). The

correlation of the morphological awareness test and RVT scores was comparatively higher compared to those of the morphological awareness test and the PVT results. The findings for the group as a whole reveal that there is a significant relationship between morphological awareness and vocabulary knowledge. This is supported by Chang et al. (2005) who pointed out that since this is a correlational study, the causal relationship among the two variables could not be predicted.

Furthermore, results reveal a different pattern of association between the two groups (Control and experimental). As shown in Table 7, the morphological awareness scores obtained by students in the control group reached statistical significance when correlated with the scores of their receptive and productive vocabulary tests. On the other hand, the experimental group scores on the morphological awareness test correlated significantly with their receptive and productive vocabulary scores than the control group. Also, the table shows that on the whole, the strength of the relationship between the different correlations can be considered as moderate.

Table 7: Intercorrelations between the vocabulary language test and morphological awareness test

	Morphological Awareness Test		
	Whole group	*Control*	*Experimental*
Receptive Vocabulary Test	0.42	0.37	0.47
Productive Vocabulary Test	0.32	0.29	0.36

Note. Correlation is significant at the .05 level (1-tailed

Results reveal that students' performance on the vocabulary language test correlated positively with the morphological awareness test. Also, results revealed that morphological awareness correlated positively with both receptive and productive vocabulary tests. A striking fact is that *pearson's r* was insignificant for the control group in the productive vocabulary test. Regardless of these differences, the direction of the relationship is positive. Actually, this relationship can be best viewed via Henriksen's model: morphological awareness as part of the depth of knowledge continuum is related to the receptive-productive continuum. This means that, if a student's morphological awareness is high, his or her vocabulary knowledge is more likely to be high too. So, morphological awareness and vocabulary knowledge are

both crucial subcomponents for the development of general linguistic knowledge.

Assuming that "large" effects are always more important than "small" or "medium" ones is unjustified. David Funder (2012) argued that correlation of .30 (commonly regarded as a quite modest correlation) can be considered in certain contexts as medium correlation coefficient. Similarly, some educational researchers have indicated that effect sizes around 0.20 are of policy interest when they are based on measures of academic achievement (Hedges & Hedberg, 2007). For example, a study with an effect of 0.20, which at first glance, might be misinterpreted as a "small" effect if one automatically applies Cohen's original conventions, can be an important outcome in some research areas. So, the interpretation of the effect sizes has to be made in relation to the context of the research in question.

Three meaningful guidelines have been used in order to evaluate effect sizes in context. The first guideline is the source or the quality of the research itself. This means the association of the study to prior and to new findings. Secondly, it is important to make comparisons across similar research conditions (measurements, study design etc.) Finally, it is not only the magnitude of the effect that is important, but also its practical or clinical value must be considered. Clinical value reflects the extent to which there has been meaningful change in participants' lives.

In conclusion, based on these guidelines the relationship between morphological awareness and vocabulary knowledge in this study can be considered on the whole as moderate. As it was stated previously, an effect size by itself can mean almost anything. A "small" or a "moderate" effect size, as in this study, can be important and have practical value since small correlations are the most common correlations in the social and behavioral sciences. The reason for this is that, most variables are affected by numerous factors. Besides, it is important to keep in mind that a large correlation is not a correlation of .90. Correlations of this size are often between two different measures of the same variable. Such large correlations often indicate not a meaningful relationship between variables, but an artificial one (Kenny: 1987).

IV. CONCLUSION

First, the results revealed that students' scores were higher at the receptive vocabulary tasks than the productive ones. Besides, the informants performed better on the 2000 word level at both the receptive and the productive vocabulary tests. Second, the results showed that the students exhibited an average overall morphological awareness of

word formation rules. However, the participants performed better at the inflectional morphemes task than the other tasks. Third, the present study displayed that there was a significant correlation between morphological awareness and vocabulary size. Beck et al. (2002) argued that promoting learners' vocabulary knowledge as well as their morphological knowledge could be good predictors for academic success. That is to say, students would move from learning to read to reading to learn independently and become autonomous learners. Finally, results of the questionnaire show that students from the experimental group expressed their interest to study and use this method. Consequently, the introduction of morphological awareness raising as a vocabulary building strategy could be of much help for students to boost their vocabulary repertoire and therefore could be included in the curriculum.

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The Forced Destiny of Hijra Community: A Critique of Dattani's Play *Seven Steps Around the Fire*

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Abstract— *English playwrights in India are deeply concerned about various social, political and cultural ills and maladies of Indian society. Among them Mahesh Dattani is the most serious contemporary playwrights. His major study areas are social realities and sensational issues like unusual love relationship, same-sex relationship, women exploitation and child-sex abuse, sexuality and gender discrimination. The play Seven Steps Around the Fire highlights the plight of hijra community of Indian society. It alarms socio- psychological crisis, conflict, anguish, fear, frustration and humiliation of the hijra community that is forced on them by the so-called respected society. It questions the age-old belief of marriage being based on heterosexual relationship. Present paper focusses social prejudices, discrimination and abuse against the hijra community.*

Keywords— *Maladies, social realities, sexuality, gender discrimination and heterosexual.*

English playwrights in India – Vijay Tendulkar, Girish Karnad, Mohan Rakesh and Badal Sarkar- are deeply concerned about various social, political and cultural ills and maladies of Indian society. Mahesh Dattani is the most serious contemporary playwrights. Like G B Shaw and Henry Ibsen, his plays deal with the burning social and political problems. His major study areas are social realities and sensational issues like unusual love relationship, same-sex relationship, women exploitation and child-sex abuse, sexuality and gender discrimination. He is a successful stage director and playwright in India and abroad who won prestigious Sahitya Academy Award for his *Final Solution and Other Plays* in 1998. His other significant plays are *Seven Steps Around the Fire, On a Muggy Night in Mumbai, Do the Needful, Bravely Fought the Queen*, and most famous *Tara*.

The play *Seven Steps Around the Fire*was broadcast on BBC Radio 4, on January 9, 1999 as *Seven Circles Around the Fire* and was first performed on stage at Museum Theatre, Chennai, by MTC Production & The Madras Players on 6 August 1999. Dattani in this play highlights the plight of hijra community of Indian society. The hijra community is most vulnerable and backward community in India socially, economically and politically. They are deprived of several rights under the civil law because Indian law does not recognize neutral gender. They are thrown into an isolated and dark world and constituted an 'invisible minority' in the society. It was believed that their curse couldn't be revoked because they are 'chosen of god'.

The Indian Constitution affirmed that every person is equal before the law and there shall be no discrimination on the basis of religion, caste, class, sex, gender and place of birth. But we find social exclusion and inclination base biases on the ground of caste, class and religion. For hijra community, this discrimination is based on their neutral gender.More than one million Indian hijra live in an unhygienic condition struggling with extreme penury and internal disharmony. They are no acceptable in the society as a 'normal being'. Most members of the community are those who have removed their genitals through castration, usually without consent. They sometime believed that their ambiguous sexuality is a result of fate and trace their destiny; but forced castration is a sheer violation of individual human right.

The *Seven Steps Around the Fire* dismays socio-psychological crisis, conflict, anguish, fear, frustration and humiliation of the hijra community that is forced on them by

the so-called respected society. About the theme of the play Dr. Beena Agarwal remarks,

> Dattani in the process of engineering the current of Indian drama by bringing it closer to the real-life experiences tried to articulate the voice of the oppressed sections of the society whose identity is shrouded in the cover of myths and social prejudices. They have been dragged in darkness, doomed to survive in perpetual silence bearing the oppressive burden of hegemony of the elitist class. Dattani within the framework of dramatic structure tries to investigate the identities of those who occupy no space in social order. (34)

The hijra community has been the integral part of Indian society since time immemorial. They were prized as guards of harems, and as companions, by kings and emperor. They possessed good military record during the Sultanate and the Mughal Empire. In the first 'voice-over', Uma clears many doubts regarding the *hijras* and their social positioning:

> Case 7. A brief note on the popular myths on the origin of the hijras will be in order, before looking at the class-gender-based power implications. The term hijra, of course, is of Urdu origin, a combination of Hindi, Persian and Arabic, literally meaning 'neither male nor female'. Another legend traces their ancestry to the Ramayana. The legend has it that god Rama was going to cross the river and go into exile in the forest. All the people of the city wanted to follow him. He said, 'Men and women, turn back.' Some of his male followers did not know what to do. They could not disobey him. So they sacrificed their masculinity, to become neither men nor women, and followed him to the forest. Rama was pleased with their devotion and blessed them. There are transsexuals all over the world, and India is no exception. The purpose of this case study is to show their position in society. Perceived as the lowest of the low, they yearn for family and love. The two events in mainstream Hindu culture where their presence is acceptable – marriage and birth – ironically are the very same privileges denied to them by man and nature.

> Not for them the seven rounds witnessed by the fire god, eternally binding man and woman in matrimony, or the blessings of 'May you be the mother of a hundred sons.(Collected Plays, 10-11)

There are social prejudices, discrimination and abuse against the hijra community. These prejudices translated into violence, often brutal, in public spaces, police station, prisons, and even in their home. Uma, heroin of the play, belongs to a reputed section of the society who is writing her thesis on class-gender- based power implications. She is a model for those women who wish to establish their individual identity in the male dominated society. Instead of any conventional cases of domestic violence and dowry deaths, she is interested in a *hijra* (Kamala) murder case for which one of the *hijra* of her community, Anarkali, has been arrested. Munswamy insisted Uma not to take the case about the hijras. He thought that they are "worthless pig' which will 'bring shame' to her family. In the jail Uma meets Anakali and asked about Kamla's death. Uma after her meeting with Anarkali, decides to visit Champa, the head *hijra* and ponders over the nature of *hijra* community and their isolation. Uma thought,

> Nobody seems to know anything about them. Neither do they. Did they come to this country with Islam, or are they a part of our glorious Hindu tradition? Why are they so obsessed with weddings and ceremonies of childbirth? How do they come to know of these weddings? Why do they just show up without being invited? Are they just extortionists? And why do they not take singing lessons?(Collected Plays, 16)

In*Seven Steps Around the Fire*Dattani is questioning the age-old belief of marriage being based on heterosexual relationship. He seems to say that as heterosexual relationship is natural so the homosexual and lesbian relationship and this should be permitted in India.The lower-class background and ambiguous sexuality make the hijras on of the most disempowered community in the society. They are allowed "two events in mainstream Hindu culture where their presence is acceptable- marriage and childbirth." A hijra named Kamala was secretly married to Subbu, the son of a Minister. She (Kamla) was burned to death at the behest of the Minister who hastily arranged a girl for marriage to his son. But at the wedding ceremony, which was attended by guests as well as hijras, Subbu brought out a gun and shot at himself. The suicide was hushed up. The story of the love affair between Kamala and Subbu shows the impossibility of the marriage between a eunuch and a man in Indian society.

The hijras areone of the major 'subaltern' marginalized communities in the Indian society like homosexuals, lesbians

and women. They are forced to maintain silence against oppression and injustice. In the essay "Can the Subaltern Speak?" by 'subaltern' Spivak means the oppressed subjects or more generally those 'of inferior rank'. She anguished that 'subaltern' has no history and cannot speak deeply in shadow. She said that the communications that take place between the subaltern and non-subaltern is actually lost due to element of noise. The element of noise is influenced by racial, cultural and socio-economic factors. Another problem of subaltern, as Spivak opinioned, that their words cannot be properly interpreted. Dattani's play *Seven Steps Around the Fire* represents the voice of hijra community who are not even allowed to show their faces in society. The play deals with the violence inflicted on the *hijras*, who are unseen and unheard in the society. They become an 'invisible minority' and "they only come out in groups and make their presence felt by their peculiar loud hand clap."Uma very beautifully remarks their condition and comments:

> Anarkali, Champa and all the hijra people knew who was behind the killing of Kamla. They have no voice. The case was hushed up and was not even reported in the newspaper. Champa was right. The police made no arrest. Subbu's suicide was written off as an accident. The photograph was destroyed. So were the lives of two young people.... (Collected Plays, 42)

Dattani's*Seven Steps Around the Fire*revolves around the existential problem of the 'third gender', the community of eunuchs, their existence on the fringes of the Indian milieu. They inhabit at the tiny pockets of Indian cities and tread areas that are generally brushed aside to the fringes, the margins of society, as it were. This is literally a no man's land in many senses of the term, and no woman's either. Violence is widespread and everyday reality for the hijras. Public places and even police station they are often harassed and abused physically and sexually. This can be understood as a punishment for not conforming to the gender roles laid by the society. The media have also reinforced stereotype about hijras. Even progressive and anti-establishment publication describe hijras as a race apart, freaks of the underground, half-man half-women, almost devilish in their customs and practices. While investigating the murder of Kalma, Uma said that there is little written about the hijra community in the history. Their witness is not granted as true in the Police Station, even in the court too. They are labeled as 'liar' who fought like 'dogs' every day. This puzzled Uma

to think about the position and treatment of hijras in the society.

Karl Marx viewed that there was class struggle in the history of human evaluation, establishing one class himself over the subordinate class for economic, social and political advantage. At present era they become dominant and exploitative class, who are the owners of the means of production and distribution. The subordinate class becomes wage-earning working class. The subordinate class is further divided in different sub groups. The lower group is brutally abused and subjugated and suppressed by the dominant class. The play *Seven Steps Around the Fire* highlights the brutality and cruel treatment of our cops to the hijra community. Suresh, the Police superintendent, doesn't have any sympathy for the eunuch and advises her wife not to develop good relationship with Anarkali. He calls them liar and "castrated degenerate men". Anarkali is hopeless and frustrated. The helplessness of Anarkali is highlighted in the following dialogues:

> "Uma: You can't do that! You have to report to the police station.
>
> Anarkali: They will kill me also if I tell the truth. If I don't tell the truth, I will die in jail."

Mr. Sharma, the local MLA, is exploitative and evil in nature. His son, Subbu falls in love with Kamla, a hijra, and marries her but with the help of Salim Mr. Sharma burn Kamla into death. Hehides all the evidences and makes his son to marry another'normal' girl. The corrupt behavior of authority also expressed in the curse of Champa, guru of the hijras: "If I have money, I would throw it on that superintendent's face and get her (Anarkali) back. Sons of whores, all of them." The injustice against the hijra community results death of Kamla, who just wanted to start new life with Subbu. Subbu killed himself in the ceremony of his second marriage. Subbu, seeing dancing Anarkali, recalls the image of diseased Kamla. He becomes restless and fanatic. He snatches Suresh's gun and cries out "you killed her", and "I am leaving you all! You can't keep me away from Kamla." But like other injustice, the case was not even reported in the newspapers next day.

Dattani shares intense concerns for the marginalized groups of the society in his writings, be they women, children, homosexuals or hijras. He admitted, "I'm strongly affected by social issues, especially when it comes to power play in class and gender. A lot of my plays deal with them and they remain the leitmotifs of my plays." Though Uma belongs to

the upper echelons of the society, the play *Seven Steps Around the Fire* shows hijra and women are not treated so very differently. It reminds us about the worldwidemovement of women for cultural, social, legal rights and right for equality.Virginia Woolf in her essay *A Room of One's Own*(1929) said that the "patriarchal' society hindered and prevented women from realizing their cultural, economic, educational productive and creative abilities. It is the male-centered society that controls all the aspects of women world. Women become 'others' in the society, forced by the male dominated chauvinistic society.

Simone de Beauvoir remarks, "One is not born, but rather becomes, a woman…. It is civilization as whole that produces this creature… which is described as feminine." (*TheSecond Sex*, 35)Uma is an independent woman in the male dominated patriarchal society. Her position as the wife of the Superintendent and daughter-in-law of the Deputy Commissioner gives her easy access to the prison where Anarkali, a hijra, has been imprisoned for the murder of her 'sister' Kamala, a fellow hijra. Uma shows her strong attitude and strength will at the prison, at Champa's house, at Mr. Sharma's home or at Subbu's wedding ceremony. And yet, for all her privileged background, her scholarly pursuits, or even her attempt at playing detective, Uma is a powerless individual, particularly disadvantaged as a 'barren' woman.She submits to Suresh's whims, lets herself be treated as a sex object, and does little to resist his attempts to control every aspect of her life, including deciding what lingerie she should wear to please him. She is labeled as childless barren womanlike Anarkali who is confused about her 'gender'. Uma's status as an educated woman from a privileged socio-economic class cannot prevent her from being treated much the same as a 'hijra'. So, Uma is perhaps far more marginalized than the hijras.

To conclude, it can be said that Dattani's*Seven Steps Around the Fire* deals with a pathetic controversial topic without offering any suitable solution. One hand it brings out our attention about the plight of hijra community, on the other exposes the subaltern and subordinate position of females. This divides the Indian society in to two poles i.e. 'center' and 'margin'. The marginalized voice is suppressed by the established order that prevails in the society. The play also raises many questions regarding *hijra* identity, their constitution, connotations, their social acceptability and tolerability. India is now one of the global powers in the world, economically and technologically, but the fears and frustrations of hijras are still increasing. There was a ray of

hope for this community when Manabi Banerjee became the first transgender principal in India. But her resignation from the post once again reflects the common men negative attitude towards them. Recent Supreme Court order about the rights of transgender brings solace in the heart and mind of this community. In a landmark judgement in 2014, the Supreme Court observed, "In view of the constitutional guarantee, the transgender community is entitled to basic rights i.e. Right to Personal Liberty, dignity, Freedom of expression, Right to Education and Empowerment, Right against violence, Discrimination and exploitation and Right to work. Moreover, every person must have the right to decide his/her gender expression and identity, including transsexuals, transgender, hijras and should have right to freely express their gender identity and be considered as a third sex."But they still have to go miles to get equal treatment in the society.

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The Journey from Aesthetic Intuition to Vision of Reality in Shakespeare's *Hamlet*: An Analysis in the Light of *Panckriyā* Theory

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Abstract— *Man begins his journey of creation with phenomenal activity, attains the purpose of his being and ultimately becomes a part of the eternal process. The same process is followed in artistic activity. In this process, the poet performs, realizes and attains the state of pure knowledge with perfect awareness of his energy as the identity of his being. The act of the poet has a universal effect which imparts rasa (aesthetic pleasure), in which the sahṛdaya (reader) transcends the world and enter the supra-human state where he is neither subjective nor object and nor even neutral. The Panckriyā theory Kashmir Shaivism demonstrates this process of literary composition through the five sequential steps of creation that takes place in the mind of the artist when he conceives the idea of literary composition. The present paper aims at analyzing Shakespeare's* Hamlet *in the light of this theory which explains how the artist evolves from the first stage i.e. aesthetic intuition to the final stage of Grace.*

Keywords— *Panckriyā, sṛṣti (creation), stithi (preservation), saṁhāra (transformation), tirobahvā (diffusion), anugraha (grace).*

I. INTRODUCTION

Kashmir Shaivism, also known as pure Trika System, is a monistic group which believes that Lord Shiva is the creator of the universe. Trika System accepts the most important triad- *Śiva, Śakti* and the identity of both. The *Panckriyā* theory is derived from the same triad principle which delineates five eternal activities attributed to Lord Shiva, who performs the cycle of Grace as *Ardhanarishwara* with perfect balance. This theory, as its name evidently unfolds, is impregnated with five activities: *sṛṣti* (creation) which evolves a longing or an aesthetic intuition to create, *stithi* (preservation) which means to follow and sustain the course of thought, *saṁhāra* (transformation) which involves mixing of thoughts and thereby resulting in a new filtered form, *tirobhāva* (diffusion of illusion) which means the identification with the approach and vision of reality, *anugraha* (attaining Grace) which leads to sublimity and imparts aesthetic pleasure or rasa. As has already been said, this attempt is an application of this theory to Shakespeare's *Hamlet* to demonstrate how the playwright evolves from the first stage i.e. aesthetic intuition to the final stage of Grace.

II. APPLICATION

William Shakespeare is an artist who has exhibited all the dimensions of human life in his plays. In his tragedies, he has shown how life sometimes takes U-turns, and as a result the whole becomes tragic. In his tragedies, he underlines the lack of moral as the root cause of human tragedy. He does not let go any evil act unnoticed. He holds that the cause must be looked for in order to wipe out the evil lest it should flourish and harm the general goodness. This can be seen Shakespeare's *Hamlet* also, which is under review. In this play, Shakespeare makes use of Hamlet as his mouthpiece to identify the evil and eliminate the unnatural elements through his intellectual activity where reason serves as his guide. The *Panckriyā* theory helps in understanding Shakespeare's creative process through the act of Hamlet. The opening

scene of the play, is the very first level of *Panckriyā* theory i.e. *Sṛṣti* (Creation). Here Hamlet, the prince of Denmark, is in a sorrowful and gloomy mood as he is shocked from the abrupt death of his father, who was formerly the king of Denmark and from the hasty remarriage of his mother with his uncle, Claudius, the present king of Denmark. Being a person of enormous intellect and reason, Hamlet somewhat assumes that the death of his father is not natural but deliberate and well- planned. Thus he tries to assess his problem from every angle and from every point of view. The process of the discovery of the truth of the culprit who is responsible for his father's death is *Sṛṣti* (Creation). In this stage, an aesthetic will or intuition comes into the mind of the creator or the poet from his surrounding experiences and concurrently activates him as he becomes conscious of his idea.

This idea develops from the appearance of the Ghost of the king seen Horatio, the closest friend of Hamlet and Marcellus, an officer when they share this mysterious truth with Hamlet. In the dreadful silence of the night, Hamlet encounters his father's Ghost which discloses the secrets of his homicide. Hamlet's father's Ghost revealed that he did not die of Snake- bite in the garden but was slain by his own brother, Claudius who had poured a poisonous juice into his ears while the king was asleep in his orchard so that he might occupy his throne. The Ghost also revealed to Hamlet that being a passionate and lustful animal, Claudius seduced his mother, Gertrude with his rare wit. The spirit of the King, thus, exhorts Hamlet to take revenge for his father's death and have no harsh action against his mother. Hamlet is shocked and distracted beyond measure after learning this terrible secret but at once he recovers his mental balance and agrees to act as desired by his father's spirit. He now makes a firm resolution to avenge the death of his father as early as possible. For this, he first determines to put on an 'antic disposition' to prepare himself for the revenge so that no one may suspect his intention. He feigns madness as a means of self-defence for he finds his own life to be in danger after the revelation of the spirit of his father and also this madness can serve as a screen under which he can keep an eye on the king's activities and await for the right opportunity to take revenge. The beginning of Hamlet's eccentricity and strange behaviour can be noticed when Ophelia, the beloved of Hamlet informs her father, Polonius about Hamlet's unusual behaviour in her room. This makes Polonius have a hasty conclusion that the Prince has gone mad in love with his daughter. Therefore, he announces about Hamlet's lunacy to the king and the queen that his frustration in love is the cause of his madness.

Later, in the famous nunnery scene, Hamlet pretends to be mad when he finds that Ophelia is being used as a decoy to know his actual reality and when he suspects that someone is doing eavesdropping on their conversation. So, he speaks very rudely to Ophelia and tells her to forget him forever and join a nunnery to preserve her chastity. Ophelia, a meek and docile, bemoans her fortune and considers his bizarre conduct as a symptom of his madness, which she thinks to have been caused because of her father's order to remain aloof from Hamlet. She laments for him in the following manner:

> O, what a noble mind is here o'erthrown!
>
> The courtier's, soldier's, scholar's eye, tongue, sword;
>
> The expectancy and rose of the fair state,
>
> The glass of fashion and the mould of form,
>
> The observed of all observers, quite, quite down!
>
> And I, of ladies most deject and wretched, Thus suck'd the honey of his music vows, Now see that noble and most sovereign reason,
>
> Like sweet bells jangled, out of tune, and harsh:
>
> That unmatch'd form and feature of blown youth
>
> Blasted with ecstasy. O, Woe is me,
>
> To have seen what I have seen, see what I see!
>
> (101-102)

The conversation of Rosencrantz and Guildenstern with Hamlet also somewhat hints them of his insanity: "I am but mad north-north-west: When the wind is southerly I know a hawk from a handsaw" (79). In this way, Hamlet wears the grab of madness to conceal the terrible secrets haunting his mind as he fears that he may disclose the secret in a moment of enragement or excitement, and if he appears to be mad, his words will be ignored by his foes. The second major step taken by Hamlet to achieve his target is based on the organization of the 'play –scene'. He adopts a deliberate plan of staging a short scene named 'The Mousetrap' from the play "The Murder of Gonzago" (88) in order to verify the story of his father's murder as narrated by the Ghost and to catch the conscience of the king. Thus, Hamlet's deep brood on the identification of the evil in the form of feigned madness and arrangement of 'Play within the Play' fulfills the objectives of the second level i.e. *Stithi* (Preservation) of the *Panckriyā* theory. Here, *Stithi* (Preservation) involves the

sustenance of an idea and thoughts of the creator. The thoughts and analysis for the remedy of the problem have been maintained by Hamlet to identify the culprit as early as possible.

Saṁhara (transformation) is the third and the important level of the *Panchkriyā* theory as in this process, the artist churns between his pure and impure thoughts and gradually evolves a new shape of thoughts. The artist dismisses all that is improper with the natural order and purifies his thoughts eventually. This stage is the stage of complexity, destruction and evolution of new thoughts. This takes place in the play when Hamlet wavers and oscillates on account of his habit of thinking too much. He tries to bring the exact balance between conflicting considerations but his actions are undermined due to his half-conscious effect of objections and scruples. After the well designing of the plan of 'The Mousetrap', an inner conflict arises in the mind of Hamlet that the spirit he had seen might be the devil and not really the ghost of his father.

> Hamlet: 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   (91-92)

Hamlet ponders that it may be possible that the spirit having assumed a pleasing appearance, might have taken advantage of his weakness and dejected mood as a ghost generally does with such kind of people and compel him to do the crime. However, he curses himself of inaction in revenging his father's murder and then expresses a readiness again to catch the real culprit through the performance of a play- scene by the travelling actors and sweep to revenge with wings as swift as meditation or the thought of love.

Another internal conflict that flows into the mind of Hamlet is related to the problems of life and death. He bewilders between these two courses of action which are equally painful. Actually, Hamlet baffles for taking revenge as his own uncle had killed his father and at the same time, his mother had married Claudius. So, Hamlet enquires to himself in a desperate situation whether to live or to die. He was unable to decide whether to suffer the misfortunes and miseries inflicted by the cruel fate or to omit all the sorrows and pains by putting an end to his life itself. He believes that to die means to reach the state where one is unaware of what happens and since life after death is uncertain, it is better to take a pause from putting an end to life and bear the life however painful it may be on this earth.

> Hamlet: To be, or not to be; that is the question;
>
> Whether 'tis nobler in the mind to suffer,
>
> The slings and arrows of outrageous fortune, Or to take arms against a sea of troubles,
>
> And by opposing end them? To die; to sleep; No more; and by a sleep to say we end,
>
> The heart ache, and the thousand natural shocks That flesh is heir to. 'Tis a consummation;
>
> Devoulty to be wish'd. To die, to sleep;
>
> To sleep! Perchance to dream; ay, there's the rub,
>
> For in that sleep of death what dreams may come,
>
> When we have shuffled off this mortal coil,
>
> Must give us pause: there's the respect
>
> That makes calamity of so long life.   (96-97)

He further adds that it is the conscience of the human mind that makes him afraid of committing suicide as the conscience helps the person to estimate the consequences before and after death. In other words, the conscience means deep meditation from cause to effect and further effect and in this process, a lot of energy is wasted due to which no power remains to do any action. In this way, Hamlet is in a state of divided mind which forbids him to move for the actions. The thoughts act like a cloud that hangs over and obscures the brightness of his will or resolution to act. However, he wipes out the idea of committing suicide as the morality and religiousness inscribed in him suggest that suicide is the worst thing and God never pardons those who apt for suicide which is a sinful activity and therefore he gets ready to justify the truth through the short play- scene.

In order to identify the real offender, Hamlet himself has devised the whole scene by naming it 'The Mousetrap' based on the play *"The Murder of Gonzago"* and for this, he invites in a hall of the castle to all his suspects like Claudius, Polonius, Gertrude, Rosencrantz, Guildernstern, and Ophelia etc. to confirm the veracity of the Ghost's revelation. He guides the players of the travelling troupe to focus on the various aspects of acting like delivery of the speech, the harmony of word and the action, keeping the artistic effect of an impassioned scene, holding on to natural instincts, steer

clear of overacting or underacting in roles and also ordered the clowns not to speak more than that is set down for them. Besides this, Hamlet takes his closest friend Horatio, into his designed plan by revealing his normal temper and firm resolution to take revenge against the king and then desires from Horatio to observe the reaction of the king carefully during the stage performance. The play begins with a dumb show. The whole scene is imitated as revealed by the spirit where the player, King Gonzago sleeps in the orchard and then Lucianus, his nephew comes and drops the poisonous liquid into King Gonzago's ears. While watching this terrible scene, King Claudius becomes agitated and at once he leaves the hall by shrieking 'Stop the performance'. This astonished sight of Claudius assures Hamlet and he therefore becomes extremely happy over the success of his plan and feels convinced about the killing of his father by pouring the poison into his ear and guilt of the King in seducing his mother, Gertrude. Thus, Hamlet accomplishes his task of identifying the real culprit i.e. King Claudius and now he is ready to take revenge on him. However, being emotional, Hamlet is still undecided to carry out the avenge himself from his father's killer.

Later, Hamlet's task of achieving revenge becomes more strong and dynamic when he meets a Norwegian captain who was sailing to Poland under the command of Fortinbras. Hamlet learns that he and his force are going to fight for a small patch of Polish land that is not wide enough to cover even the dead bodies of the Norwegian soldiers on march.

> Captain: Truly to speak, and with no addition,
>
> We go to gain a little patch of ground
>
> That hath in it no profit but the name.
>
> To pay five ducats, five, I would not farm it,
>
> Nor will it yield to Norway or the Pole
>
> A ranker rate, should it be sold in fee.   (158)

Hearing their energetic mission for capturing a small piece of land, Hamlet gets highly influenced by them and he again thinks of his own indolence and cowardice and thereby promises to himself that he should cherish only the bloody thoughts for revenge against the king and nothing else. In one of his soliloquies, Hamlet announces: "O, from this time forth, My thoughts be bloody, or be nothing worth" (160). In this way, Hamlet who was on the way of losing his life in the court of London, has a chance to escape and reaches back to Denmark and dares now to carry out his plan with full zeal

and intense furiousness. This turn of Hamlet to take revenge is the fourth stage of *Panckriyā* theory i.e. *Tirobhavā* (Diffusion), the stage of lucidity and transparency of vision. In this stage, the clouds of perplexity and uncertainty exterminate and the vision of the artist becomes precise and fixed for attaining his objective.

Hamlet is now on the verge of fulfilling his promise made by him to the Ghost of his father when he joins the friendly fencing match with Laertes in the presence of King Claudius, Queen Gertrude, Orsic, a courtier, and other attendants in the hall. Actually, King Claudius arranges the duel match between them in order to remove Hamlet from his way through Laertes. Laertes is treacherously misguided by King Claudius that Hamlet has put an end to the life of his father, Polonius. So, they prepare a plan to kill Hamlet with his poisoned rapier so that Laertes may take revenge easily of his father. In this duel, Laertes makes a deadly thrust at Hamlet with his poisoned rapier. Hamlet gets wounded and then the scuttle occurs between them resulting in the change of rapiers. Hamlet acquires that poisonous weapon and fatally wounds him in rage although he is completely unaware of that poison rapier. Correspondingly, the queen drinks the poisoned cup of wine prepared by the king for Hamlet. Hamlet comes to know that there has been treachery. Hamlet instantly becomes a practical man of action and stabs the king with the same poisoned sword. Hamlet dies as a nobleman leaving the *karuna rasa* in the readers. Thus, Shakespeare through his mouthpiece, Hamlet attains *anugraha* (Grace), the fifth stage of the *Panckriyā* theory, the stage of elegance and sublimation where the artist achieves gratification and divine grace by fulfilling his objective. It is because of this *anugraha* in the text, Hamlet gives up his temporal colours and represents the whole humanity. At this juncture, the *sahṛdaya* (reader) elevates himself to the level of the playwright and experience rasa experience.

III.   CONCLUSION

To sum up, Shakespeare's *Hamlet* is the perfect representation of the artistic creation which is impregnated with the five stages of *sṛṣti* (creation), *stithi* (preservation), *saṁhāra* (transformation), *tirobahvā* (diffusion), *anugraha* (Grace) of *Panckriyā* theory. The intellectual journey of Hamlet from the process of discovery of truth to the ultimate elimination of evil has been systematically studied with the help of *Panckriyā* theory. *Sṛṣti* (creation) is the very first stage of *Panckriyā* theory, which refers to the

stage of an aesthetic intuition or inspiration that Shakespeare develops from his surroundings experience. Hamlet's doubt that his father does not get a natural death arises a will or inspiration in his mind to find out the actual truth. His deep thinking on the identification of evil serves the second level of *stithi* (preservation) which simply means to uphold the thoughts or ideas for further action. Hamlet somehow gets confused and perplexed while working on his thoughts as he broods that the spirit of the father may be a devilish creature who can make use of his weakness of sorrowful mood and forces him to do the crime and the problems of life and death arises an internal struggle of mind in him. However, he disintegrates the idea of committing suicide and pulls himself again to justify the truth. This signifies the third level i.e. *saṁhar*a (transformation) which includes the complexity and consequently, the purification of thoughts. The enactment of the short scene namely 'The Mousetrap' based on the play *The Murder of Gonzago* which is designed by Hamlet alone and the recognition of the real culprit i.e. King Claudius who slays him by pouring a poisonous juice into his ear fulfills the objectives of the fourth stage i.e. *tirobhavā* (diffusion of illusion) wherein Shakespeare gets the approach and the vision of reality. He finally achieves sublimation and grace when Hamlet sacrifices his life after taking revenge from King Claudius. Shakespeare thus arouses aesthetic sympathy and pleasure in the heart of the *sahṛdaya* (reader).

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Domestic Violence towards Women Characters as Seen in Toni Morrison's The Bluest Eye

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Abstract—This paper aims to unfold the forms of domestic violence towards women main character in Toni Morrison's The Bluest Eye. It employs subaltern theory by Gayatri Spivak and domestic violence theory by Ganely, to investigate and answer the problem. The analysis discovers that Pecola Breadlove, the woman main character in this novel, suffers from domestic violence in the form of sexual, physical and psychological. She is firstly abused sexually by his father when she is in a very young age. This incestuous behavior remain deeply traumatic in her psychology. Moreover, Pecola who craves for blue eyes believes that by those eyes, her life will be changed since she will be well accepted by her community. Her existence in her community is hated because they consider her as an ugly girl. Moreover, she receives violence not only in sexual, verbal, but also in physical. Finally, this paper concludes that domestic violence is as the manifestation of dominating behavior from someone over other. The superiority leads someone to discriminate and abuse to others. In order to be well accepted in both black and white community and to overcome her sorrow life, thus she prays and craves for blue eyes.

Keywords— Domestic violence, violence, subaltern, black people, Toni Morrison.

I. INTRODUCTION

The number of domestic violence victims is higher towards women compared to men. According to WHO, intimate partner violence (IPV) is described as the most frequent domestic violence. In worldwide, almost one third (30%) of women who have been in a relationship report that they have experienced some form of physical and/or sexual violence by their intimate partner in their whole life (Garcia-Moreno, 2012). It reveals that women are more vulnerable because they are usually categorized as subordinate to men. He further stated that every man in a dominant position and a woman will be a subordinate (Walby, 1990).

Moreover, in the patriarchy culture system in society men are seen as superior. Furthermore, patriarchal culture becomes deeply rooted and dominant in social life. The patriarchy system in social structures encompasses men's domination, oppression, and women exploitation (Walby, 1990). Men's domination is very strong in society and especially in a rural society where women are always dominated by men and considered as weak. The given label for women as weak shows that women are perceived as a second class person. This perception also drives men to do violence towards women. Thus, in a patriarchal society where men feel more superior to

women, violence is more likely to happen especially in the domestic area.

Domestic violence occurs as a pattern of abusive and coercive behaviors. It concerns physical, sexual, and mental assault, as well as economic coercion that adults use against their intimate partners (Schecter & Ganley, 1995:16). This further suggests that domestic violence could occur in some aspects, such as physical, sexual, psychology, and economic aspects. Domestic violence has been around throughout recorded history. In some societies, women were traditionally considered as the man's asset; he has the power to control and punish them and the children physically for instance beatings (Summers, 2001).

The Bluest Eye (1970), written by Toni Morrison, presents racism and oppression among the blacks and the whites in the United States. The black character is represented by Pecola, the main character, who is treated badly by the whites and the blacks who consider themselves as whites. Pecola feels inferior and envies to have blue eyes so that she is not under oppression by the whites who are more superior to the blacks. As a consequence, the black main character experiences physical and mental oppression as the result of the violent assault whether physically or language.

II. LITERATURE REVIEW

This subchapter encompasses two parts; the first is about the concept of subaltern by Gayatri Chakravorty Spivak and domestic violence theory. Then, the review of some previous studies will be in the second section.

Subaltern term was adapted from Antonio Gramsci to refer subordinate workers. In postcolonial studies, the term is used to relate to individuals or groups who are dominated or oppressed by superior or powerful others within the colonized society (Moretona, 2008: 8)

Another postcolonial intellectual, Gayatri Chakravorty Spivak,(1988) uses the term 'subaltern' in her essay 'Can the Subaltern Speak?'. She mentions that the domination of males in patriarchal society places women in a secondary position and gives an inferior role. She answers it by connecting to the context of colonial production that subaltern has no history, it cannot speak, and female as the subaltern is even in shadow more deeply (Spivak, 1988: 83). She further explains that in postcolonial literature, women are underestimated and underrated to men. Spivak employs a subaltern to show the women in a lower and marginalized status in society.

Women among men seem to have no voice to sound their rights. It does not mean that they cannot speak in literal meaning. However, they cannot speak out their position or condition because they are subordinated positions in society. The women's voice is not recognized and registered in society due to the lack of accessibility to a public area. Also, Spivak states that subaltern means the oppressed subjects are those who are inferior rank (1988:283). In a similar context to Gramsci in using the term subaltern, she believes that a weak economic position and dispossession portray the subalterns who are not able to articulate themselves.

Spivak categorizes the subaltern by considering the subjects based on gender and Indian Women in specifically since they are as colonialist historiography object and as a subject of rebellion over the dominance of men of ideological structure. Spivak concludes that the position of Indian Women through some analysis are as subaltern who cannot speak. And the only way to able them to speak is by dominating language so that they can be heard. Unluckily, it is possible to gain that position without the oppression (Ashcroft, Bill Griffiths, Gareth and Tiffin, 2000:201). Furthermore, Gayatri tells that rules, laws, and culture in society control women's oppression in any aspect (Jouzaee, 2014:1525). The men domination in society leads them to be a leader and lead the women to obey them. This domination makes women have a lower position than men. As a result, women have more anxiety, helpless identity, and rebellious attitude in a patriarchal system.

According to Ganley (1995), domestic violence is "a pattern of attack and coercion in the form of physical, sexual, and psychological assaults, including economic duress. Adults or adolescents commonly conduct this type of violence against their close counterparts". Edward (1996) said that "domestic violence has a character of physical and mental coercion, from a slap leading to a shove to a punch or kick, and the more extreme epitome of violence, in suffocation, strangulation, attempted murder and murder."

Domestic violence generally happens in relationships where the perpetrator and victim have close connections shared between them. This kind of violence may occur to any intimate relationship that either adolescent or adult experience.

Domestic Violence forms:

1) Physical Abuse

Physical abuse has wide various types of behavior, including "grabbing, shaking, shoving, pushing, spitting, scratching, punching, choking, throwing, twisting, slapping (open or closed hand), burning, and using weapons (household objects, knives, guns) against the victim. The other attacks cause physical injuries and some others do not. The acts that seem less harmful or direct may cause the most critical injury. The perpetrator commonly pushes the victim against a wall or a floor, down a flight of stairs, or out of moving vehicles. The consequences of those acts may continue to affect one's psyche until they experience form varying degrees of trauma (e.g., bruising, broken bones, and spinal cord injuries).

2) Sexual Abuse

Sexual abuse happens when the abuser forces sexual activity without the woman's own will. According to Wiehe (1998), it is also understood as marital rape. The male commonly has full right and privilege to conduct intercourse whenever he wants and in any form he desires, regardless of his female' feelings. Stereotyped sex roles in society promote an increased possibility of sexual abuse. Some women feel they cannot decide on their own because they do not realize their rights. They will do their partners favor according to their demands, and it should be taken for granted. Sexual abuse includes: sexual assault, sexual harassment, and sexual exploitation.

3) Psychological Abuse

Emotional abuse is one of the forms of violence on the relationship indicated by a pattern of behaviors that causes an injury to an innocent counterpart (Gordon, 2010:23). According to his view, emotional abuse can be divided into two. If the victim is a child, emotional abuse means unable to prevent others from harming that may conduce mental, emotional, or mental and emotional injury that deface a child's growth, development, or psychological functioning.

Meanwhile, if the victim is an adult, emotional abuse can be defined as an act that conduces mental pain, sorrows, suffering, or extreme tension through verbal or nonverbal acts such as ignoring, terrorizing, stalking, underestimating, mocking, insulting, harassing, threatening, intimidating or corrupting. These acts result in damage to mental and emotional health. The victim of these acts will later experience visible and material disability, and psychological dysfunction.

Besides the two theories mentioned, the writer also reviews some previous studies conducted by literary researchers or theories related to subaltern, oppression or violence. The first study was conducted by Irfan Mehmood (2019) entitled *"An Exploration of Characteristics of Marxist Feminist Theory in Toni Morrison's Novels, The Bluest Eye and Beloved"*. Here, this study attempts to explore the notion of women exploitation by discrimination of gender and oppression through economics. He applied Marxist Feminist theory to investigated Toni Morrison's novels, *The Bluest Eye* and *Beloved.* According to him, the usage of this theory to examine and explain the ways how the women are oppressed through the capitalism and patriarchy system. The second study entitled *"The Bluest Eye: A Tragedy of Oppression and Internalized Racism* "was conducted by Neelam Bhardwaj (2016).This study revealed the "colored" people were considered as inferiors since they were degraded as a lower class due to their race or skin color. She further found that black women especially were victimized not only by race and sex but they were treated badly also by class exploitation.

III.   METHOD

This study uses a context-oriented approach to literary criticism that employs the subaltern concept outlined by Gayatri Spivak and other relevant theories related to subaltern which is one of the forms of dominance over women that leads to violence. Spivak's theory is used to examine the violence as manifested of oppression by the dominants towards woman main characters in Toni Morrison's *The Bluest Eye*. The main data contains words,

phrases, sentences, statements, dialogues as well as monologues collected from Toni Morrison's *The Bluest Eye*. The data are examined and elaborated to identify domestic violence forms faced by Pecola Breedlove.

IV.   FINDINGS

This subchapter presents the findings of forms of domestic violence suffered by Pecola Bredlove. Those domestic violence forms are elaborated in the following paragraph.

1. Psychological Violence

This novel presents racism and oppression among the blacks and the whites in the United States. The black character is represented by Pecola, the main character, who is treated badly by the whites and the blacks who consider themselves as whites. Pecola feels inferior and envies to have blue eyes so that she is not under oppression by the whites who are more superior to the blacks. As a consequence, the black main character experiences physical and mental oppression as the result of the violent assault whether physically or language.

The poor little black Pecola who is always mocked by everyone for her blackness and ugliness craves for blue eyes to be loved and accepted by her community and including her family too. It can be seen as the following quotation.

> "if those eyes of hers were different, that is to say, beautiful, she herself would be different. Her teeth were good, and at least her nose was not big and flat like some of those who were thought so cute. If she looked different, beautiful, maybe Cholly would be different, and Mrs. Breedlove too." (Morrison, 1970: 46)

This excerpt shows that Pecola physical appearance is disreputable. It is only people around her who scorn for her ugliness but also closest people, her father and mother, do not accept her. The criteria of beauty that based on white skin, blonde hair or blue eyes make her becomes rejected. Pecola embeds the concept of beauty echoed by the dominant culture as she is as the victim of white controlling image of beauty and perfection.

Being scorned in her daily life makes Pecola becomes silent, loveless, lost self-esteem and unconfident girl. She grows in traumatic life. When she is at school, she cannot resist being ridiculed by her friends and teacher about the color of her skin.

> "Her teachers had always treated her this way. They tried never to glance at her, and called on her only when everyone was required to

respond. She also knew that when one of the girls at school wanted to be particularly insulting to a boy, or wanted to get an immediate response from him, she could say." (Morrison, 1970:46-47)

She is harassed by her schoolmate and her teacher for being black and ugly. She receives verbal assault from her peers who humiliate her for the reason that she is having unattractive physical appearance.

> "Bobby loves Pecola Breedlove! Bobby loves Pecola Breedlove!" and never fail to get peals of laughter from those in earshot, and mock anger from the accused." (Morrison, 1970: 46)

Moreover, she is not only harassed by the white kids but also by her own race too. Every day is miserable for Pecola. They bully her verbally by calling her 'black e mo' (Morrison, 1970: 62). Facing verbal bullying shatters her psychology. She feels has no value in her life.

2. Physical Violence

The physical violence is described as any various behaviors that cause physical injuries or evidence in someone body. The consequences may affect to someone psyche and continue to various degree of trauma. In Pecola, she gets physical violence from her mother.

> "Mrs. Breedlove yanked her up by the arm, slapped her again, and in a voice thin with anger, abused Pecola directly…" (Morrison, 1970: 85)

Violence becomes prominent in Pecola's life. Almost every day, she accepts bad behavior and attitudes. Her parents become the perpetrator of the physical assault. From the excerpt above, it tells that the harassment become her daily treatment as a consequence of her ugliness. Pecola has a poor relationship with her mother. Her mother abuses her because she is in a position of power above her. The little Pecola is weaker physically than her mother so it is easy for Pauline to overpower her. Oppressing a child is easy for parent because she or he is unable to protect or fight back his or her oppressor. Pecola knows that she has no power to harm back her parents so she tries to find out her own ways to escape from this oppression by changing herself or accepting the oppression. Pecola never complain of what they have done to her. She would rather play with her two friends, Claudia and Frieda, than express what she feels to them.

3. Sexual Violence

Sexual abuse occurs when the perpetrator uses a force for sexual purposes or involve a child in sexual act. Pecola is firstly abused sexually at the hand of her father Cholly. He rapes her daughter when she is at the kitchen about washing the dishes, then he approaches and flirt her.

> "A desire to cover her foot with his hand and gently nib-ble away the itch from the calf with his teeth. He did it then, and started Pauline into laughter. He did it now." (Morrison, 1970: 164)

She is helpless knowing her father does incestuous behavior to her. She is too powerless to step away from Cholly. She has no power or control over her father since he is more powerful than her. Eventually, she has to face sexual violence by the hand of her own father. It is a shame for her. The little Pecola is oppressed to participate in sexual act in order to satisfy her father desire. This incestuous leaves Pecola in a psychological trauma. Besides, it also results Pecola impregnate. This rape result lowers Pecola self-esteem

V. DISUSSION

In the Bluest Eye, Pecola Breedlove has to deal with both the white people and the people from her race. The white supremacy brings oppression and discrimination for the black people who are considered as inferior or second class. The beauty standard that is valued by the white affect the black people in viewing and framing beauty concept among their community too. Pecola is not only as the victim of the white oppression but she is rejected by her race too since she is black and ugly. Her schoolmates, teacher, family and community victimize her as if she deserves that. They always scorn and humiliate her whenever she is. Pecola has bad relationship with her family. Her mother has no concern and attention to her. She even rejects her as Pecola is born due to of her ugliness. While, her father rapes and impregnate her. Cholly is a drunkard, abandoned by his father and assaulted sexually by two white men. When he assaults his daughter sexually seem he has no guilty to her daughter. As he is abused at childhood, it is difficult for him to make good relationship.

Pecola does not find any love and attention from her family and in her black community too. Born into violent and loveless family make her inferior and alienated. Having miserable life, Pecola obsesses to have white skin and beauty thus everyday she goes to church to pray for blue eyes. Pecola believes that having those criteria will make people happy and kind to her. Pecola has got trauma in her life since she is harassed physical, emotional, and sexual.

VI.   CONCLUSION

The points to conclude this study related to Spivak's idea of subaltern is that the hegemony and domination of white people toward black make them as the object of oppression and being marginalized. The white beauty standard impacts to the society mainly the black. When the white skin, blue eyes and pretty face are considered as beauty standard by people, those give impact psychologically and physically for those who unluckily do not have those standard. Being superior tend people to dominate and control others because they feel better than other people. The black people is not accepted in their society since they are less attractive physical. It is an oppression for the women especially since it become unbearable burden. For black people, white beauty standard hegemony is a form of oppression.

Moreover, in this novel, Pecola, the main character, is represented how the black is rejected and neglected from the community, both from the white and the black. She has to face the reality and accept it because she is born black and ugly. In order to escape from her sorrow, she prays for having blue eyes. According to her, having blue eyes she will be accepted and her life will change. She wants her family, friends and community accept her the way she is yet it does not happened to her. It is unbearable for her to always receive violence for the reason of her ugliness and unattractiveness.

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The Similarities of Thematic Progression in Zodiac Killer Letters

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Abstract— *This study examines thematic progression in zodiac killer letters. This study aims to reveal the unknown killer whether it is personal killer or group killer. This study employs a descriptive qualitative method since it attempts to describe and analyze textual data accurately. The data of this study come from research publication article. After gathering the data, thematic progression theory proposed by Fries (2002) is employed to analyze the data. Findings show that constant theme is the type of thematic progression that is mostly used in the zodiac killer letters by 65.30%. However, some letters of zodiac killer contain a lot of similarities for instance they usually use constant theme and multiple theme but there is no linear theme. This study conclude that the similarities of thematic progression often occur in zodiac killer letters. It means that the zodiac killer letters are very possible written by one person. So it's a personal crime, not group killer.*

Keywords— ***Letters, patterns, sfl, thematic progression, zodiac killer.***

I. INTRODUCTION

Language as a communication tool must have a pattern and it can transfer a meaning, which are bound in grammatical structure. Grammar can be explained as a combination of linguistics unit, which produces sentences in the language (Richards and Schmidt, 2002). Grammar also on its pattern and vocabulary can be combined to tie meaning in text to make it cohesive and coherent. As mentioned by Paltridge (2006) that both cohesive and coherent texts are created through resource such as patterns of cohesion and it is understood as unity of texture. Furthermore, the elements that contribute to the texture of a text are thematic progression. Thematic progression deals with the organization of a clause or an utterance which consists of theme and rheme to form a message (Sharndarma and Panamah, 2013). The thematic progression which contains theme and rheme relationship contributes to the flow of information in the text. Thus, thematic progression is a major aspect of how the speakers or the writers construct their messages to make them into the unfolding language event (Thompson, 2014). We outline that inside of the clause include information and message, then the clause consist of theme and rheme which has some patterns. Therefore, thematic progression is a rule to make a clause which contains the types or patterns of theme and rheme. Theme is an element which come in the first clause, while rheme is an element which

come after theme, or it comes in the rest of the clause. Both theme and rheme include a message and information. Furthermore, In the thematic progression there are three types or patterns in making a clause. Those types are for instance constant theme or theme reiteration, linear theme or zig-zag theme, and multiple themes or split rheme (Fries, 2002). In the presence of those types of thematic progression attract the writer's attention to solve the issues especially in written text.

Besides language as communication tool, it's also employed to write an idea in written text. Someone can write anything in their context and even possible in criminal case. For instance, in case of zodiac killer. Zodiac killer is serial killer or American serial killer, because it happens in California especially Northern California, USA. In 1960s of the Bay Area of California there was terrible history. A murderer who was extremely elusive wandering the Bay Area streets at night. Known as zodiac killer, because of his messages signed with zodiac symbol and chipers. He becomes a famous and terrifying killers in history.

The unsolving issues in zodiac killer case is the killer in this case is still unknown. One of the researcher, Raddum (2010) describes background of zodiac killer's chipper and presents the strategy to solve the chipers. His research's purpose is to know the information in the chipper of zodiac killer letters. It is the same as Raddum's research on

zodiac killer case but it is different on the data, those are letters. Raddum takes the chipper letters while the writer is only taking general letter or plain text of zodiac killer. The writer attempts to analyze zodiac killer's letter with employing thematic progression to reveal the idea or information on each letters of zodiac killer. It supports by Fries (2002) that thematic progression as method of development of text is a tool for analysis the idea on theme and rheme. Moreover, Halliday (2014) describes about thematic progressions clause of message which contains theme and rheme to deliver idea or information inside the text. In thematic progression, the writer also interests to reveal a brain of killer whether it is personal or group killer. It means in thematic progression we know some types such as constant theme, linear theme, and multiple themes. Here the writer wants to find out those types in zodiac killer letters whether there are similarities or not. Therefore, the concept of similarity on the text as in the creation of certain text, we are constantly influenced by texts of similar kind (Ghadessy, 1995: 143).

Based on the serial killer of zodiac killer above the writer is interested to clear some issues on it, such as there are three main suspects that have been determined by the police, and also in every letters, it has different form in his handwriting. So, the writer decides to choose thematic progression which is in accordance with the issues mentioned above. The writer also attempts to clear the problem and to know what's the ideas or pattern of thematic structure on each letters of zodiac killer have similar pattern or not. The purpose of this research is to find out thematic patterns on each zodiac killer letters and also to analyze the similarity or differences on these letters, so that it can reveal the total killer on this case whether it is personal or group killer. Thus, if the result of analysis finds there are some differences thematic progression on the letter among others, it means that there is possibility the letters is written by second writer or different person. As mentioned by Ghadessy (1995) that different thematic structure in one genre compares with others means specific thematic choices are necessary for moving a particular discourse forward. In the same context of zodiac killer's letter, if the zodiac killer letters have a lot of different thematic progression, it means the killer has different point to access information in the text (Paltridge, 2006), the text refers to letters of zodiac killer. So, in this case there are more than one killer who writes zodiac killer letters because different thematic structure pattern indicates different perspective on what writer follows (Brown & Yule, 1983). And to conclude, the crime might be done by more than one person in other words it is criminal group. Hopefully, the research also can be

contributed to clear the issue of zodiac killer case as material for helping the investigators or even forensic linguists at the future.

II. THEORY

Paltridge (2006) argues that thematic progression refers to the way in which the theme of the clause may pick up, or repeat, a meaning from preceding theme or rheme. Thematic progression is the key to create the information in a text. According to Fries (2002) there are three form of thematic progression such as constant theme, linear theme, and multiple themes. Theme can be explained as the element which serves as point of departure of the message and rheme as the remainder of the message in which the theme is developed (Halliday and Matthiessen, 2004). Theme also can be identified as the elements which come at the beginning in a clause (Gerot and Wignell, 1994). Moreover theme indicates what the text is about. There are three categories of theme such as; ideational or topical theme, textual theme, and interpersonal theme (Gerot and Wignell,1994). Meanwhile, Yang Yan (2015) argues that thematic progression provides the benefit as, it gives a clue to choice and organization of information. There are three kinds of thematic progression patterns, they are: reiteration/constant theme pattern, zig-zag/ linear theme pattern, and multiple theme/ split rheme pattern. The three patterns can be seen below.

Table 1. Theme and rheme: constant theme (Martin & Rothery 1986 in Paltridge, 2000:121)

Theme	Rheme
The bat	is a nocturnal animal
It	lives in the dark
There	are long nosed bats and mouse eared bats also lettuce winged bats
Bats	hunt at night
They	sleep in the day and very shy
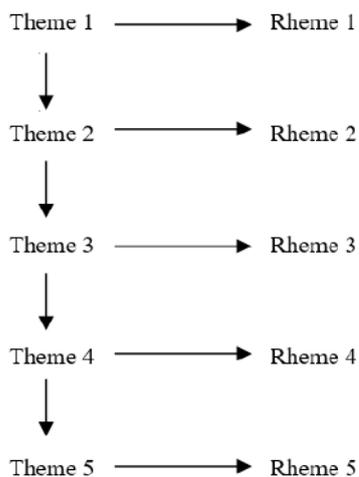
Fig.1: Thematic progression: constant theme based on table 1. (Paltridge, 2006)

From Table 1.and Figure 1 we can conclude that it shows that bat as the theme becomes the theme in second, third, fourth and fifth, as shown in Table 1.

Table 2. Theme and Rheme: Linear theme / Zig-zag theme (based on Clegg & Wheeler, 1981:83)

Theme	Rheme
The American Psychological	Specifies a documentation format required by most psychology, sociology, communication, education and economics instructions.
This format	includes parenthical documentation in the text that refers to an alphabetical reference at the end of the chapters.
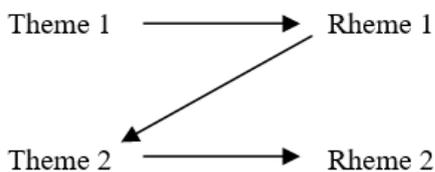
Fig.2: Linear theme/ zig-zag theme pattern (based on Clegg & Wheeler, 1981:83)

From table 2.and figure 2 show that Rheme 1 becomes Theme 2, as a Linear theme pattern

Table 3. Theme and Rheme: Multiple theme / Split rheme (based on Nesbitt et al, 1990, cited in Paltridge 2006)

Theme	Rheme
When Japanese people	write their language
they	use a combination of two separate alphabets as well as ideograms borrowed from Chinese
The two alphabets	are called hiragana and katakana
The Chinese ideograms	are called kanji
Hiragana	represents the 46 basic sounds that are made in the Japanese language
Katakana	represents the same sounds as hiragana
but	is used mainly for words borrowed from foreign language and for sound effects
Kanji	are used to communicate an idea rather than a sound
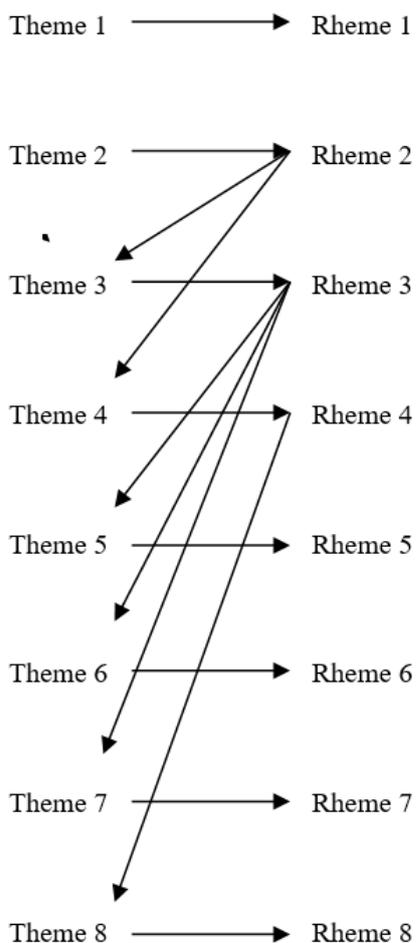
Fig.3: Thematic progression: Multiple theme / split rheme based on Table 3 (Paltridge, 2006)

From table 3 and figure 3 it shows that only the first theme becomes theme in the second clause whereas the other themes are from the rheme. It explained that theme 2 and 3 are from rheme 2 and rheme 3 becomes theme 4 and 5 while rheme 4 becomes theme 6.

III.   METHOD

The present study employs a qualitative approach after considering the issue and the objective which the research proposes to carry through. Creswell (2012) stated that qualitative research is a good way to address a research problem in which you do not know the variables and need to explore. In addition, According to Saldana (2011), qualitative approach is an umbrella term for a wide variety of approaches to and methods for natural social life. Furthermore, qualitative method observes actions and structures of the preferred variable (Tracy, 2019). The explanation above attracts the writer's attention to employ a qualitative method with a descriptive approach and quantitative measurement proposed by Fries (2002, as cited Paltridge, 2006). This study attempts to analyze thematic progression pattern in zodiac killer letters in order to see how the ideas are constructed.

After obtaining the data, thematic progression theory proposed by Fries (as cited in Paltridge, 2006) is employed to analyze the data by, the first step is the researcher reads the downloaded zodiac killer letters, the second step is the researcher breaks down the zodiac killer letters into clauses. The third step is placing the clauses into table format to make the process of the analysis easier and clearer. The fourth step is determining the theme and rheme. The fifth step is classifying the thematic progression pattern, whether it is constant, linear, or multiple themes. The sixth step is calculating the occurence of each type of thematic progression patterns found in the zodiac killer letters. The last step is the researcher interprets the findings to draw a conclusion of how the zodiac killer letters present the thematic progression patterns whether they're mostly found the similarities pattern or differences pattern.

IV.   FINDINGS AND DISCUSSION

The following tables show the distribution of thematic progression patterns found in zodiac killer letters and its percentage as well.

Table 4. The distribution of thematic progression pattern

TP Pattern / Sample	A	B	C	D	E	F	G	H	I	J	K	L
Constant Theme	4	3	2	1	1	4	2	1	2	4	1	7
Linear Theme	0	0	1	0	3	0	1	0	0	1	1	1
Multiple Theme	1	1	1	0	0	1	1	2	0	1	0	1

The researcher named data zodiac killer from data one until data twelve and change with alphabet from data A until data L to make it clearer. Based on table above we can see the similarities and the differences from one data among others. For instance, the comparison between data A and data B showed that there are the similar data of thematic progression, because in those data have found constant theme and multiple theme, but there is no linear

theme. The same context of similar theme also found in data A, data B, data F, and data H. then, if we compare the data with each other will be A-F, B-F, A-H, B-H, F-H. it means that data A same with data F (A-F), data B same with data F (B-F) and so on. It is similar because there is no linear theme in those data. So, in four data (A-B-F-H) of zodiac killer letters which has been compared each other was found that there are six similar pairs (A-F, B-F, A-H, B-H, F-H). Moreover, the other similarities pattern is appeared in the data which has complete thematic progression pattern, it means that all patterns has occurred on the data. For instance, in data C, data G, data, J and data L. then, if we compare them into the similarities data, it will be C-G, C-J, C-L, G-J, G-L, J-L. It means that data C similar with data G, data C similar with data J and so on. So, in four data (C-G-J-L) of zodiac killer letters which has been compared each other was found that there are six similar pairs (C-G, C-J, C-L, G-J, G-L, J-L). Furthermore, the other similarities pattern occurred between two data which only has constant theme pattern, those are data D and data I. so the comparison between two data of data D and data I has only one similar pair. Then the last similarities between two data which has constant theme and linear theme but no multiple theme pattern has occurred in data E and data K. In this case also there is only one similar pair from two data E and data K.

Table 5. The percentage of thematic progression pattern

TP Pattern	Total	Percentage
Constant Theme	32	65,30 %
Linear Theme	8	16,32 %
Multiple Theme	9	18,36 %

Based on data above it has found a total of thematic progression is fourty nine patterns form constant theme, linear theme, and multiple theme of zodiac killer letters. the fourty nine is equals to (100%) percent in total of all data zodiac killer letters. To find out the percentage of constant theme is the total of constant theme multiplied by total patterns thematic progression, then divided by one hundred (32x100:49). So, the percentage of constant theme which has occurred in zodiac killer letters is 65,30%. To find out the percentage of linear theme is the total of linear theme multiplied by total patterns thematic progression, then divided by one hundred (8x100:49). So, the percentage of linear theme which has occurred in zodiac killer letters is 16,32%. To find out the percentage of multiple theme is the total of multiple theme times by total patterns thematic progression, then divided by one hundred

(9x100:49). The last percentage of multiple theme which has occurred in zodiac killer letters is 18,36%.

The samples of data are presented below:

Table 6. Theme and Rheme based on data A

Theme	Rheme
This	is the zodiac speaking
Up to the end of Oct I	have killed 7 people
I	have grown rather angry with the police for their telling lies about me
So I	shall change the way the collecting at slaves.
I	shall no longer anymore to anyone
When I	cmitt my murders
They	shall look like nowtime robberies, killing at anger, a few fake accident, etc.
	shall never catch me
The police	have been too eleven for them
Because I	look like the description passed out only
I	do my thing
When I	
The next at the time I	look enrink different
	shall not tell you what my descipe consists of whm I kill
I	have left no finger prints behind we to what the police say
As of yet	
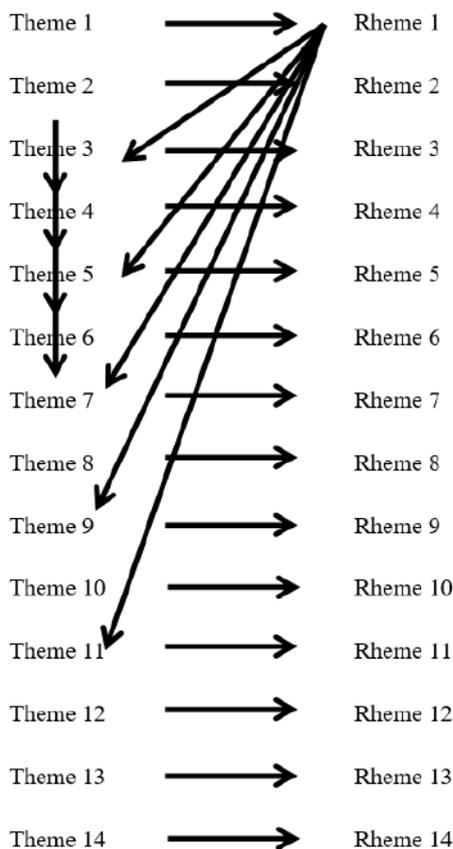
Fig.4: Thematic progression pattern based on data A

From the analysis above, it has found four constant theme, one multiple theme and no linear theme. The fisrt constant theme occurred from theme 2 to theme 3. The first constant theme above explained that theme 2 at the second clause (up to the end of Oct I) refers to theme 3 at the third clause (I). It means that both theme 2 and theme 3 which has unmarked theme; nominal group; pronoun (I) indicated to the same person namely zodiac killer. Then, the same context of constant theme also occurred in theme 3 at the third clause (I) became theme 4 at the fourth clause (so I), in theme 4 at the fourth clause (so I) to be theme 5 at the fifth clause (I) , in theme 5 at the fifth clause (I) refers to theme 6 at the sixth clause (when I). Additionally, the meaning of theme at the begin of theme 2 until theme 6 which describes unmarked theme; nominal group; pronoun (I) is all same to indicate the same person too, those are zodiac killer. Moreover, multiple theme just appeared at once in this letter 1, such in rheme1 at the first clause (is the zodiac speaking) that becomes theme 2 at the second clause (up to the end of Oct I), theme 3 at the third clause (I), theme 4 at the fourth clause (so I), theme 5 at the fifth clause (I) and theme 6 at the sixth clause (when I). It means that the meaning of rheme 1 at the first clause (zodiac speaking) refers to the unmarked theme; nominal

group; pronoun (I) of each theme in the theme 2 at second clause, theme 3 at the third clause, theme 4 at fourth clause, theme 5 at the fifth clause and theme 6 at the sixth clause. Both the meaning of zodiac speaking and pronoun (I) those are indicate to zodiac killer.

Table 7. Theme and Rheme based on data F

| Theme	Rheme
This	is the Zodiac speaking
I	am still out here an crack proof
I	must you to know about my latest slaves that
I	have collected about two weeks ago up by see ma murder
Ca I	will give you clue to help you with the mystry.
They	
	were killed by a freeway
The Blue Meannies	
	almost caught me
The body count	
	is growing now 100+ all over the state of Ca and Na
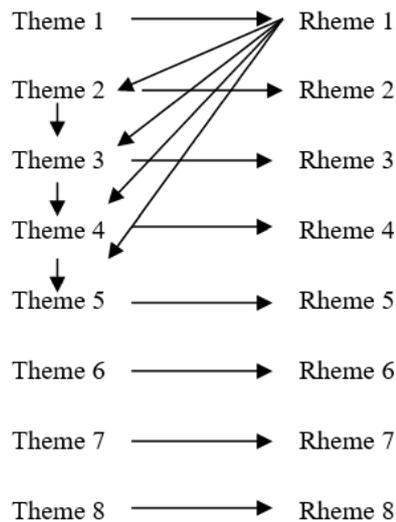
Fig.5: Thematic progression pattern based on data F

From the analysis above, it has found four constant themes, one multiple theme and no linear theme. The first constant theme occurred from theme 2 to theme 3. The first constant theme above explained that theme 2 at the

second clause (I) refers to theme 3 at the third clause (I). It means that both theme 2 and theme 3 which contain unmarked theme; nominal group; pronoun (I) indicated to the same person namely zodiac killer. Moreover, the same context of constant theme also occurred in theme 3 at the third clause (I) became theme 4 at the fourth clause (I). It also means that theme 3 and theme 4 have same meaning, those are zodiac killer. Then, third constant theme also continued from theme 4 at the fourth clause (I) became theme 5 at the fifth clause (Ca I). It also means that theme 4 and theme 5 which contain pronoun (I) have same meaning, those are zodiac killer. Furthermore, multiple theme just appeared at once in this letter 6, such in rheme 1 at the first clause (is the zodiac speaking) that becomes theme 2 at the second clause (I), theme 3 at the third clause (I), theme 4 at the fourth clause (I), and theme 5 at the fifth clause (Ca I). It means that the meaning of rheme 1 at the first clause (zodiac speaking) refers to the pronoun (I) of each theme in the theme 2 at second clause, theme 3 at the third clause, theme 4 at fourth clause and theme 5 at the fifth clause (Ca I). Both the meaning of zodiac speaking and pronoun (I) those are indicate to zodiac killer.
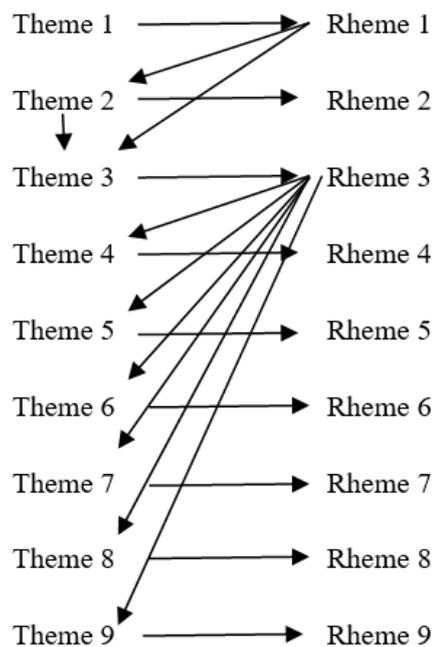
Table 8. Theme and Rheme based on data H

Theme	Rheme
This	is the murderer at the two teenagers last christmass at Lake Herman & the girl on the 4th of July near the golf course in Vallejo
To prove I	killed them
I	shall state some facts which only I & the police know.
Christmass brandname of ammo super X 10 shots	were fixed
The boy	was on his back with his feet to the car
The girl	was on her right side feet to the west
4th July, girl	was wearing patevned slacks
The boy	was also shot in the knee
Brand name at ammo	was western

Fig.6: Thematic progression pattern based on data H

From the analysis above, it's found one constant theme, two multiple themes and no linear theme. The constant theme occurred from theme 2 to theme 3. The constant theme above explained that theme 2 at the second clause (to prove I) refers to theme 3 at the third clause (I). It means that both theme 2 and theme 3 which contain unmarked theme; nominal group; pronoun (I) indicated to the same person namely zodiac killer. Furthermore, multiple theme appeared twice in this letter 8. Firstly multiple theme is occurred such as in rheme 1 at the first clause (is the murderer at the two teenagers last christmass at Lake Herman & the girl on the 4th of July near the golf course in Vallejo) that became theme 2 at the second clause (to prove I), and theme 3 at the third clause (I). It means that the meaning of rheme 1 at the first clause (the murderer) refers to the subject pronoun (I) at phrase (to prove I) in the theme 2 at second clause, and it also same refers theme 3 at the third clause too.. Both the meaning of the murderer and pronoun (I) those are indicate to zodiac killer. Secondly, the multiple theme appeared in the rheme 3 at the third clause (shall state some facts which only I & the police know) that became theme 4 at the fourth clause (Christmass brandname of ammo super X 10 shots), theme 5 at the fifth clause (the boy), theme 6 at sixth clause (the girl), theme 7 at the seventh clause (4th July, girl), theme 8 at the eighth clause (the boy), and theme 9 at the ninth clause (Brand name at ammo). It means that the meaning of rheme 3 at third clause is zodiac killer wants to describe and sort out a series of events and their victims to

the reader or police at that time. So, the meaning of the rheme 3 refers to theme 4 at the fourth clause, theme 7 at the seventh clause, and theme 9 at the ninth clause, it means a series of events which including name of place and time. Moreover, the meaning of rheme 3 also refers to theme 5 at the fifth clause, to the theme 6 at the sixth clause, and to the theme 8 at the eight clause which means the victims (the boy and the girl) or teenagers who was killed by zodiac killer.

V. CONCLUSION

There are certain thematic progression written by zodiac killer. The findings reveal that the zodiac killer almost used multiple theme in every letters of zodiac killer. Based on the findings, the use of multiple theme ususally occurs in rheme one at the first clause. The most interesting is this multiple theme always refers to unmarked theme; nominal group; pronoun (I) who indicates to Zodiac killer. There are nine times total of zodiac killer has been using multiple theme. It indicated that he was really glad to mention his name and he wants the reader more notice with his message. Moreover, the constant theme is the most appearing pattern in thematic progression of zodiac killer letters. It proves by a total of constant theme that has thirty two in zodiac killer letters. It indicates that zodiac killer interest to tell the same thing in his writing. In addition, there are similarities of zodiac killer letters on each others like in some letters there are only using constant theme and multiple theme but no linear theme. Now we can conclude the similarities of thematic progression often occur in zodiac killer letters. It means that the zodiac killer letters are very possible written by one person. So it's a personal crime, not criminal group.

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The shift in World War I poetry from patriotic theme to the depiction of the dark realities of the war

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Abstract— *In the beginning, war poetry was all about patriotism, indicating nobleness of war, written mostly by civilians, who had no or little experience of war. But the poetry written by the soldiers painted a totally different picture of war. This paper is concerned with a comparative study of the work of First World War poets, such as Rupert Brooke, Laurence Binyon, Wilfred Owen and Siegfried Sassoon. Brooke and Binyon's poetry was concerned with the theme of nationalism and the immortality of soldiers. But, Sassoon and Owen wrote about the horrific experience they witnessed during the war. Through their writing these poets countered and argued against all the noble ideologies related to war; instead, by expressing their true emotions, they depict war as inhumane, war weapons destructive and the lives of soldiers as uncertain.*

Keywords— *Patriotic, Sacrifice, Soldiers, Trenches, War poets, World War I.*

I. INTRODUCTION

From the Anglo-Saxon times, war poetry in English was written largely by civilians, who had no experience of the actual war. So whatever they wrote was just either their own thoughts about, or imagination of, how war actually was. With the extraordinary outpouring that took place between 1914 and 1918, war poetry established itself as a genre. And although there were thousands of soldier poets, today we remember only handful of them.

The First World War started in July of 1914, and was supposed to last till Christmas of the same year; but actually went on till 1918. Consequently, young men were called from all over the world to join the army, and they gave their duty and services to their motherland. Thousands of young men enlisted in the army to play their part in the war, with only one notion in mind, namely, that participating in the war was an honourable act, and, to die for one's country was valiant. These young men, who joined the army, were completely clueless about how long it was going to last, and how much destruction it was going to cause. When the war started in 1914, writers such as Thomas Hardy, Rupert Brooke, Laurence Binyon and many others begin to encourage the people of their country through their patriotic poetry. Here, we will be comparing a few of these World War I poets and their poetry, and, try to see if, they all had same ideologies about war, or if there were some differences in their views, and if so, then how much.

II. WAR POETS AND THEIR POETRY

The first well known war poet is Rupert Brooke. He was one of those who joined the army willingly. Brooke's war experience consisted of one day of limited military action with the Hood Battalion. After this he wrote five sonnets, which at the time were strongly patriotic, but in the later years were derided for their hollow sentimentality. Brooke was one of those writers, who gave voice to a chivalric view of the war. In his poem *Peace* he put forth his views on the First World War. He begins by saying, "Now, God be thanked who has matched us with his hour, and caught our youth, and wakened us from sleeping!" The poet says that youth is not a time to be wasted. In youth, our body is full of enduring strength and so it should not be wasted in idleness and sleeping. After this the poet describes the condition of the world, which has grown old, cold and exhausted. Thus, the poet encourages the young men to leave the sick hearted people, who are unwilling to act even at this honourable hour. The poet calls these people 'half-men'. By leaving the weary world with its exhaustion, coldness, lifeless, and meaningless love, the soldier will find release in the war, where, there is no illness, grief or loss that sleep could not mend.

Similarly, in *The Dead*, Brooke again focuses on the positive aspects of war. In this poem, the poet considers the soldiers who have died in the war as 'Rich'. Brooke says that people who have died in the war have received a rich death. This valiant act of the soldiers to sacrifice their life for their motherland has made their worth, much more

than gold. The soldiers have given their youth for their country. Youth is the best time of the life, a time of enjoyment and adventures. But as the soldiers are dead now, they have not only given their young age, but have also laid down their future, hopes for calm, old age, where people dream of having a family, being surrounded by their children and loved ones. But the soldier has sacrificed all these joy and pleasures of life, for their motherland. And through this great sacrifice, these soldiers have gained immortality. Their deeds have brought together holiness, love and pain, all together, that the earth was deprived of for so long. The rich dead soldiers' sacrifice has brought honour to the earth, the same honour that a king brings after a victory. And so they should be paid proper respect. Their great sacrifice is like a legacy which will be passed to the future generation. Their noble act will inspire the next generation.

Apart from Rupert Brooke, Robert Laurence Binyon, also deals with the positive aspects of the war. Laurence Binyon served as a medical orderly in the Red Cross during the World War I, because he was too old to be enlisted in the military. From 1915-1916, he worked in the military hospital in France, and his poems deal with the war as a noble cause. Shortly after the outbreak of World War I, Binyon wrote 'For the Fallen' (1914), which is a strongly patriotic poem. The poem is dedicated to the sacrifice of the thousand soldiers, who died in the battlefield. Binyon says "They shall grow not old", as we who are left behind. As the time passes it will not affect them, they will not grow old or weary. Because now they are resting peacefully in England's lap. The poet again says that the dead soldiers are like stars to their homeland, as the stars shine bright in the night, so will they shine in the time of darkness. And this is how the people of England will always remember their great sacrifice.

The common point between Rupert Brooke and Binyon is that they both have talked about the 'Great Sacrifice' of the soldiers in their poems, as mentioned above. They showed that with this sacrifice of their life, they have gained immortality. We can call this the first or early phase of World War I poetry. The second phase was inaugurated by the soldier poets themselves, who were actually out there in the battlefield, fighting in the front line and living in the trenches.

As the war continued, it caused massive destruction of both the lives of soldiers as well as the civilians, in addition to the destruction of landscape and property. This was largely due to the advancement in the science for designing deadly weapons. These weapons were not the only problem they were facing, for the soldiers had to spend most of their time in the trenches, which were filled

with darkness and suffocation. They didn't even get sleep; their dreams were filled with bloodshed, horror and grief due to the loss of their soldier friends. Due to this they suffer a lot mentally, fell into depression, and were sent to military hospitals. It becomes clear that they were not only suffering physically, but mentally as well. After going through all this the soldiers begin to write about the horrific and unexpected experiences of the war. Their writings threw light on the dark, hidden realities of the war, which were totally unknown to the world before.

Wilfred Owen was one among those who tried to express the truth of the war. In 1915 Owen enlisted in the army and in 1916 he was sent to France, and within two weeks of his arrival, he was commanding a platoon on the front line. In the midst of heavy gunfire, he waded for miles through trenches, two feet deep in water, and under the constant threat of gas attacks. The brutal reality of war had a profound effect on him. When he was admitted to Craiglockhart War Hospital, he met Siegfried Sassoon, who inspired him to write. Owen died at the age of 25, meaning at this young age he had witnessed all the horrors and terrors of the war. His poems *Arms and the Boy* and *Anthem for Doomed Youth* give us precise and detailed pictures of war. In *Arms and the Boy*, Owen described the deadly weapons given to young soldiers, weapons made of steel, which are keen with a thirst of blood. These weapons are hungry for flesh, to quench their thirst. The bullets which long to enter the hearts of the soldiers are sharp and accurate in giving pain and death. And there is nothing that can save these soldiers from these deadly weapons. In *Dead*, Rupert Brooke referred to soldiers who have died in the war as 'rich', as has been discussed above. Whereas in the opening line of *Anthem for the Doomed Youth* the poet compares the death of the soldier to that of cattle's', "what passing-bells for those who die as cattle?" this highlights the insignificance of the soldiers' death. The poet further says that, they are deprived of all the rituals and rites of the funeral ceremony. Because the destruction was massive no proper ritual was performed, in addition, they were buried away from their home, not by their family but by military people. Now the only homage they will be receiving is rifle fires. The poet again laments that there is no prayer or bells of the church for the funeral nor any mourning songs of the choirs. The only sound that will be heard, is the shrill and loud sound of the bugles, reminding them of home and the grief that their death will cause to the people they have left behind.

Siegfried Sassoon was another war poet similar to Owen. Motivated by patriotism, Sassoon joined the British army in 1914. His experiences on the Western front, death of his brother and his meeting with Robert Graves were the

significant factors in his changing attitudes towards war. *Dreamers* by Sassoon is a significant poem, in which he has described the soldiers and called them 'Dreamers'. The poet says that, soldiers always dream about the home, that they have left behind, homes that are warm with fire, having clean beds and their wives. In the next stanza Sassoon describes the condition of the trenches, where these soldiers are living now. Mocked by reality, these soldiers hopelessly long to regain the simple pleasures of life, such as having a holiday, or picture shows, or going to office by train. They desire to go back to the normal life they once had, a life that was simple and peaceful, with their loved ones. But now, they are citizens of death's grey land. And in order to go back they must "win some flaming, fatal climax with their lives".

III. CONCLUSION

The difference in the writings of those who have no or little war experience to those who were actually soldiers can be easily pinned down. The former presented war as a valiant, honourable, chivalric, noble event. In their poetry as well, they presented death as a sacrifice which makes a soldier immortal. But the poetry and views of the soldiers who fought in the First World War were completely different, with their life being in danger all the time, seeing bloodshed, injuries, witnessing death of their soldier friends, experiencing the trauma of living in narrow, dark and suffocating trenches and, above all, with the prospect of being buried somewhere in the foreign land, away from home, deprived of all the funeral ceremonies, these were the new, sad and dark, but true realities of the war to them. So they took effort in writing about their experiences, and expressed the hidden truth about war. Ultimately, the so called notion of war being valiant and noble was ruined. And thus the 'War Poetry' became 'anti-war poetry'.

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Doris Lessing's Socio- political Consciousness

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Abstract— Doris Lessing's socio-political consciousness refers to liberal and progressive outlook on life. She also got interested in communist ideology and became politically involved like the intellectuals of Salisbury who were filled with Marxist idealism. She was impressed by the ideals of the Royal Air Force personals and she contact with them. She experienced the Second World War through her father as it was divided in two groups American and European block. The social and political changes in Great Britain gave rise to the myth of classlessness, which was widely accepted. Domestic peace, colonial retraction and the Cold War on international level, led to the de-politicization of intellectual life. Lessing was one of the founder members and helped organize the first march protesting against nuclear weapons. Her involvement with these developments was primarily as an increasingly well-established, even celebrated writer.

Keywords— Lessing's Socio-political consciousness, Doris Lessing's socio-political, consciousness, Political consciousness in novels of Lessing, Social, consciousness of Lessing, Study of consciousness in Lessing's novel.

The mostly writers of the thirties was certainly strongly inspired by Karl Marx, and it gave a positive vital force to their writings. In the thirties this tendency towards the Left was not confined only to the English writers. Intellectuals all over the world were drawn towards communism as a panacea for the ills of mankind. Andre Gide and Andre Malraux (France), Franz Kafka and Thomas Mann (Germany), Ignazio Silone (Italy), Relph Fox (England), Howard Fast (America), Mulk Raj Anand (India), were all for the "proletariat" and communist ideals. Karl Marx was the source of inspiration for their writings.

The Englishmen with known sympathy towards communism during the World War II, serving in the Royal Air Force, brought with them to Southern Rhodesia what was then the first Marxist idealism of the thirties. This sympathy precipitated alien influence into the settler society of Southern Rhodesia and disturbed its ingrown conservatism. The Royal Air Force personals that formed a distinct group were a completely new element in the claustrophobic Rhodesian society. These personals were quite untouched by the attitude typical of an outnumbered "superior race". They were the torchbearers to the society and the most appealing new western faith.

Doris Lessing was influenced by her father and developed a liberal and progressive outlook on life. She had drifted away from the dominant white settler culture and white Rhodesian nationalist identity founded on new myths and the enforced feeling of apartheid. Lessing's liberal attitude resulted in her rapid politicization when she came to Salisbury at the end of nineteen thirties. Doris Lessing also got interested in communist ideology and became politically involved like the intellectuals of Salisbury. What was important for her at that moment was the overlapping of communism and radical, liberal humanism. She was impressed by the ideals of the Royal Air Force personals and she contact with them brought her in the communist fold. She remarks:

> When I became political and communist, it was because they were the only people I had ever met, who had fought the color bar in their lives. Very few did not the Labour Party… not the liberals…and not 19 the members of the churches. But when you joined the communists, you met, for the first time, people of other races and on equal terms. (Going Home 311)

Doris Lessing linked to the group of progressive intellectuals in Salisbury herself. They were not well organized but these

intellectuals filled with Marxist idealism. The Marxist had not evolved any common practical program and comprised scattered individuals. She was very isolated in the prevailing social and cultural climate. Lessing says to this in one of her interviews:

> There was a time in my life when I was a member of a Communist Party which was pure – they had no contact with any kind of reality. It must have been blessed by Lenin from the grave, it was so pure… for a period about three years, a group of enormously idealistic and most intellectual people created a Communist Party in vacuum, which no existing Communist Party anywhere in the World would have recognized as such… It was speculatively rootless. (Lessing's Interview by Florence Howe in Contemporary Literature 425)

When she was a member of a communist party all were blessed by Lenin. Though Political situation took a new turn in Southern Rhodesia Doris Lessing had, however, left for England at that time. The political validity and effectiveness of the communists, however, rapidly decimated with the banning of the Communist Party in South Africa and later with the growth of the black nationalists and Labour Movement there in the fifties.

Doris Lessing leaves for England to sustain her ambition as a writer. The Second World War had ended four years back but the world was getting divided in American and European block on one side and the Russian block on the other. While America was expanding its influence through alliances like NATO and SEATO, Russia was penetrating the countries of the world through its communist ideology with emphasis on a complex of economic, political and cultural forces. The cold war was generally escalating between the two blocks. Lessing felt the impact of this changing political scenario during her stay in England.

It was a very tough task to Doris Lessing for survival as a writer in England. She was a divorcee with a child to look after. She was without any significant financial security and sources of livelihood. Her situation therefore did not permit her much scope for political involvement. Though she gradually established herself as a writer and joined communist Party of England. She appealed to party head for a number of years strongly to the intellectuals and writers of England.

Many British intellectuals had fought for the Republican cause during the Spanish Civil war and half of the British killed in the war had been communists. In 1952 she visited the Soviet Union as a party member. She helped the editor of a magazine 'The New Reasoner'. In This magazine, some of her short stories appeared that was founded outside the official communist Party.

The Labour Government had been swept into office in 1945 on a wave of popular radicalism. It led to full-scale social and economic change in England. There was a time to full employment and the development and expansion of the Welfare State. Doris Lessing settled in England but the myth of England as the citadel of radical liberalism, as seen by the colonials, was soon dissipated. The immediate post-war radicalism was quickly diffused when the Conservatives were re-elected to power in 1951 and stayed in the position of authority for the next thirteen years. The conservatives worked hard and established their role as entrepreneurs of economic expansion, managers of the mixed economy and proclaimers of a new Britisher.

The social changes in Britain have given rise to the myth of classlessness, which was widely accepted. Domestic peace, colonial retraction and the Cold War on international level, led to the de-politicization of intellectual life. The dissatisfaction with communism of the senior intellectuals had come to the lime-light in the confessions published in The God That Failed. The later writings of George Orwell have further added to this reaction against the totalitarian communist regime of Russia. It was loudly proclaimed by the Angry Young Men. They expressed their views through their writings in The Declaration. Osborne, Lessing and Kingsley Amis were some of the main contributors of this paper.

The late fifties witnessed the development of a broadly based antinuclear movement, CDN. Lessing was one of the founder members and helped organize the first march protesting against nuclear weapons. Her involvement with these developments was primarily as an increasingly well-established, even celebrated writer. Her collection of stories entitled five had already won the Somerset Maugham Memorial Prize for her. She was marked out from contemporary communist intellectuals, as a woman of talents and as a literary figure. She was a largely self-taught writer, living almost entirely on the proceeds of her writing rather than working freelance in television or journalism, and existing completely outside any educational institution. She was an unusual figure both in and outside the left. However, it was also her connection with the communist movement and

its aesthetic and political traditions via Rhodesia that gave her a position as an intellectual. Though a member of the Communist Party of Great Britain, Lessing shared fully a stray spirit of individualism present in the Party. In 1956, for instance, a short – lined unofficial communist periodical dedicated to a greater variety of opinion was published with Lessing as one of its chief contributors. When the Communist Party of Great Britain continued repeating the Stalinist line and defending Soviet intervention after Hungarian revolt in October, 1956, Lessing and many others left the party for good, and creating a crisis in the party.

While her first novel The Grass is Singing and African stories reflect Lessing's colonial concern, The Golden Notebook is woven around political themes, more specifically communism. The enthusiasm for communism appears a natural evolution in the context of Lessing's deep-rooted radical liberal humanist vision of life. Even before her vision was firmly grounded in humanitarianism, she discerned the seeds of her liberal radical humanism in the ideology of communism and was naturally drawn, it. She embraced communism not merely as a political ideology but a means to an end – to achieve socio- political consciousness.

Martha, the heroine of Children of Violence, acquires political consciousness in its first book, Martha Quest, politics does not figure prominently in this part. Joss Cohen introduces her to the Left Book Club where on reading a Left Wing periodical for the first time, she finds in it confirmation of ideas she has been defending vaguely and in a casual manner. Though she wavers in her choice between Douglas and Cohen brothers as her life partner, she decides in favor of Douglas Knowell. It is, however, clear in her mind that she has to devote herself to political activities. This is why even she marries Douglas; she has an inkling that she might have to leave him because of his apathy towards politics.

In the second novel of the series A Proper Marriage, Martha's marital relations with Douglas, are put increasingly under stress, despite the birth of the daughter Caroline, because of her growing involvement in political activities. During wartime the arrival of numerous R.A.F. personals in the city, committed to Marxist idealism, leads many left wingers like Martha to think more seriously about advocating an end to the 'color bar'. Martha turns for advice to Joss and Solly's cousin Jasmine. They counsel her to leave her husband and child because of her imperative need for developing her personality through her genuine interest

in politics. She therefore decides to leave her husband and daughter for this greater cause.

Doris Lessing reads about the Russian revolution for the first time and under goes a miraculous change in her life. She is completely transformed. She feels as if her eyes are opened, and ears made to hear; it is like a rebirth. For the first time she discovers a purpose in her life, an ideal to live for. Her sense of moving swiftly from the stifling situation of marriage and motherhood to the thrilling horizon of political freedom is conveyed through her epiphany expressed in the forceful Biblical rhetoric.

Her father attributes her socialist passion to a disease natural to her age. Martha, however, gets deeply entrenched in Left is activities and through her reading of the Left's activities and through her reading of the Leftist papers, acquires a clear vision of humanism inherent in Communist ideology. Armed with facts as revealed in The New Statesman, she engages in her first argument while working as a secretary. She firmly declares that it is France, not the Republicans who are the real reactionaries and rebels in Spain.

Martha, who leads separation from her husband Douglas, decides to join the Communist Party in Rhodesia. She says to William, an airman: "look, you don't have to flannel, like this. If there is a Communist group, I want to join it."(Lessing A Proper Marriage 547) She was disappointed to learn that there is no organized Communist Party there. But after some time, the Communist Party comes into existence in Rhodesia with the efforts of Anton who has been a communist since 1933 and his friend Andrew. Martha joins the group as its member but feels upset by crevasses in it. There is tension between Silly Cohen and his cousin Jasmine for ideology of Trotsky and Stalin. The Trotskyists have little common and were hostile themselves.

> It was remarkable fact that none of the girl knows what a Trotskyis was; they had accepted it as a term of abuse. For that matter, they knew nothing about Trotsky, except that he had tried to wreck the Russian Revolution. (Lessing A Ripple From the Storm 42)

The novel, A Ripple from the Strom, describes the communist activities in South Rhodesia. Martha was involved in such activities with several men and women and these people was dedicated communist and Jewish refugee Anton Hesse, whom she marries to save from deportation as

an alien enemy. In one of his admirable speeches Anton Hesse gives a very impressive outline of Marxist history:

> Comrades, this is the dawn of human history. We have the supreme good fortune and the responsibility to believing at a time when mankind takes the first great step forward from the barbarity and chaos of unplanned production to the sunlight of socialism from the boyhood of our species to its manhood. Upon us, upon people like us, all over the world, the organized members of the communist party depend on the future of mankind the future of our species. (Lessing A Ripple From the Storm 42)

He further says:

> The motives of men making history in the past were often good; but the ideology of reformers often had no connection with what they actually accomplished; this is the first time in history that men can accomplish what they mean to accomplish; for Marxism is a key to the understanding of phenomena; we, in our epoch, seemed to that terrible process, shown for instance in the French Revolution when men went to their deaths in thousands for noble ends – in their case, liberty, fraternity and equality, when what they were actually doing was To destroy. For the first time consciousness and accomplishment are linked, go hand in hand, supplement each other. (Doris Lessing A Ripple From the Storm 42)

While Anton's eloquent speech enthralls Martha, it falls flat on the working-class airmen, who fail to understand his high sounding rhetoric. The great virtues and high perfection as envisaged by Anton for an ideal communist are well high impossible to be attained by any man. Even Anton, though a dedicated communist, fails to come up to these ideals. Anton appears to be concerned more about theoretical principles of Marxism than to their implementation in practical life for the immediate good of the people.

Maisie, one of the girls in the group, puts forward a commonsense criticism pointing out that there is no chance of implementing the plan, since the Communists are not even contesting the elections. The group, however, disintegrates because most of them come to realize that its function is purely theoretical. Antony and Martha group comes to be known as that of militants. It turns a very small group and is

least effective. The other is of the moderates – the socialists – who form a social democratic group to help the native Africans as much as possible under the existing social structure and the Labour Party.

Before leaving for England Martha feels a little disillusioned with communism as she comes to know about certain shocking facts about high handedness of the Stalinist regime in Russia through an unnamed book by Timothy Gangin, a Russian peasant who became a minor government official following the 1917 Russian revolution and who, after being imprisoned for some years, migrated to America and wrote books denouncing the Soviet Union:

> Martha read it. If this was true then everything she had been saying for the past seven years was a lie. But perhaps it was exaggerated?—after all, a man imprisoned unjustly was bound to be bitter and to exaggerate? That word exaggerates it rang false… She thought : I feel something is true, as if I'm not even reading the words of the book, but responding to something else, well, the yardsticks I would use, would say : yes, this is true. One has an instinct one trusts, yes… Martha gave the book to Anton at first he said, "I'm not going to read this trash." But he read it…. and said, "After all they aren't saints; they were bound to make 31 mistakes. And off he went to the Forsten. (Lessing Landlocked 486)

The book, however, creates agitation in the mind of workers. Martha also, though silent and neutral, feels a little disenchanted. She is further shocked when just before leaving for England, she learns from her colleague Mrs. Van that the evils of communism have never been a secret for her.

The last novel, The Four-Gated City, in the Children of Violence series, is very long and spans over a period of approximately fifty years. The concluding portion is in the form of prophecy as her mature consciousness experiences the need for people to have a higher working of the mind, through which humanity can proceed to a higher level of evolution. She realizes that social changes are not possible without inner change.

In the company of Coleridge Martha comes in contact with the changing political and social scenario of the forties, the fifties and the sixties. She looks at the various trends of the

outer world – transition, movements, communism, the cold war, the shocks of Suez and Hungary, Stalin's death in the mid-fifties and the growing dissatisfaction among the Leftists – with discerning and critical eye. She is unable to escape the role of the Labour Party in England as an alternative of communism. She meets Coleridge's sister, Phoebe, a member of the Labour Party, who also believes in the dissolution of classes in the society but suspects Communists to be dangerous fanatics. After taking an overall view of the political situation, Martha, however, comes to the conclusion that "if she were to be political, communism was nearer her mark than Labour in its various degrees."(Lessing The Four-Gated City 80)

The novel then moves into prophecy for which Lessing has earlier prepared readers. She imagines and foresees that the political events and the increasing cold war might lead to nuclear holocaust, resulting in the birth of mutants after the accident. Some of these mutants would display telepathic power. One such child, Joseph, tells Martha that one day whole human race will be like him, and advanced evolutionary form replacing all previous inadequate forms. The emphasis on the Sufi view shows that people must first change the inner consciousness before bringing about social and economic changes. Martha thus shows a clear-cut shift from the Marxist view, which lays emphasis on social change as a necessary condition for the progress of mankind. She thus abandons all hopes of finding a solution through collective political action.

The Golden Notebook, which was published in 1962, between the publication of Ripple from the Storm and Landlocked of Children of Violence series, is also concerned with politics in its first section entitled "The Red Notebook". The novel consists of four sections named "Black","Red", "Yellow", and finally "Golden". "The Red Notebook" has a precise date of January 1, 1950. It shows the heroine Anna's and also of her creator Lessing's firm commitment to communism. The title itself suggests Lessing's leanings towards the Leftist politics.

There is an obvious autobiographical element in The Golden Notebook. The heroine Anna Wulf, like Martha Quest, represents the author Doris Lessing herself. Doris Lessing, however, does not only reveal her subtle shifting of loyalty to communism through Anna wulf's fuller character portrayal but also depicts the circumstances and later stages which lead to further political metamorphosis in her life. Ruth Whittaker observes in this regard.

> The Red Notebook is mainly to do with Anna's experiences with the British Communist Party for 1950-57, her growing unease with it, and her final extrication from it. (Doris Lessing 67)

Anna, a person with integrity, can only project; she cannot change a deteriorating situation. After the death of Stalin in 1953, Anna looks for a meaningful allegiance to communism. Her renewed sense of purpose in the communist party is, however, short-lived for she discovers that the situation, she had sensed earlier, and which had led to her dissatisfaction with the party, has not changed at all. Talking to Jack, a party member, Anna explains her reason for both becoming a communist and for leaving the Party:

> Alienation being split it's the moral side,
> so to speak, of the communist message.
> And suddenly you shrug your shoulders
> and say because the mechanical basis of
> our lives is getting complicated, we must
> be content to not even try to understand
> things as a whole… (297)

Anna joins the communist party because of a need for wholeness, for an end to the split, divided, unsatisfactory way to live in. When it fails to make her achieve this objective she leaves it and moves to another commitment. As an enlightened liberal White, Anna cannot assimilate the inconsistencies and pettiness of communism, and moves towards an area of sex and marriage and concurrently her need for psychoanalytic counseling.

The Good Terrorist (1985) marks the end of Doris Lessing's concern for the political commitment as begun in Martha Quest. It is not because she loses hope and faith in politics as an effective means of change in man's predicament. Dorothy Melling in The Good Terrorist knows that for the members of communist center Union, the change simply means "how to get power for you."(Lessing The Good Terrorist 330

Dorothy's words carry weight, because she too has been a communist, and her ire is not directed only at Alice, but at a friend and contemporary Zoe. The activities of the misguided terrorists are self-destructive. That is what happens when explosive loaded car kills Faye and injures Jasper seriously. Communists apparently supporting the cause of a

united Ireland were exploiting the youths for their own ends.

The novella, The Temptation of Jack Orkney, reveals the extreme type of dissatisfaction with political activities. It does not have as its characters idealistic communists who work around for the party even though they know about Stalin's excesses. Its characters are the most generous and forward-looking progressives of the seventies. Orkney realizes that all of their labour will accomplish nothing:

> What he could not endure was that his son, all of them would have to make the identical journey he had his contemporaries had made, to learn exactly the same lessons as if they'd never been learned 41 before …..That humanity was unable to learn from experience was written there for everyone to see. (Lessing Collected African Stories Vol.2 274-75)

In a series of lectures collected in her work entitled Prisons We Choose to Live Inside, Doris Lessing recounts the reason that initially attracted her towards communism, and after a brief period, led her to leave it. She remarks:

> I went through a period of being a communist. It was a conversion apparently sudden and short-lived. Communism was in fact a germ or virus that had already been at working me for a long time. It was because of my rejections of the repressive and unjust society of old White dominated Africa. We believe that when the war would be over, everyone would recognize the blessings of communism and the world would be communist. It would be without class, race or sex prejudices. Everyone would be living in harmony, love, plenty of peace forever. (Prisons We Choose to Live Inside 28)

She, however, realized that the promises of an utopia made during the war time were all false: "Communism, has turned out so badly, proved itself not only one of the bloodiest tyrannies but also so inefficient that any type of regime no matter how bad, is preferred to it."(30) In 1967, she had believed that the communist countries, save for China had all become much more democratic. Lessing, who like so many idealists considered communism as a panacea for the world's economic and social ills, was disenchanted after some years of allegiance.

CONCLUSION

Lessing has showed the socio-political changes during her stay in England and she also felt the impact of political activities and joined Communist Party. The social and political changes in Great Britain gave rise to the myth of classlessness, which was widely accepted. Though she gradually established herself as a writer but the political impact can be seen in many ways as the impact of Russian revolution changed her life and she completely transformed as her eyes are opened, and ears made to hear; it was like a rebirth for her.

The concluding portion is in the form of paper as her mature consciousness experiences the need for people to have a higher working of the mind, through which humanity can proceed to a higher level of evolution. She realizes that social changes are not possible without inner change and believed that our society must be without class, race or sex prejudices and live in harmony with plenty of peace, love, forever.

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Teachers' Practices about Intercultural Communicative Competence in Teaching English Language

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Abstract—Intercultural communicative competence (ICC) becomes essential part in the language curriculum because it brings meaningful and communicative concept in English language teaching. The important elements of ICC that should be recognized by teachers are knowledge, attitudes, skill of interpreting and relating, skill of discovery and interaction, and cultural awareness when they teach English in their classroom. To find ICC mindfulness among teachers, this study investigated teachers' practices about ICC in teaching English language. Qualitative method was employed in this study to obtain deeper understanding in natural setting. Thus, classroom observation and interview were used as means of collecting data. The subject of the research is two English teachers under the same foundation of one of private senior high school in Surabaya, East Java, Indonesia. The result of this study indicated both teachers used most of components of ICC in their teaching practice. As the result, T1 used skill of interpreting and relating as the highest element found . In contrast, T2 had two highest elements in his teaching, they are knowledge and skill of interpreting and relating. In conclusion, both T1 and T2 bring ICC practice in their English classroom because they apply most of elements of intercultural communicative competence.

Keywords— intercultural communicative competence, teachers' practices, teaching English language.

I. INTRODUCTION

Culture becomes crucial part in language teaching since language and culture cannot be separated. It gives big problem to the speakers if they learn English without its culture. Teaching culture to foreign or second language students may not be a new subject seeing that it has frequently reviewed by some writers such as Hughes (1986), Atkinson (1999), Lestari (1999), Morgan & Cain (2000), Tang (2006), Brown (2007), Brown (2007a), Kuang (2007), Lestari (2010). On the other hand, following years after language teaching growth, culture turns out to be a vital element in the language curriculum along with in the training programs for language teachers. Damen (1987) states that language and culture learning are mutually supporting and strengthening. Consequently, language teacher should comprehend the nature of both language and culture because teachers can emphasize their ability in handling their classroom pratice.

If foreign or second language teachers do not recognize teaching culture in language classroom, they may carry on the risk to their learners to learn and use the target language in a cultural term. For that reason, the learners may not be able to distinguish abundant cultural knowledge of the target language which may possibly direct them to unfortunate experience such as miscommunication or misunderstanding in global society.

To prevent the issue, Indonesian students are supposed to know the foreign language along its cultures because by recognizing both language and culture, they might be able to have open-minded sight to view the differences. One of the ways to open students' insight is teaching intercultural communicative competence (ICC) to them. In practicing ICC in the classroom, teachers can employ some strategies that Zhou (2018) proposed such as comparing Eastern culture and Western culture, tracing its sources, role play and topic teaching model.

Related to ICC issue, there were some researches about it. Firstly, Young and Sachdev (2011) explored the beliefs and practices of experienced teachers in USA, UK and France concerning to the use of model of intercultural communicative competence to English language program. Then, Gervanova and Mikhailova (2018) deal with the

questions of what ICC is and what teaching approaches required in a Fl class to effectively improve it in language students. Thirdly, Yang, Xiang and Chun (2018) studied Chinese language teachers' pedagogical cultural knowledge and element affecting their pedagogical cultural knowledge. The fourth, Syam, Basri and Sahril (2020) investigated how higher education students grow their ICC based on the lecturers' awareness for the period of one semester.

From the previous studies above, it can be seen that ICC has been well-known identical to one of the vital areas in the area of English language education (Byram, 1997; Deardoff, 2009). To support the idea, English teachers have big roles as facilitator to confront the issue. They are demanded to think comprehensively and to grow compassion towards cross-cultural dissimilarities and multiplicities (Jan, 2017). For the reason, the teachers play vital consideration in the attribute of education and places very well on programs (Council, 2013). Therefore, it will cause problem if teachers are not alert about culture in language classroom. To find common cases of ICC unmindful among teachers, this study investigates teachers' practices about ICC that the result can show the habit of how they teach English in their classroom.

II. LITERATURE REVIEW

Intercultural communicative competence (ICC) has five aspects; they are knowledge, attitudes, skill of interpreting and relating, skill of discovery and interaction, and cultural awareness. Those are the indicators of ICC's existence.

Byram (1997) highlights on skill, knowledge and attitude rather than predominantly linguistic because teaching ICC is required to embrace all the competences talked over. Then, he proposes factors in intercultural competence that he agrees to the concept of non-linguistic theories from Tajfel (1981) about social identity, Gudykunst (1994) about cross-cultural communication and Bourdieu (1990) about social and cultural capital (cited in Orsini-Jones, Lee, 2017). Those factors in intercultural competence are

'Attitudes' (savoir être) means interest and honesty, eagerness to break off skepticism about other cultures and belief about one's own. 'Knowledge' (savoirs) of public and their stuffs and traditions is in one's own and in one's speaker's country and of the widespread practice of social and individualistic contact. 'Skills of interpreting and relating' (savoir comprendre) mirrors the capability to understand a document or event from another culture, to give details it and share it to documents or events from one's own. 'Skills of discovery and interaction' (savoir apprendre/faire) brings the aptitude to obtain new

knowledge of a culture and cultural practices the capacity to activate knowledge, attitudes and skills under the limitations of real-time communication and interaction. The last one is 'Critical cultural awareness' (savoir s'engager) is a competence to appraise critically and on the basis of clear principles, viewpoints, customs and creations in one's own and other cultures and countries.

ICC assists learners to be intercultural awake of their own culture and the existence of dissimilarity as well as to raise the value of and look up to them. Besides, English language education should provide learners with the information of intercultural communication and the capability to apply it realistically; it can be with the function of connection cultural divergences and accomplish more balanced, productive associations (Samovar, Porter, McDaniel, & Roy, 2015). Nevertheless, there is a case that teachers in another classroom in various countries at a standstill pay no attention to the importance of teaching culture as a part of language study (Gonen & Saglam, 2012). The reasons behindhand teachers' unawareness of presence of culture and intercultural communication in English language education is that they are more concerned in real-world features of communication (Őnalan, 2005); they think that they have limited time to talk about cultural components in their teaching routines because of the challenging of national curriculum (Gonen & Saglam, 2012); teachers have partial experience in how to include culture and intercultural communication in the language classroom in view of the fact that they absence suitable preparing on how to integrate culture in their teaching ways including how to evaluate learners' intercultural competence and alters in their attitudes as a result of culture teaching (Gonen & Saglam, 2012); and most of teachers have inadequate knowledge about intercultural communication (Sercu, 2005). Taking into consideration that the ICC is one of the main competencies in the 21st century, it is approved by one of the crucial goals in language teaching program like to notify learners to grow into intercultural speakers who can take in hand linguistic and cultural difficulty and take part in multicultural settings (Deardorff, 2009).

III. METHOD

This study employed qualitative design. It was applied to classify and explain the problems of this study since it contained detail description, natural and holistic presentation, and little participation (Mackey & Gass, 2005). This study observed senior high school teachers' practices on intercultural communicative competence in EFL classroom.

Being certain about this, a qualitative was selected as the design of this study based on some factors. The first factor was the natural setting of the study. In this study, the setting was in EFL classroom where English teaching learning process was experienced by teacher and students in one of private junior high school in Surabaya, East Java, Indonesia. The natural setting related to the situation which the activities could be the best comprehended in the genuine setting (Fraenkel, Wallen, & Hyun, 2012). The second was the data collected. The data was based on teacher and EFL learners' interaction that was gained from real experiences happened in the classroom. The data dealt with collecting observation.

IV. FINDINGS

From the investigation of the teachers' practice about ICC, it is discovered some differences between both teachers in practicing ICC (knowledge, attitude, skill of interpreting and relating, skill of discovery and interaction and critical cultural aware) elements in their teaching. Those differences are presented in Table 1.

Intercultural Communicative Competence Practice

Table 1: Teachers' Practices about ICC

ICC Aspects	ICC Practices	
	T1	**T2**
Knowledge	- Teaching "asking and giving opinion" - Asking the students to classify "asking and giving opinion"	- Differentiating first, middle and last name - Teaching Collocation - Teaching "Introduction, Compliment and Congratulating"
Attitudes	- Teaching "agree and disagree" in polite way	- Teaching "asking about someone's age is taboo or not"
Skill of Interpreting and Relating	- Teaching Difficult Word - Writing dialogue about "asking and	- Giving a story implicitly before going to the material - Read the dialogue about "Compliment
	giving opinion" - Practicing dialogue about "asking and giving opinion"	and Congratulating" - Teaching Difficult Words
Skill of Discovery and Interaction	- Recalling students' memory about previous material from the video given - Correcting Ungrammatical Sentence after Students' Performance	- Teaching New Vocabularies - Asking the students to make video project about "Introduction"
Critical Cultural Awareness	–	- Teaching "Introduction in Indonesian and English Context"

These are the explanation of ICC finding elements, they are knowledge, attitude, skill of interpreting and relating, skill of discovery and interaction and critical cultural aware:

1. Knowledge

In this element, T1 used two activities, while T2 employed three activities. This element was about general interaction process of social group whether it is in their own culture or in other cultures. In knowledge element, T1 taught Teaching "asking and giving opinion" and asking the students to classify "asking and giving opinion". Meanwhile, T2 taught differentiating first, middle and last name, teaching collocation and teaching "introduction, compliment and congratulating".

T1 taught the students about asking and giving opinion. She showed some expressions about it and highlighted the material by giving insight about how the way to deliver different opinion from others. Then, she asked the students to classify which asking and giving opinion orally, the teacher read the expression such as *what do you think ...? Do you think ...? What about ...? Well, in my opinion ..., I*

think ..., personally I think ... then, the students classified them orally also.

After that, T2 taught the students about how to differentiate first name, middle name and last name in introducing to others. The teacher gave example of students' name in his class. Then, they classified together and he also gave another name from another country that could help students to understand well about the difference. In the class, the teacher also discussed about collocation for example when the teacher mentioned occupation in introduction material, the teacher also mentioned *collocation* that used such as what was the different between *work for* and *work as*. The teacher asked to the students, then explained what they did not know about the difference.

In that meeting, T2 also taught Compliment and Congratulating. T2 used comparison method in teaching Compliment and Congratulating. In the interview, T2 mentioned Direction material. However, there was no material about *Direction* at that time. Thus, He did not teach it to his students.

2. Attitudes

In attitude element, T1 and T2 used an activity. T1 taught "agree and disagree" in polite, while T2 taught "asking about someone's age is taboo or not".

T1 taught agreeing and disagreeing. She said that how the way people had their own opinion. It should not deliver in straight way, but there is polite way to deliver it, such as using expression "I'm afraid I disagree". In invitation material, the teacher engaged the students by asking "have you ever been invited to certain event?" most of students' answers were yes. Then, they mentioned the events such wedding, birthday party, graduation, farewell party, and baby shower. Then, the teacher explained (in special case) that they did not celebrate the party and she said that it is not allowed, I mean it is not necessary". Then, the teacher directly asked the students to open book and explained the function of invitation card.

Meanwhile, T2 taught not to ask someone's age when they met new people in the first time. It relates that every country has its own culture that allowed something to be asked or not. In this case, asking people's age was impolite in Western Culture since age is included personal thing that stranger did not need to know about it. However, Asian culture, especially Indonesian, has the opposite culture that they want to know other's business by asking the private thing including age.

3. Skill of Interpreting and Relating

Both T1 and T2 had the same amount of activities. They had three activities related to this ICC element. T1 had three activities in her classroom, they were teaching difficult word, writing dialogue about "asking and giving opinion" and practicing dialogue about "asking and giving opinion". In addition, T2 also had three activities in his classroom, they were giving a story implicitly before going to the material, read the dialogue about "compliment and congratulating" and teaching difficult words.

T1 discussed difficult word such as RSVP. She discussed it because there was one of groups in invitation material mentioned it. The teacher explained what RSVP stands for and the function of it. Also, she explained that in Indonesia it is not common. After having material about asking and giving opinion, the students were asked to write dialog using asking and giving expression. They had to write the dialog based on the topic given, such as *school's facilities, Teacher and Textbook, Laboratory and Chair, Library, Internet's access and School's Rules*. After writing the dialog, the students practiced it in pair in front of the class.

In T2 classroom, he engaged the students by giving story before going to the main material. It made the class situation relax and the students caught the material easily because the story was near their lives. The teacher told story that had a lesson and it related to quote that teacher taught. He also told his own experience about having "negotiation" with native English. After that, T2 asked the students to read dialog from the textbook about *Complimenting* and *Congratulating*. Then, the students were asked to guess which one is *Complimenting* and *Congratulating* orally. The teacher also explained about the differences between *Complimenting* and *Congratulating*. The last one, T2 also asked about what the different between *Ms.* and *Mrs*. Then, he explain about what the different between them.

4. Skill of Discovery and Interaction

In this element, T1 had two activities, yet T2 had two activities. T1 recalled students' memory about previous material from the video given and corrected ungrammatical sentence after students' performance. While, T2 taught new vocabularies and asked the students to make video project about "introduction".

T1 recalled students' memory about asking and giving opinion from video given in the previous meeting. After having performance, the teacher found some students said ungrammatical sentence, such as *I'm agree, I'm not agree*. The teacher corrected the students after having performance. Then, she explained how to use it in proper way.

In addition, T2 also gave students new insights through new vocabularies, such as *French, Croissant, and Creque Monsie*. It was about how to pronounce it well based on the original version of the country and how Indonesian people pronounced it. In introduction material, the teacher

gave students project to make pair introduction video. The project was about how Indonesian people introduced with English native. The teacher asked the students to read dialog of *Complimenting* and *Congratulating* for knowing their abilities in their expression, pausing, and pronunciation. It was because the teacher taught that it would influence how the students communicated in real life.

5. Critical Cultural Awareness

The last element was critical cultural awareness; in interview their statement indicated CCA aspect. However, in the practice, in T1 teaching practice was not found CCA element it was because when the observation done. T1 taught students in the eleventh grade of senior high school. Then, what the teacher said about application letter in her interview for proving her CCA aspect could not find because in the class that she taught at that day did not have that material.

Fortunately, T2 used English textbook contained Curriculum 2013 that mentioned the difference between English and Indonesian Culture about how to introduce each other that can be indicated as CCA aspect. However, because of the limited time, the teacher had not discussed about relationship of *Complimenting* and *Congratulating* in Islamic view.

V. DISCUSSION

The researcher divided the explanation based on the element of intercultural communicative competence (ICC) for showing ICC practices in this study.

The first discussion is "knowledge". People should notice knowledge (savoirs) of social groups and their products and practices in one's own and in one's interlocutor's country and of the general process of societal and individual interaction bring important role (Byram, Gribkova and Starkey, 2002). T1 taught "asking and giving opinion" and asked her students to classify "asking and giving opinion". T1 compare how Indonesian and American/British delivered their opinion or asking someone's opinion. The practice in line with Zhou's (2018) idea that Comparing the similarities and differences between different cultures can make students' sensitivity to culture and multicultural awareness is cultivated. Then, T2 had activities differentiating first, middle and last name and he also gave example of students' name in his class. Then, they classified together and he also gave another name from another country that could help students to understand well about the difference. Lim and Griffith (2016) states that naming practices and conventions in the target language (TL) country can help the students

understand word order of names, correctly identify family names, given names where relevant. As well, T2 taught "collocation", the collection of the words that have different meaning from the formed words, for example "work for" and 'work as". Both collocations had the same base word "work", but they have different prepositions. Thus, it can result both collocation had different meaning and context.

In line with case above, Zhou (2018) says that idiom, collocation and phrasal verb allowed people to make available their mind and grow their thoughts because if they have difficulties in understanding them, they will get problem in communication, especially in English language. Then, T2 also taught Compliment and Congratulating. He used comparison method in teaching Compliment and Congratulating. Then, the students knew how to differentiate them. Uso-Juan & Martinez-Flor (2008) suggests to analyze two written texts which have a similar genre. It relates to this case because T2 taught Compliment and Congratulating using analyzing both expressions to find the proper expressions based on the situation and condition.

The next element of ICC is attitude. In practicing this element, T1 taught "agree and disagree" topic in polite way. While T2 explained "asking about someone's age is taboo or not". Those activities cover attitude element because those activities contained curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own (Byram, Gribkova, & Starkey, 2002)

Afterward, skill of interpreting and relating is the third element in ICC. In this case, T1 teaching difficult word, writing dialogue about "asking and giving opinion" and practicing dialogue about "asking and giving opinion" in her classroom. Meanwhile, T2 also practiced three activities in his classroom, they were giving a story implicitly before going to the material, read the dialogue about "compliment and congratulating" and teaching difficult words. Those teachers' performances showed the ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own (Byram, Gribkova, & Starkey, 2002). Correspondingly, read or practicing the diaologue and role play could arise the awareness of culture. (Lim & Griffith, 2016; Zhou, 2018)

The fourth element is skill of discovery and interaction. In this practice, T1 recalled students' memory about previous material from the video given and correcting. Then, after students' performance the teacher found some students said ungrammatical sentence, such as *I'm agree, I'm not agree*. The teacher corrected the students after having

performance. Then, she explained how to use it in proper way.

While, T2 taught new vocabularies, asked the students to make video project about "introduction" and practicing dialog "complementing and congratulating". Both teachers use video as media to engage students' comprehension in foreign language and culture. The different was T1 used video to show authentic material to the students. While, T2 used the video as the result of the learning process because the students asked to make video about introduction after discussing some lesson about it. Byram, Gribkova, & Starkey (2002) mentions that ability to acquire new knowledge of a culture and cultural practices the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction. Then, the activities both teachers did relating to video here included to this element.

The last ICC element is critical cultural awareness. T1's teaching practice was not found CCA component when the observation done. Fortunately, T2 used English textbook contained intercultural competence that mentioned the difference between English and Indonesian Culture about how to introduce each other that can be indicated as CCA aspect. The activity was in line with Zhou's (2018) concept that linking the similarities and differences between diverse cultures can make students' understanding to culture and multicultural awareness is civilized. It is also along the lines of an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products one's own and other cultures and countries (Byram, Gribkova, & Starkey, 2002)

VI. CONCLUSION

The result of this study showed that T1 and T2 applied ICC elements: knowledge, atttude, skill of interpreting and relating, skill of discovery and interaction, and critical cultural awareness in their teaching practices. Although, they had different number of practices and different kind of activities. The point is that they bring those elements to their English classroom. Therefore, this study can be concluded that both T1 and T2 bring ICC practices in their English classroom because they apply most of elements of intercultural communicative competence.

From the conclusion above, this study has benefit to other English teachers or readers. This study can be the source for them to gain information about how to practice intercultural communicative competence elements in their English classroom.

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Alienated and disenchanted youth: A study of comparison and contrast between Holden Caulfield and Charlie Kelmeckis

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Abstract— *Juxtaposing two of the most familiar young adult literary characters, this paper tries to read the comparison between the two characters of two different periods with different backgrounds. Both these characters show a few common character traits, such as- loneliness, shyness, and post-traumatic stress disorder, to name a few. This paper tends to explore the connection between the nature of their respective traumatic youths through the lens of Freudian psychoanalysis. Holden and Charlie are two conjoined characters linked by their aloofness and oddities-this very paper puts an effort to understand why they want to 'observe the world' rather than 'participate actively.'Finally, this paper delves into inquiring if these traumatic youths represent the universal condition of the struggling youngsters and their self-inflicted ostracism from society.*

Keywords— *Young adult, loneliness, alienation, traumatic, youngsters, disenchantment.*

INTRODUCTION

This paper critically scrutinizes the characteristics of Holden Caulfield and Charlie Kelmeckis to understand the significance of their alienation inflicted identity and it is affect to show how their disenchantment, isolation, detachment, fears of betrayal and abandonment incorporate in disastrous effect to make themselves nonconformists and the a tendency to escape from reality and living in their own constructed world. Both are confused about life and existence, making them prone to delirium and disintegration. It also shows the universality of the problems they face and these two young adults are no stranger to the youths all over the world, sharing the same dilemma, despair, and crises.

It has always been a topic of dispute whether Steven Chbosky's *The Perks of Being aWallflower* is inspired by J.D. Salinger's *The Catcher in the Rye* or not. It is also said that the isolated and exterminated youth of Charlie might have a connection with Holden's. It is, therefore, essential to find out the correlation between the two characters, if any. Furthermore, last but not least, their segregated life and struggling youth portray the harsh but honest picture of their respective, representative societies. To find out a more outstanding picture of the disillusioned and alienated youth of the whole world based on these two characters could be a good reason to work on this research.

Holden and Charlie: The alienated societal outcasts
Distraction, Introversion and flaws of Holden and Charlie
Holden Caulfield of *The Catcher in the Rye* and Charlie Kelmeckis of *The Perks of Being a Wallflower*two adolescents are suffering from the angst and ambivalence of their puberty stages. Holden is from the 1940-50s, exhausted and frustrated with life in post-WWII America. While Charlie is a teen in the early 1990s, growing up in a rapidly progressing America which excels in communication and technology. They are searching for their own identity, their rightful places in society, and approval, which might help them to be organized and shape in a better way. Heavily showing the symptoms of introversion, flawed and defeated idealism, disillusionment, and a contradictory desire for isolation and intimacy, their inner psyche is preferably at a loss of what to do and how to correspond or act accordingly. Perplexed by the vagueness of the transition from childhood to adulthood, they have been victimized by chaos, confusion and goes through the irrepressible phases of anarchy and disorder. Everything seems to be blur enough to create a hallucination that distracts them from the track and morbidly

affecting their psychology. Nonetheless, they need to confront that they have been assigned.

Something inexplicable prevents them to 'participate.' As a result, they are unable to fit in or actively participate. Partly, they also hinder themselves from being proactive. Trying simultaneously to live life and alleged attempts to escape from it, both are forced to endure their status as the outcasts.

Holden as a cold, disturbed, and confused youth

Holden Caulfield, the middle child of a well-to-do suburban New York family, gets kicked from Pencey Preparatory high school because of default. He is seventeen years old, and this is the fourth incident of getting forced out of school. His topsy-turvy relationship with schools suggests the inner restlessness and disrespect towards ongoing social conventions. Holden is a cynical person, seldom gets emotionally attached to anybody. A lifelong practitioner of solitude and aloofness, he suddenly finds himself in profound discrepancies in life. The transition of adolescent life visibly makes him suffer the most. A loner and spectator rather than a participant, he fears emotional attachment hurts and leaves a scar in mind.

"Don't ever tell anybody anything. If you do, you start missing everybody**."** (Salinger 115).

The harsh but unavoidable truth about his life is that he can never settle down, neither in his life nor educational institutions. Pencey remaining his fourth school to get dropped out, his mind is very unsettling. Holden hardly seems to be a boy who is threatening or vindictive; his schooling

is always interrupted. The startling this is that he hardly feels any emotional attachment for his previous schools or the mates he had studied with.

"I was trying to feel some kind of a goodbye. I mean I've left schools and places I didn't even know I was leaving them. I hate that." (Salinger 3)

Holden's existential crisis is mixed up with his reluctance to participate

Holden suffers from an existential crisis that frequently questions his life vis-à-vis the incidents he faces voluntarily or involuntarily. The bluntness of his life hurts him, prompting him sadden him. As he walks along the New York streets without any purpose or destination, it almost seems like life has deserted him, devoid of showing mercy. Holden is unknown to verbiage and relatively too passive to get mixed with others. He faces difficulties in showing any emotion to anyone rather than his favorite younger sister,

little Phoebe. Despite his brave attempt to enter into the realm of 'experience' from 'innocence,' Holden is reluctant and eventually remains unable to part with what is considered to be his last connection to innocence. The delirium increases the dilemma of his mind and interrupts to become what he yearns to be.

The tendencies of avoidance, nonconformism, and observations of Charlie

CharlieKelmeckis is a fifteen-year-old boy from an insolvent family and is known to be an asocial. Suffering from social anxiety and personal problems, he writes letters to unknown recipients about himself, addressing all of them as 'dear friend.' Charlie is initially innocent and well-meant to everyone. He feels a kind of pleasure in detaching himself from being the participant, sticking to the role of a 'wallflower' or a superficial 'observer.'

Charlie is heavily caught between living his life and escaping it. As an adolescent, he finds it puzzling which life he should choose to live, the life of a child or that of an adult. He attempts to understand the world around him seldom tries to take part in and is substantially left heartbroken after getting rejected and dislocated. That causes him to regress socially and search for a way to renounce the world completely. He races for the right track, but the pavilion seems very far from his being.

Like Holden, Charlie does not confront his fear. Instead, he seems to be reflecting them through his thoughts and speeches. Lacking verbosity, he too afraid closeness, though initially. A profound thinker who is incredibly curious and cherishes inquisition; he prefers to ponder the choice of participation.

"I think the idea is that every person has to live for his or her own life and make a choice to share it with other people. Maybe that is what makes people "Participate." '**.** (Chobsky 182).

Fear of non-acknowledgment and unacceptability

Charlie possesses a self-conflicting attitude towards his isolation. He is aware that he has awkwardness and struggles to fight it off. Being concerned about his flaws and regularly questions his character, almost blaming himself for his exclusion. He is way too pristine that maximizes his vulnerability. Not thoroughly innocent, Charlie sticks to the belief that one day he will be redeemed. His redemption will pay all the dues.

"He is a wallflower. You see things. You keep quiet about them. And you understand". (Chbosky 47).This very

statement sums up Charlie quite well. The main reason behind his exclusion is his anxiety about how others will accept them. His self-inquisition bears the testimony of accepting his flaws comprehensively.

Morbidity, disruptions, and dilemma

Disruptions and disasters are the main traits that alienate Holden and Charlie from their respective societies. Speculations over their behavior suggest that they are partially responsible for their being outcasts, and partially the society hinders them from participating actively, in which they live. They are suspicious, but their coldness owes much to the antagonistic fervor of the societal regulations and norms. Holden suffers from his disillusionment as he has been subjected to the harsh reality of being a misfit in society. His sufferings are purported by the psychological stances which are nonetheless, morbid and represent a kind of insanity. The antithetical thinking and eccentric rationalism that he nurtures play their respective parts to his cynicism against the society. Moreover, his existence as a young adult in the aftermath of WWII adds to this dilemma, broken sense of society. The premature exposure to the harsh realities of life, namely being a dropout, makes him vindictive to adopt and nurse the rules through which he could become a 'normal being.'

Holden's vulnerability

The brief presence of sexuality and sexual urge in his life suggest that his adolescent mind craves for bodily pleasure like his contemporaries. The prostitute and his pimp, Maurice, once again teaches him the harshest truth about survival with a heavy blow that only the fittest will survive, which suggests the vulnerability of Holden. Jane Gallagher and Sally Hayes represent the admiration he holds for the women but remains a failure to establish a deep emotional bond with none. His lack of belief and unsettled mind make him pay a lot. Phoebe gives him some kind of emotional shelter. Still, she is a child and in a state of pure innocence. However, she is the only character to whom the misfit Holden can be intimate with.

Charlie as a naïve youth

On the contrary, Charlie is alienated as he is a character who chooses life to live in a distinct way. Making friends like Sam and Patrick is a coincidence, as he emphasizes being a spectator. He is far less flawed than Holden as he is well aware of his lacking and can accept them readily. Unlike Holden, he does not believe in blame-shifting or thinking himself to be superior. Charlie is too naïve, and this habit leads him to the state of becoming a wallflower as he is.

Charlie-The reader, not the speaker

He seeks refuge in books and adores them the best he could. He often mixes himself with the characters in the books he reads, and this gives him immense pleasure.

"It is strange because sometimes I read a book. Moreover, I think I am the people in the book" (Chbosky, 36).

The self-awareness of Charlie

Though he possesses anti-heroic qualities, he has a specific command over them. He indeed helps Patrick, when a group of students beats him. The intricate combination of immaturity and innocence and their rejection towards conformity prompt the society to misunderstand and misinterpret him and label as an outcast. Nevertheless, he remains true to himself. In a bottle spinning game of truth or dare, he is assigned to kiss the most beautiful girl; he kisses Sam in front of Mary Elizabeth, to whom he is in a romantic relationship. As a result, this relationship ends in a catastrophic effect. Moreover, Charlie's admiration of Sam comes in the light.

Alienated and disenchanted youth Degeneration

It refers to a process through which something gets worse as the progression of days. Holden isfrom the backdrop of the aftermath of WWII. The very notion of the American dream gets shattered and distorted as the great depression and other obstacles hit the USA. The rottenness of this dream depicts through the character of Holden as he can never be the person whom the society wants him to be. Distortion is in every nook and corner of the society, and by confronting them, Holden has degenerated.

"When you are not looking, somebody'll sneak up and write 'fuck you' right under your nose.' (Salinger 110).

Charlie lives in society, hardly values the emotions of others, and seldom shows any

compassion. Humanistic qualities are almost absent there. It only seeks material gain, and technological prosperity is a surplus of it. Being a compassionate person, Charlie suffers from a state of almost degeneration. The materialistic view of society is coupled with Charlie's loathing of confrontation.

"I am very interested and fascinated by how everyone loves each other, but no one each other." (Chbosky 64).

Disruption and disgust

Holden is disgusted and disrupted by the 'phoniness' of the people. Phoniness refers to the disgust which repels him the most. He is allergic to it because phony nature is very annoying, and almost all his life he has found is tough to put up with them. One such is Ward Stradlater, his dorm mate,

who always talks bogus, and the fakeness he displays makes Holden hold further antipathy towards others.

"People are always ruining things for you." (Salinger 47). Charlie is disgusted by way of the reaction of others; mostly, it reveals very well when his friend Patrick is vehemently bullied and physically abused because of his sexual orientation. Anger is very rare in him; still, she beats up the bullies, being disgusted with the fact that a person does not have the right to express his feelings. Charlie holds a grudge towards them who are not real, much like Holden. "Try to be a filter, not a sponge" (Chbosky, 178).

Delirium

At the end of the novel, Holden is admitted to a sanatorium or mental asylum, which suggests his confrontation with mental issues and eventually succumbing to it. He is disturbed and, to some extent, tortured by the conventional and cold treatment of him by almost everyone around him. Finding nobody close to him and life is without any intrinsic value. He is cracked, broken, and finally, delirious. Perilous and upbeat as he is, his delirium sends him to the point of mental breakdown.

"I don't know what I was running for-I guess I still feel like it" (Salinger 3).

Charlie is also sent to a mental asylum after trying to commit suicide as he is haunted by the trauma of his childhood and the incidents of his surroundings. A sense of brokenness pervades him, and the tiny pieces of himself testify about his insanity. Eventually, he is saved from his deteriorating mental health and is no longer prone to psychotic disorders.

Fragmented psychology

Both Holden and Charlie suffer from fragmentation, and that affects their respective psychology vehemently. Holden is entangled in the labyrinth of his conscience and held a captive in the society he lives. Unable to solve the puzzle of life and existence, the fragmented sense gives him an idea of overwhelming hatred. He is embittered over almost everything, and as a consequence, his lack of drive to participate takes place.

Charlie has almost similar problems though less acute, yet his fragmented psychology puts him into a maze from where he can hardly be out and lead a life which is known as 'normal.' His fragmentation is worth poignancy as it eventually sticks his broken pieces together.

Searching for the self

Holden searches for himself in every matter or affair of his life, no matter how trivial or irrational it might look.

Desperate to establish his 'self,' he emphasizes ongoing through the phase of 'experience' from his cherished 'innocence'; but collapses between what to adopt and what to leave behind. His quest for self is negated as he finds nothing but a big hollowness.

Charlie also searches for his self by his self-inquisition and questioning of his somewhat eccentric nature. Sometimes he is swayed by the thought of why he is so different from everyone. Awareness of his self-arises when he is somehow socialized in 'the island of the misfit toys' and gets a picture of how his life is or should be via this group of friends.

Disenchantment

Holden and Charlie are both disenchanted. It means they are no longer prone to the enchantments. Holden's disenchantment takes place due to his exposure to the realities of a flawed society where the material gain has been prioritized. Hit by WWII, the society is yet to be flourished, and lacking compassion, emotion, and values, youth like Holden are disenchanted. Society tried to keep them in the false enchantment or illusion but failed as realization takes place very harshly.

Trauma of the past

Holden and Charlie often encounter the traumas of their respective pasts. Holden can never get over with the death of his younger brother, Allie. The decadence he faces regarding this issue leaves a ghastly and morbid impression on him. Holden talks to his dead brother whenever he is sad, and the death stimulates his choice of being an alienated person. The accident still haunts him as Allie used to be very close to him.

Charlie has been abused as a child by his dear aunt, Helen. This horrific incident makes him withdraw from having sexual relationships; first, with Mary Elizabeth a then Sam. Aunt Helen used to be very sad and tried to commit suicide as she had been deceived by many of his boyfriends and abused Charlie to fulfill her repressed desire to be with a man. She dies while buying Charlie a Christmas gift, and he holds himself responsible for this mishap. Charlie attempts to suicide by haunted with this nightmarish memory, which has become too much to handle for him.

Reluctance to the mainstream

The fears of abandonment, unacceptance, traumas, awkwardness a and 'less talking more observing' personality play their respective parts in their growing sense of reluctance for the mainstream. They hate superficiality and fakeness, and society provides them with ample of these. So,

they stick to their reluctance in mingling with the so-called 'mainstream.'

Problems faced by youngsters and the universality of their alienation

Alienation and disenchantment are two of the recurrent features of the youngsters. In this age of late capitalism and technological peak, human emotions are somewhat neglected, and nobody is seemingly interested in the problems the youth face. In the age of puberty or adolescence, every youth goes through the states of emotional imbalance and both physical and mental turmoil. They get quite vulnerable and prone to outbursts. They dwindle between what to choose and what to leave. No fixity comes into being. The quest for knowing the unknown, discoveries, and emotional unsettlement is not very rare.

They hardly find any meaning of life and suffer from an existential crisis. Befuddlements are natural traits, and they hardly find anything that could explain to them about life, love, bonding, and so on. As a result, they deviate from the track and become alien with their own life and society. As suffered by Holden and Charlie, their disillusionment gets the better of themselves

.

CONCLUSION

Holden Caulfield and Charlie Kelmeckis are representatives of two very different eras. Still, they face similar types of problems. Their life takes similar turns, and nevertheless, consequences are almost the same. Disintegration, disapproval of the society, disillusion, renunciation of the world, confusion, existential crisis, dilemma, decadence, trauma, fears of denial, abandonment, intimacy, and hatred towards the falsified world knot their threads together and play as root causes their alienation and disenchantment. Representing two different ages and yet having issues so similar testifies the universality of their alienation and disenchantment.

By comparing two young-adult people of two distinctive ages, the paper attempted to juxtapose the universality of the alienation of youth in the light of these two characters. Further study could help search for the solution to the problem faced by a thousand young adults, who are very important to the progression and prosperity of society. If the problem is solved, the youngsters will be free from the 'alienation effects.'

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Desolation and Displacement in Ayi Kwei Armah's *Why Are We So Blest?*

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Abstract— *Armah is an austere writer who criticizes the evils in the society. Most of the works are related to the sufferings of the Ghanaians after their independence. As seen in all the nations which were the colonies of the Britishers, Ghana too experienced the trauma which made the country too loose its identity and also made the natives to alter their style of living. This as the background Armah created his characters who felt alienated, desolated and also displaced in other nation and also in their own native land. Through the characters of Modin and Solo Armah gives out the sufferings and also the struggle to overcome the sufferings in the society which lost its values and made the characters to be totally inappropriate in the situation. This paper tries to elucidate the pain and pathos of the characters who were suffering because of desolation and displacement.*

Keywords— ***Desolation, Displacement, Alienation, Trauma, Colonialism.***

Armah is a prominent writer who exposes the evils in the society. Because of the social, political and economic decay of the society the natives of Ghana suffered a lot to survive and struggled hard to overcome the suppression. Most of the people were psychologically occupied with the Western thoughts which made them to feel inferior to the Westerners and also to the fellow beings. They felt a kind of displacement in the society. In order to change this condition in the society Armah has created the characters who struggles hard and also protest against the system which prevails in the society which is considered to be the one which has lost its traditional and moral values.

In *Why Are We So Blest?* Ayi Kwei Armah depicts an African waste land where the total society has faced the decay and the native citizens trying to establish themselves in the society they belong. According to Robert Fraser, "In contrast with Armah's previous novels, Why Are We So Blest? moves from the tight circle of largely Ghanaian concern to embrace a world view, a total vision of the contemporary world whose limits of reference are defined as America, the Muslim Maghreb and Sub-Saharan Africa"(2).Armah has used his characters to establish their own culture and identity in the contemporary world. But because of the colonialism and also the influence of the western ideologies even the people in power were behind the materialistic world. In Derek Wright's words, "the community's would be

revolutionary saviors are revealed as paralysed and emasculated by the luxuries of westernized exile"(3).

Armah has portrayed the characters who has been dislocated and lost their identity because of the Western influences. Modin, a lonely African studying in the United States which is totally different place for him with western culture, falls in love with Aimee, a white American girl who is sexually aggressive. Her uncle was, she discovers, a soldier who had taken part in massacres in colonial Africa. She conceives of sex in racist and sadistic terms. She approaches sexual satisfaction by concentrating on a fantasy in which she is the wife of a colonial officer seducing her servant-boy Mwangi while expecting her husband's return from the bush at any moment. This fantasy too is targeting at the diversity in the culture and also the thought of superiority over the black people.

Modin, despite his knowledge of Aimee's origin and her fantasies, cannot overcome his love for her. Because of this Modin convinces her and they both travelled to Africa to take part in the liberation struggle in Congheria. Aimee exhibits an immense desire to be a 'revolutionary' both in the public and also the private affairs. Even though she has the desire to be a revolutionist her inner thought will be always different from the concepts of the Africans. While Modin returned to Africa even in his own nation he became an odd person. At the end of the novel Aimee acts out a version of her fantasy in grim reality. A group of French men tie Modin to their car, then rape Aimee one by one, and cut off the end of

Modin's penis. After this incident Modin feels lonely in his own nation.

Armah delegates much of his narrative to indicate the contrast in the culture of the characters. The characters who feel lonely and also isolated from the society is depicted in the novel. One of the most outstanding features of the novel is that Armah attempts to elevate this case history to the level of a universal metaphor of relations between white and black where both discrimination is seen. *In Why Are We So Blest*? the social and psychological factors which demarcate the distinction between the white and the black, the oppressor and the oppressed are portrayed in terms the contrast of the characters. Modin's fatal attraction for his white mistress Aimee is presented in terms of Africa's contact with Europe which had left a debilitating impact on the native mind. The entire story of *Why Are We So Blest?*comes to us through Solo Nkonnam either in his own words or through passages from the diaries of Modin and Aimee edited by him. Modin and Aimee are considered to be the tortured figures as they both suffered the cultural contrast and the consequences of the same. They hardly speak to each other face to face, since Aimee's watchful jealousy comes like a wall between them.

Solo and Modin most vitally focus on the major thematic interest, namely, the twin problems of national reconstruction and the establishment of their self in the society which belongs to Modin. The significantly named Solo is "a ghost, wandering about the face of the earth, without a contact with the life about him" (11). He is a translator in the people's union of Congheria, seat of the government in exile. He carries with him the twin failure of his own past and the burden of African past. As the Africans lost their values their realization of that toot made them to oppose the aspects imposed on them. Because of this Solo tried to bring out some sort of revolution in the society. His participation in the revolutionary struggle leaves him with strong memories of failure and inadequacy on the one hand and desolation on the other. "Once full of love for his people and the revolution" (48), he has come to see his society as full of people "already empty of their souls, incapable of flight and not yet buried" (113) and the revolution as so many "cracked promises and maimed bodies of lost believers" (13). Armahpicturises the traumatic effect of the colonization on the minds of the African people.

Although the details of Solo's participation in the struggle and the reasons for his failure are not specified, we come to realize through the bits and pieces of his reminiscences that he opted out of the revolution because of his reluctance "to pretend." or to lead the same life

which he feels himself as an alien. From his realization it can be safely deduced that something went wrong not with Solo's participation but with the nature and orientation of the struggle itself. He needs to escape from the isolation he feels. Solo sadly recalls:

> To live well now means to develop as highly as possible the ability to do one thing while saying, and preferably also thinking, another thing entirely. The successful lives are those with entrails hard enough to bear the contradiction and to thrive on it. Then there are those who for some explicable reason want to bring what they do and what is donearound them into the same territory as what they think and what they dream. These are the losers, life's failures. (14)

Like the Man in *The Beautyful Ones Are Not Yet Born*, Solo refuses to compromise on basic values he cherishes most and is consequently faced with the prospect of being labelled as a loser. Since he cannot deceive himself as others do he is left with no goal but "to fill time, to survive emptiness" (232). Armah indicates the self-isolation of Solo from the decayed society. He finds himself incapable of the creativity of writing and sticks with his safer translations. He says: "To write would have required the knowledge that what I write is of some value and is not merely the dishonest exercise of a mind which for some reason does not occupy itself with necessary things. I do not have this conviction" (12). Solo spends his time in trivial pursuits, occasional bursts of translating, and in hanging around the offices of the people's union of Congheria where he seems to have the status of an affectionately regarded invalid, to be tolerated but not trusted.

In *Why Are We So Blest*? once again Armah traces the impact of alienation and isolation on the mind of the individuals who have their education outside their native country. Modin is an isolated individual in America who cannot identify himself with the alien culture. As in some societies he was not able to communicate with the natives. People will consider him as a person who is educated and having the modern thought and had lost all the traditional values. The great struggle Modin faced is the kind of isolation he felt in his own nation. He feels the utter alienation of himself from his people and his past:

> I feared the urging to isolate myself to cut myself off from where I came from, forget my origins and make the thinly glided present all my history. The urging was seductive because my own pain and the social pain of being an African at a time like this repelled the young mind fleeing in search

of a calmer life. The ease of the present reinforced the repulsion of the past, making the present, offered identity far easier to accept. (162)

Modin tries to overcome this isolation in America by being with the peoples surrounded him. But he was not able to because he was surrounded by the white people. The white scholars attempt to make him feel "all special on account of being with them" (121). They call him 'unique' and 'unusually intelligent' which made him to feel the sense of self elevated which made him to be different from others in the society. Armah indicates all the aspects in life where a man will feel being alienated. Even the simple things in life where men is different from other fellow beings will make them to be special creatures which makes others to isolate the particular one. From the moment of his arrival in the States, Modin's clear-sighted intelligence perceives the implications of his training with great insight. From the beginning he is made to feel that the clue to his acceptance lies not in the fact that he is able but that he is an intelligent African, something hardly to be thought of.

Despite Modin's continuing protests, the Committee persists in regarding him as an alien and some kind of performing animal. It is in vain that he counters this argument by mentioning that his friends back home are every bit as gifted as he. But none cared him and all considered him as an extraordinary person so that he found himself alienated from his fellow beings. In his academic side the early isolation made him to think him as a person who has been in double alienation. He is unable to translate his ideology into action nor he can remain attached to where he is best known by his colour and race and not through his individuality. He rejects a scholarship offered on these humiliating grounds, for to accept the money would be to accept the assumption underlying it. When Oppenhardt says, "With your intelligence, you'll grow in the best company" (161),

Somewhere between Solo and Modin we get the most vivid novel form account ever given of what it is that European education does to the African. Modin's diary installments are simply and consistently uncompromising on the he is made as a person who has no identity in the world where he exists. He says,"The search for knowledge should not be synonymous with increasing alienation and loneliness. In our particular circumstances it is so. It has been planned that way" (32).

Modin begins to realize that his life is totally a creation of the whites and that his independent identity is an illusion. He is dominated economically, socially, and culturally. He is now convinced that he is a person who is

isolated from both sides and for the whites even if he is educated he is not considered as one among the elites because of the colour of his skin. When he returns to his native there too because of his education he is isolated by the fellow beings.. As an educated modern Black spirited away by an arbitrary scholarship from his own culture, he is being trained to plunder his own people on behalf of his masters, as did his factor predecessors.

Modin slowly realizes that his soul has become the property of the whites. He has been alienated from his own nation to acquire a place among the whites where he realises that he is isolated by them too. Armah points out that he is isolated from his own nation and because of his education and the influence of the material wealth he has changed himself as an object of the western thoughts. But later he realised it is not the culture which changed him but his own thoughts because of alienation. He asserts:

> I am frightened now. These things I thought I was doing freely, out of my own desire -they are also part of the larger scheme that aims at our destruction. My friendships have been different invitations to different kinds of death, calls to a spiritual disintegration far beyond the merely social disintegration. Africa has suffered since how many centuries? This throwing out of the self, to have it caught in a direction not first determined by theself itself, the projection of our persons in alien directions, this alienation with no overt, no visible force, this is the sign that our death complete. Europe has no need to destroy us singly any more. The force of our own death is within us. We have swallowed the wish for our own destruction. (158-59)

It is not only the feeling of isolation experienced by the characters but also the loosing of their self-identity and also the national identity is exposed by the author. Modin is a person with great vision suffers lot to survive in the nation which is occupied with different ideologies. His views were not even accepted by the normal people and he was treated as an alien in his own nation and the other. Thus through the character of Modin the author has indicated the pathetic condition in the society which is not permitting a person to establish his own identity in the land in which he belongs to. Armah exposes the condition and expects the change in the society which is totally corrupted and lost it values because of the westernization and modernization.

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The Feasibility of using Supplementary Materials to Foster Students' Critical Reading Ability in Chinese Extensive Reading Classes

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Abstract— The importance and benefits of critical reading (CR) in the study of English as a Foreign Language (EFL) are often emphasized by scholars, particularly in relation to extensive reading (ER). However, some related studies show that the Chinese ER textbooks do not pay much attention to CR, which indicates that students lack sufficient materials to foster their CR ability. Combining these aspects, this research aims to find the feasibility of using supplementary materials to foster CR ability in Chinese ER classes.

Keywords— Supplementary Materials, critical reading, extensive reading.

I. INTRODUCTION

Critical reading (CR), a type of reading that requires readers to have an active engagement in thinking deeply by applying various skills, is proved to improve students' academic performance and arouse their social consciousness as well. Considering this, some people argued that it could be appropriate to be taught in ER classes, since ER involves both language study and real-world experiences. However, some scholars indicate that Chinese students do not have ample reading materials, while there are little published textbooks having made efforts on improving students' CR ability. All of these suggest that ER teaching materials for CR education could be improved in some ways. From this aspect, it is reasonable to argue that supplementary materials for textbooks should be introduced in ER classes to develop students' CR ability. Therefore, this research aims to study the feasibility of the use of supplementary materials for cultivating students' CR ability in ER classes, and the research question is what effects of supplementary reading have on students' CR skills in ER classes.

II. LITERATURE REVIEW

2.1 The definition of critical reading (CR)

CR first emerged from western countries and many scholars have given a definition of it. Twining and Pirozzi emphasize CR's usage in establishing the purpose of the writer. According to Twining (Twining, 1985: 322), the initial concerns of CR are who wrote the article, what are the author's qualifications, and (what seems to be) the purpose of publication. Likewise, Pirozzi also points out (Pirozzi, 2003: 325) that CR represents the high-level comprehension of the written material which requires readers to recognize the writer's purpose. In addition, Pirozzi further indicates that CR needs interpretation and evaluation skills that enable readers to find the important information and separate facts from opinions, which means CR needs readers to accurately understand a text and identify true information within it. Therefore, it is easy to conclude that CR is a reading process that requires readers to understand the aim of a piece of writing and to judge and access what they have read, rather than simply reading and accepting the writer's opinion.

2.2 Critical reading in China

Chinese students sometimes tend to be regarded as lacking critical reading abilities (Huang, 2010). However, actually, nowadays critical reading has aroused increasing attention in China. Current educational reform in China indicates that both policy makers and scholars have great concerns regarding this problem (Jiang, 2013). To be more specific, on the one hand, in 2010, Chinese Ministry of Education released the National Medium and Long-Term Educational Reform and Development Plan of 2010 to 2020, in which it points out that improving quality is the core task for the development of higher education, and the basic aim of college English teaching is to train students to have the ability to read text. Also, what needs to be noted is that the developmental aim of education requires students to comprehensively and comparatively analyze different information and be able to draw their own conclusions in the end. This is consistence with the definition of CR, that is, to read the text and give your own judgement. On the other hand, Wang searched the China National Knowledge Infrastructure website and counted the literature related to critical reading; the result indicated that there is an increasing amount of literature concerning the critical reading, especially in the past 5 years (Wang, 2018). Meanwhile, the Chinese citizen's scientific quality benchmark mentions that citizens should have information literacy, which includes that people should be capable to integrate new information into existing knowledge with the ability to organize the information gained through preliminary processing. Based on this, Cai (2020) further indicates that this ability should be equipped with, especially by students majoring in English. For the reason that after graduating, most of them would become the output of information, such as scientific research papers, foreign trade finance reports, writer's novels, speeches by agency spokesmen, media reports, etc. It means that when they get the first-hand information, they need to process it before publishing to the public. And the reliability of the information they generate or disseminate directly relates to the inputs below the vast number of recipients and forwarders. This indicates that English majors should be able to read critically so that they could put forward to their own understanding of the text. All of these means that

much attention has been given on CR from both government level and educators.

To meet the needs of CR teaching, ER materials should be equipped with the following principles.

1. The reading materials should be comprehensible, and students should know about 98% (or more) of the words in the reading passages ideally (Hu & Nation, 2000), while CR is the highest level of reading, which require readers to make proper evaluations of what they have read. Therefore, understanding the text is the base of CR.

2. Texts in coursebooks should be cognitively and affectively engaging (Tomlinson, 2012: 164). One of the aims of CR is to understand the text and assess what they have read. If the text is unappealing, students may lose interest of reading it, let alone to assess the text.

3. Texts in coursebooks should be related to the students' personal lives so that they could make the connections with the text and their lives. The reason of this is that if the text could remind students of personal meaning, which is directly associated with their own life, they could locate themselves in broader social issues and their voice could be enriched (Heffernan & Lewison, 2003; 2005, Kamler, 1999). Also, CR is an activity that incorporates the reader's personal thinking alongside the textual information. If the text is far away from students' life, could not improve the possibility of deep processing and CR ability.

4. Texts should be written by both native and non-native speakers of English (Hu & Mckay, 2014). As the trend of ELF (English as a lingua franca) is prevailing, students should have the ability to cope with texts written by people all over the world, instead of being just written by native speakers.

However, ER coursebooks in China seems to have not met the demands of CR teaching, especially for ER coursebooks. Renandya, Hu and Xiang choose 8 extensive

reading coursebooks in use in China, all of which are designed for undergraduates and published by highly reputable publishers or edited by well-known scholars. They examine them from 9 aspects with 3 aspects being consistent with the standard mentioned above (Principle 1, 2, 4). However, the results showed that the average score of those 3 principles are 1.625, 1.5 and 1.125 respectively, which is higher than little reflecting and lower than somewhat reflecting (Scores are given by 3 levels, 1=litter, 2=somewhat, 3=much) (Renandya, Hu & Xiang, 2015). Thus, it seems that, in China, there are few published textbooks that make efforts to improve students' critical reading ability. Considering this, this research is intended to fill the gap between the needs of CR ability and the inadequate inputs of CR in Chinese textbook through supplementary materials.

III.   RESEARCH DESIGN

Subjects investigated are taken from one ER teacher and 74 sophomores in two classes majoring in English in a Chinese college (coded as "college X"). The analysis of results from their last ER examination indicates that their levels of English ability are relatively equal. The teacher was selected owing to her experienced, who has already taught reading for over 10 years with the focus on ER for 5 years. Consent forms were sent to all participants along with information on the aims and benefits of this research, their right to withdraw from the research, and what kind of data would be used. No objections were raised and all participants signed the consent form.

The textbook they used is named *Reading to Develop Your Ideas*, which is also analyzed by Renandya's team and gets the highest scores in all of those 8 textbooks. However, it still has some problems. For example, all of texts are situated in USA and written by native speakers of English (Renandya, Hu & Xiang, 2015). Although some articles are intriguing, they are a little bit far away from Chinese students' life, which means students might have difficulties to have deep thinking and develop their CR ability. The chosen article of the textbook is entitled "A Crime Of Compassion", the central theme of which is euthanasia. The ethical implications immediately engage the reader as the writer tells a true experience of a doctor

who allows a patient to die after witnessing intolerable pain and suffering as a result of disease. Subsequently, the doctor is accused of murder by a TV audience.

There are 3 articles being chosen as supplementary materials. Article one raised some questions of physician assisted dying written by non-native English speaker; article 2 is a foreign event about a dying man who is believed to take advantage of euthanasia; and article 3 talks about a Chinese real event of euthanasia, which is connected with Chinese students. All of those articles are comprehensible.

3.1 Research procedures

This quasi-experiment contains two classes of students majoring in English; one controlled group and one experimental group. This allows the researcher to test a single variable to test the hypothesis by looking for changes brought on by alterations to the variable, which meets the requirement of research question, aiming to find out whether supplementary materials are useful or not. In this research, the teacher will use the same article as the teaching material for both classes. And the only difference is the supplementary reading materials, in the control group, they used their textbook as usual without supporting materials, while the experimental group was provided with supplementary materials which were given before the class and referred to during the teaching process.

The quantitative data was collected in the form of written assignments, which requires students in both classes to give their opinions on euthanasia with reasons to support their argument after taking the class.

3.2 Approach to data analysis

Before giving results of this study, it is necessary to introduce approaches for interpreting data. 74 students participated in this research, and 66 of them will be considered for data analysis. 8 responses were discounted due to plagiarism or the withdrawal of a written response. A total of 66 data sets will be used to examine the relationship between supplementary materials and CR ability in students. The writing analysis will be divided into 4 aspects:

1) the correlation of students' willingness to express

with the use of supplementary materials.

2) the correlation of students' stance with the use of supplementary materials.

3) the correlation of students' self-experience with the usage of supplementary materials.

4) the correlation of social awareness raised from students' writing with the usage of supplementary materials.

The writing assignment is mandatory for every student in both the control and variable groups resulting in a large number of data for analysis. The comparison between the two classes will present the impact of supplementary materials from above-mentioned four aspects, and charts and diagrams will be presented to support this.

IV.   RESULTS

English proficiency has been improved for most students in experimental group compared with those in controlled group, as it can be seen in Table 4.1.

Table 4. 1 Average grade in controlled group and experimental group

Group	Controlled group	Experimental group
Average grade (Total 100)	81.2	83.6

The reasons of it could be concluded and listed below briefly, which would be given detailed explanations in the following part.

1. Students were more willing to express themselves.

2. Students were more neutral to comprehend the article.

3. Students were more subjective to read the world through making connection with themselves.

4. Students were more objective to read the world through social awareness improvement.

4.1 Willingness to express one's self

Chart 4.1: The number of written words in the controlled and experimental class
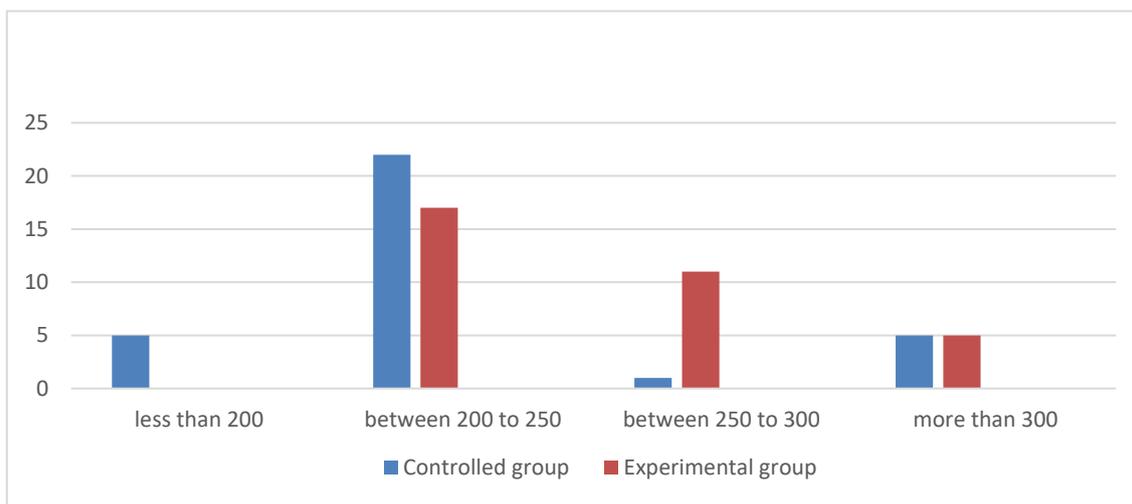
Chart 4.1 makes a comparison between two classes, which could indicate that students are more willing to express themselves with the support of supplementary materials (the willingness for expressing is only based on the word count in this research). Participants were required to submit no fewer than 200 words, and they have one week to finish it. The result shows that 5 of the control group

failed to meet this requirement, while the experimental group had a higher proportion of respondents who submitted over 250 words and 2 produced over 600 words within the same assignment. In short, those in the experimental group tend to write more words, indicating that supplementary materials may have contributed to students' willingness to express.

4.2 Increasing neutrality

Chart 4.2: Student stance on euthanasia in the controlled and experimental class (do you agree/disagree with Euthanasia?)
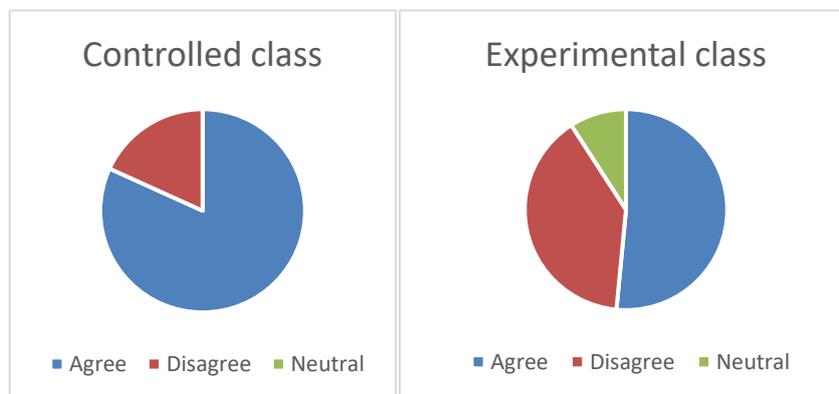
Findings from students' writing assignments, it is easy to note that those in the experimental group have more diverse views on euthanasia. In the controlled group, about 80% of students agree with euthanasia, while in the experimental class this figure is much lower where 55% students are in favor of euthanasia, 10% hold a neutral stance and 35% hold a view directly opposed to the writer of the passage in textbook. The writer of the article in the textbook is in support of euthanasia and we can clearly see in the Chart 4.2 that the majority of participants in the control group aligned with this position. This stands in contrast to the experimental group who had access to supplementary materials. With these reading materials, students were able consider this evocative issue from different positions and develop their own views on the topic rather than simply agreeing with the writer of the original article. Therefore, it could be concluded that students with supplementary materials are better equipped to consider multi-lateral views of a topic rather than being entrenched in one-sided support.

4.3 Increased subjectivity for making connections of personal life

Table 4.2: References to personal experience

Class	Support showing to the personal connections with the issue (number of writings)
Controlled class	2
Experimental class	9

Table 4.3: Examples of references to personal life (experimental student)

Life experience	Living surroundings
I can well remember that there was a time when I was in primary school, my mother was badly hurt.......	*At present, China's legal mechanism and government supervision mechanism are not perfect, the medical security system is also backward.*
	The National people's Representative proposes to include euthanasia in the compilation of personality rights in the Civil Code.

When presented with supplementary reading material, it was found that participants were more likely to refer to their personal life, including experience and their environments.

4.4 Increased objectivity for making connections with social justice

Chart 4.3: Writing of social justice awareness
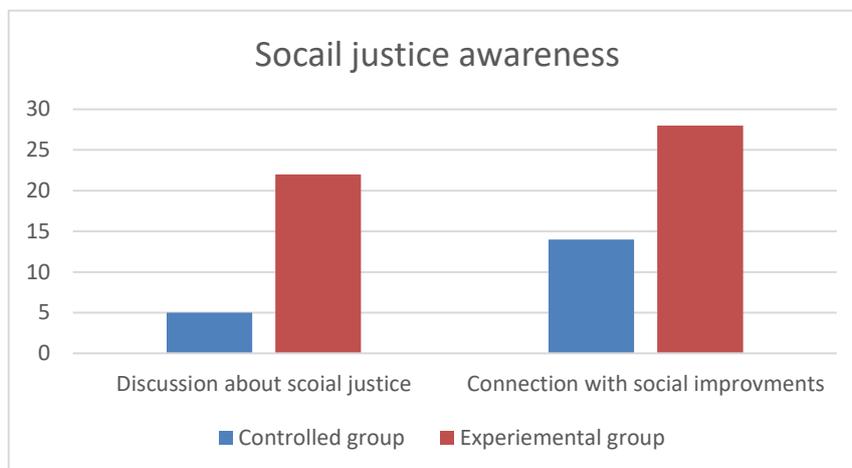
4.4.1 Discussion about social justice

As shown in the chart 4.3, there are clear differences between the two groups when it comes to social justice (in relation to the text), which indicates that supplementary materials may offer readers more possibilities to consider different understandings of euthanasia. For example, the text mentioned that the right to choose mercy-killing/euthanasia is not equal for all the citizens; some students were able to discuss social justice from this aspect and mentioned that not all social classes can afford the economic cost of mercy-killing.

4.4.2 Connections with social improvements

As shown in chart 4.3 (above), more than one third of students in the experimental group were conscious of social realities/issues, while less than one fifth of those in the control group displayed the same awareness. Almost none of controlled students mentioned medical progress without the teacher's input, giving no further explanation, discussing the point at only a superficial level, as indicated in table 4.4:

Table 4.4: Comparison of the depth of discussion

Controlled group	Experimental group	Controlled group
Euthanasia can save the limited social medical	*In conclusion, the legalization of euthanasia is the*	*Euthanasia can save the limited social medical*

resources and redistribute the social medical resources.	*basic requirement of the society ruled by law, and it is a significant progress of the social concept of life and death. It can also promote the construction of modern civilization and morality.*	*resources and redistribute the social medical resources.*

From what has been discussed, it is possible to conclude that supplementary materials could have positive impacts on students' CR ability, from which students are not only making connections with their daily life, but they are also able to expand their vision to society as a whole and begin to investigate what could be improved to make the world better.

V. DISCUSSION

This research indicates the feasibility of using supplementary materials to foster students CR ability for Chinese students in ER classes, since most all students in the experimental group could be seen some improvement in their CR ability, which could be explained from the following aspects.

5.1 Willingness to express

Although some people may argue that language ability should not be defined by how many words students write, the quality of writing is more significant in evaluating their language proficiency level. This study prefers to view word count as a direct and visual indicator for willingness to express (Zhang, 2016). In China, the TEM-4 scoring rubric (Test for English Majors-4), which is typically designed for college students in the second grade, requests that candidates should write more than 200 word and point outs that they will lose scores if they do not meet this requirement. Zhang explains that lack of interest in writing and lack of relevant information to write are primary reasons for students not knowing what to write (Zhang, 2016). This indicates that without sufficient input of ideas, students are more likely to fall into the predicament of nothing being said. Therefore, supplementary materials could support students' writing and could make a positive influence on students' willingness (or ability) to express their ideas in writing.

5.2 Personal stance

According to the definition of CR, it is reasonable to require readers to have their own ideas when reading. Also, Clegg believes (Clegg, 1988: 43) that Critical reading is an active reading and thinking process in which the reader distinguish between truth and distortion, information and propaganda, public policy and personal prejudice. With the regard of this, it is reasonable to encourage readers to develop their own stable meaning from texts, which is consistent with the aims of CR. In the context of this study, students with the access to supplementary materials tended to develop different views of euthanasia and were able to give reasons to support them (instead of merely following the writer's view) and it seems that they developed a better understanding of the topic as a whole. It may be generally concluded that the more reading students read, the more comprehensive understanding of an issue a learner possesses, and the more stable the views they hold.

5.3 Personal connections

The reason for readers to make connections between texts and themselves is that they may develop an authentic feeling on a topic if it is closely related to them and their experience of the world. The findings here show that with supplementary materials, students tend to express a stronger personal connection to the text. Scholars such as David Bleich support this subjective *reader-response* theory, stating that response statements must be negotiable into knowledge about reading experiences, which are confined largely to comments about the reader's memories, interests, and personal experience (Bleich, 1978:309). In this research, students in the experimental group were better equipped to make connections with their personal feelings and experience than those in the control group, which means that readers could make personal connections to respond to the text.

5.4 Social awareness

When CR is taught in real-classes, it should also look beyond the class towards ways in which practice could be carried out at the social level, which is also the aim of CR. Wallace who gives an explanation of CR from the view of society, indicates that a CR approach addresses social and political issues and is committed to the pursuit of social justice (Wallace, 2003: 101). Paulo Freire, a leader in critical pedagogy, highlights the importance of education for social justice in his book, where he gives the definition of "reading the world" to encourage students to unveil appearances designed to protect injustice so that equality and democracy could be achieved (Freire, 1972: 25). With regard to this, consciousness on a social level should be considered as an important criterion of CR ability. In addition, supplementary materials should provide students with opportunities to see themselves, allowing them to see the bigger, broader world outside of themselves (Sailor, Martinez, & Villarreal, 2013) so that they may visualize themselves as productive members of society and make contributions to it. The result of this research was in accordance with those theories, since the majority of the experimental group raised their ideas and extended from the text itself to the rationality of using in social context, such as the affordable cost of euthanasia. In addition, the awareness of social justice precipitates consideration of themes related to social improvement, such as market supervision, legislative perfection and professional ethics. Students are more active to see themselves as the member of the society, in which they perform as different roles of

the society to think about the rational of euthanasia. The observable improvements in this aspect indicate a development in CR ability, as locating literacy in wider social and political relations in which it is embedded is a good approach for supporting CR ability (Crowther & Lyn, 2011).

VI.   IMPLICATIONS

The result proved that students' CR ability has improved through this approach. Therefore, if teachers find the text is not sufficient for cultivating CR ability, according to the principles suggested before, they could choose proper supplementary material for recommendations to get improvements of CR ability.

This study show that supplementary materials can cultivate CR ability in ER classes, while feedback from the participants also gives some suggestions of how extensive textbooks can be promoted for the improvement of CR ability. On the one hand, textbook editors could choose some supplementary materials according to the principles, so that they could provide ample reading materials for students to develop their CR ability, even if a teacher did not have time to refer directly to every supplementary article, students could read these articles independently.

As it noted before, this research is an experiment to test whether the use of supplementary materials in ER classes is feasible in terms of developing students' CR ability. It is therefore worth consideration for future research on testing this approach on a wider range, to collect and analyze more data. In addition, further research could be conducted from teacher's perspectives, finding out their advantages and difficulties of utilizing this approach.

VII.   CONCLUSION

To sum up, to test whether supplementary materials are useful to develop this ability, this research has investigated students' writing after using supplementary materials in ER classes. The results show that students' CR abilities have made some progress with the support of these materials. First of all, students are more willing to express themselves. Secondly, they are more likely to give

their own stance, instead of receiving writer's opinion without their own thinking. Thirdly, they could make connections with their personal experience. Lastly, their social awareness has also been improved a lot, which is consistent with the aim of CR. Furthermore, this research gives implications for students and teachers who want to cultivate students' CR ability and what textbook designers could do to provide support.

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An analysis of the Syllable Structure of Kikamba Nouns

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Abstract— *This paper analyses the syllable within the framework of phonology. The syllable is a central prosodic feature in phonology and phonological processes occur within it. However, languages differ with respect to phonotactic constraints that control their syllable structure. Therefore, this paper considers Kikamba language to have unique principles of syllabification that need to be explored. This paper applies the theory of Generative CV-phonology model that was built upon Kahn's (1976) and (Clements & Keyser, 1983). The study focused on the syllable structure of Kikamba Nouns. The study employed descriptive research design. A sample size of 50 participants was used as respondents in the study. Purposive sampling was used to identify the participants. The data was collected through natural observation and interviews. The data was analyzed qualitatively. The study found that the syllable structure of Kikamba nouns has four syllable structures, that is, CV, V, CV and CCV. This study makes significant contribution to theoretical studies of phonetics and phonology by exploring how the phonotactic constraints in Kikamba language lead to organization of words.*

Keywords— *Syllable, syllable structure, Kikamba language.*

I. INTRODUCTION

A number of scholars define a syllable as a phonological unit of utterance that constitutes an onset, nucleus and coda (Trubetzcoy, 1969; Hyman, 1975; Lass, 1984; Katamba, 1989). Matthews (1997) on the other hand, defines a syllable in close relation to its combination. Matthews, claims that the syllable is, a phonological unit consisting of a vowel or other unit that can be produced in isolation, either alone or accompanied by one or more less sonorous units. Crystal (1997) adds up the aspect of a rhythm in a syllable by noting that a syllable is an element of speech that acts as a unit of rhythm, consisting of a vowel, syllabic, or vowel/consonant combination.

The syllable has a structure. The syllable structure is usually seen as the requirements and constraints which determine the shapes of possible syllables, usually formulated in terms of sequences of consonants and vowels, but also in terms of onset plus rhyme, or onset plus nucleus plus coda (Trask, 1996). The syllable can be divided into two parts: onset and rhyme. Within the rhyme we find the nucleus and coda. Worth noting, is the fact that not all syllables have all parts:

the smallest possible syllable contains a nucleus only. That is a syllable may or may not have an onset and a coda.

The Onset is the beginning sounds of the syllable; the ones preceding the nucleus. They are always consonants in English. The nucleus is a vowel in most cases, although the consonants [r], [l], [m], [n] and the velar nasal (the " ng" sound) can also be the nucleus of a syllable. Yule (1996) notes that, a syllable must contain a vowel (or vowel like) sound and he points out that the basic elements of the syllable as: Onset (one or more consonants) Rhyme (consists of the vowel which is treated as the nucleus, plus any following consonant(s),treated as the Coda). The symbol σ is used to represent a syllable. The nucleus (N), rhyme is represented as (R), onset is (O). The consonants following the nucleus are grouped together as coda (Co).

The vowel segment usually occupies the nucleus or the central part of the syllable while consonant segments occupy the marginal parts of the syllable, that is, the onset and the coda (Ladefoged, 2000). The nucleus must always be there for a unit to qualify as a syllable. Therefore, a syllable can either be V, CV, VC, or CVC. The syllable plays an important role in formation of words in any given language.

Urua (2000) adds that the syllable provides an anchor on which a number of segmental and suprasegmental phenomena hinge such as pitch and rhythm. Thus, syllables are combined to form words and this triggers phonological processes and all languages have phonotactic constraints that force a particular sequence of words in syllables to occur with acceptable order of languages. This leads to various phonological processes such as vowel harmony, assimilation, deletion, insertion among others. The current study analyzes the syllable structure of Kikamba language. The syllable structure is significant to a language as it is very central in phonological analysis. This is because phonological processes occur within syllables and across syllable boundaries. However, languages differ with respect to phonotactic constraints that control their syllable structure. The phonotactic constraints force the sequence of words in a syllable to agree with a given order of a specific language. It is on the above basis that this paper considers Kikamba language to have unique syllable structure.

1.1 Kikamba phonological parameters

According to Greenberg's classification, Kikamba is grouped among the Niger -Congo family as cited in (Whiteley and Muli 1962). Thus, Kikamba is a Bantu language (cf. Guthrie (1948); Heine (2000). According to Maundu (1980)

Kikamba has five varieties, the Kitui North, the central Kitui, Eastern -Southern, Kilungu and Makueni, and Machakos. Kikamba has three major regional dialects, the Machakos dialect is spoken in Machakos County, the Kitui dialect spoken in Kitui and Mwingi counties. The third dialect, Kikilungu, is spoken in a small area of Makueni counties. Kikamba can be classified using phonological, Morphological and syntactic parameters. Phonologically, Kikamba is a seven vowel system language, it prefers the CV syllable structure, and is tonal. This study seeks to establish the syllable structure of Kikamba nouns.

According to Massamba (1996) every language takes a limited number of sounds from the central pool of human speech sound to form its phonetic inventory. A phonological study of the language examines the structure and the function of the inventory: the sounds that are likely to occur, their possible combinations. Kikamba has a total of 19 consonants (Kitavi, 1992). Mathooko (2004) identifies two more consonants that are found in Kitui North variety. These are the voiced alveolar trill [r] and the voiced velar fricative [ɣ]. This paper has focused on the Machakos variety or dialect which is recognized as the standard variety and does not have the two additional phonemes. The following is a description of the Kikamba consonants:

Table 1. 1: Kikamba Consonants

. Place Manner	Bilabial	Dental	Alveolar	Palato- Alveolar	palatal	Velar
Stops			t			k
Prenasalised stops	mb		nd			ŋg
Affricates				tʃ		
Prenasalized Affricate				ndʒ		
Fricatives	Φ	ɵ	S			
Prenasalized Fricatives		nɵ	nz			
Nasals	m		n		ɲ	ŋ
Laterals			l			
Glides	w				j	

Kikamba like all the other Central Kenya Bantu languages namely; Kikuyu, Kimeru, Kiembu, Kitharaka and Kimbeere,

has seven vowel systems (cf. Kioko 1994). The seven vowels of Kikamba are accompanied by vowel length. Thus,

each vowel has a long and short distinction, this doubles the number of vowels from seven to fourteen as seen in the following vowel charts:

Front   **Central**   **Back**

Close   **i**   **u**

 Close – mid   **e**   **o**

Open - mid   **ɛ**   **ɔ**

     Open.   a

Fig. 1. 1: The vowel Chart

Figure 1.2 below demonstrates

                    Front   Back

   Close   ii   uu

Close - mid   ee   oo

                    εε   oo

Open-mid   εε   ɔɔ

   Open   aa

Fig.1. 2: Long Vowels

Table 1.2 below demonstrates the phonetic and orthographical representation of Kikamba vowels

Table 1. 2: Phonetic and Orthographical Representation of Kikamba Vowels

| IPA Symbol	Kikamba Orthography	Examples	Gloss
A	a	vata /vata/	need
ε	e	ete /εtε/	bring
E	î	wîa /wea/	work
I	i	ndia /ndia/	Fool
ɔ	o	osa /ɔsa/	take
O	û	kûna /kona/	beat
U	u	mumo /mumɔ/	Grace

The study analyzed the Kikamba syllable structure with a close relation to the parameters discussed above.

II. GENERATIVE CV-PHONOLOGY MODEL

Generative CV-phonology model is propounded by Kahn's (1976) and (Clements & Keyser, 1983). Generative CV - Phonology is a non - linear model focused on the syllable structure. Generative CV -Phonology holds that many phonological rules only receive appropriate formulations in terms of the syllable (Roach, 1994). Generative CV has three main tasks. The tasks are: to specify well - formed expressions of the theory, to specify the parameters governing the varying choices of syllable types, and to specify language specific rules that govern syllabification in languages.

Generative CV - Phonology is a non - linear model which has three tiers. Each of the tiers has a certain vocabulary associated with it. The segmental tier has a single column of phonetic features of consonants and vowels. The CV tier has two elements, C and V to denote. [- syllabic] and [+syllabic] elements, respectively. The syllable tier is denoted by a single element (σ) as demonstrated below:
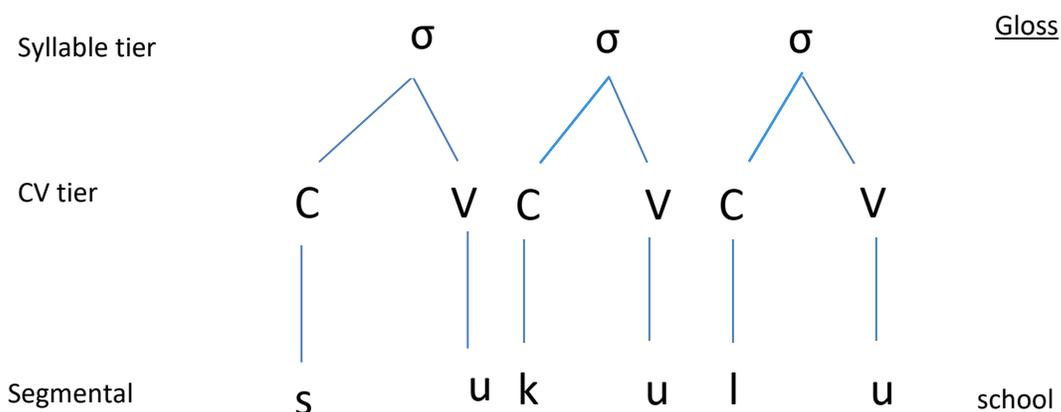
The three tiers are connected to each other using association lines. In this model, the syllable node dominates the CV elements. Therefore, the CV elements are immediate constituents of the syllables. Likewise, the consonant and vowel segments are the immediate constituents of the CV elements. According to Kahn's model of the syllable have two tiers, namely, the syllable tier and segmental tier, as illustrated below.

(1)

Gloss

pen
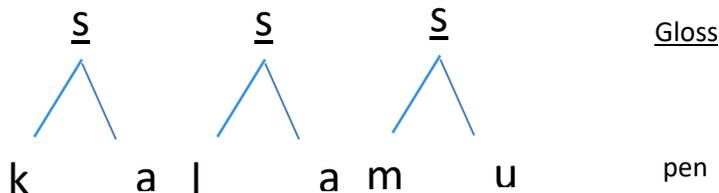
Clements & Keyser (1983) modified Kahn's model by introducing a third tier, known as CV - tier to mediate between syllable tier and segmental tier. The CV tier was introduced so as to tackle the shortfalls identified in Kahn's model. Thus, the Generative CV-Phonology has three tiers as demonstrated below:

Gloss

pen
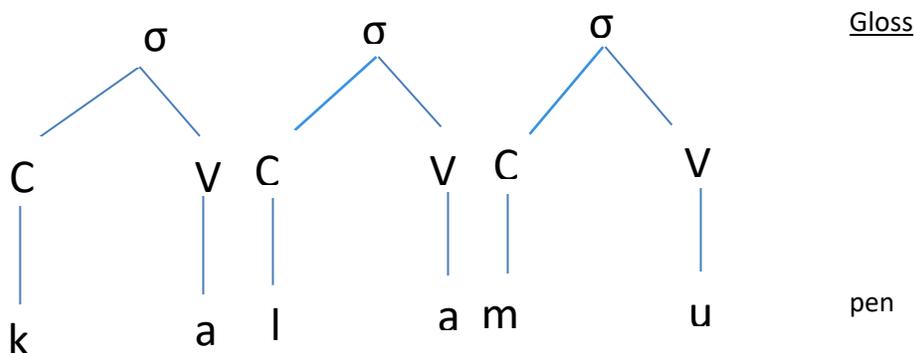
CV-phonology model provides more details about the syllable. Apart from showing the number of syllables that are in a word, CV - Phonology model shows the nucleus and the margins of the syllable. According to Clements & Keyser (1983), the CV tier distinguishes the functional positions of the elements within a syllable. Elements of each tier distinguish between syllable peaks and syllable margins in that segments dominated by V elements are the syllable nucleus, while segments dominated by C elements are the syllable margins. The elements of the CV tier also serve the function of defining the timing units of speech production in the syllable. Single elements of C or V represent one timing unit; double elements represent two timing units and so on. CV - tier also plays the role of displaying syllable weight. As discussed in the nucleus, the syllable plays the role of distinguishing between the heavy and light syllables. It is in the CV tier where we see the branching or non- branching of the nucleus, and therefore distinguish the light from the heavy syllable. The aspect of tier is applied in the analysis of the syllable structure of the Kikamba nouns.

III. RESEARCH METHODOLOGY

The design for the current study was descriptive research design (cf. Creswell, 2012). Descriptive research is qualitative in nature (Creswell, 1994; 2012). This study was carried out in Machakos County, Kenya, where the native speakers of Machakos dialect of Kikamba language are found. Specifically, the research is aimed at collecting nouns from the speakers of the Machakos dialect of Kikamba in Mwala sub county Masii town (urban) and Muthetheni (rural). This study was qualitative in nature therefore a sample size of 50 respondents (25 males and 25 females) was considered valid. According to Creswell (2012) one can have 20-30 sample size in a qualitative study while Bertaux (1981) suggests fifteen as the smallest acceptable sample. Ritchie, & Elam (2003) on the other hand suggest that qualitatively inclined samples should "lie under 50" (p. 84). The study used two data collection instruments namely, naturalistic observation and interviews. The study was guided by the following research objective:

i.   Describe the syllable structure of Kikamba Nouns of Machakos dialect.

IV. RESULTS AND DISCUSSION: THE SYLLABLE STRUCTURE OF KIKAMBA NOUNS

According to Ladefoged (1989) every language has its own combination of sounds within a syllable and word. All the syllable structures follow phonotactic rules which dictate combination of sounds that are allowed in a particular language. In the current paper, an analysis of Kikamba syllable structure of nouns is presented. The study sheds light on the internal syllable structure of Kikamba nouns which to the best of the researcher's knowledge, has not been fully handled by previous researchers. The paper has

<u>Kikamba Gloss</u>

a. /kelɔmɔ/   'lip'

b. /kana/   'child'

c. /koto/   'ear'

d. /mote/   'tree'
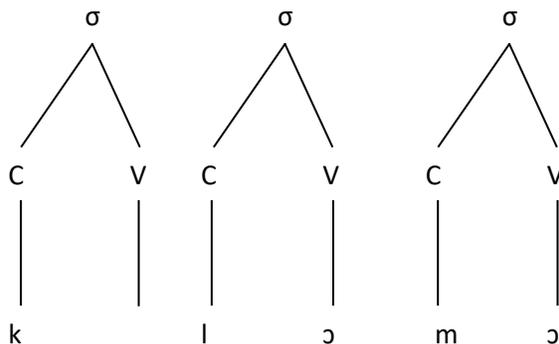
observed four syllable structures found in Kikamba, that is, CV, V, CV: and CCV.

4.1 CV Syllable

A CV Syllable constitutes one consonant and one vowel segment. Clements & Keyser (1983), states that CV Syllable is presumably found in all languages such as English, Arabic and Bantu languages. In this paper we observe that Kikamba has this syllable structure in greater part of its words as demonstrated below:
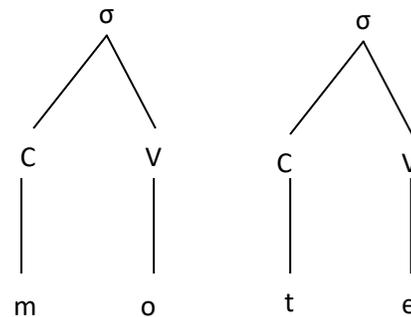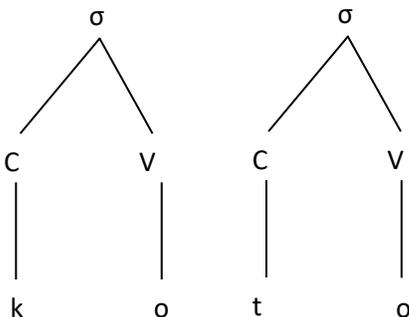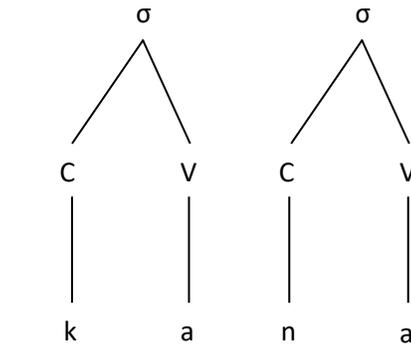
Kikamba nouns being a Bantu language depict A CV Syllable (C for consonant and V for a vowel). Most of the nouns constitutes one consonant and one vowel segment hence they a CV syllable. In this case they are an open syllable since they end with a vowel for instance the word go in English language.

4.2 CV: Syllable

The data collected show that some open syllables nouns have the CV: Syllable. In this case, as much as the noun ends with a vowel the syllable comprises a consonant and a long vowel. This was a case where two vowels of the same kind follow each other yet treated as a monophthong. In this case the

vowel cannot be split. Al-Ani (1970) and Akidah (2012) acknowledge the - VV sequence as one long vowel. Following Al-Ani (1970) and Akidah (2012) the current study groups the nouns with the CVV syllable as CV: That is consonant element that is followed by a single long vowel. The data below show some words with the CV: syllable:

Kikamba Gloss

a) /mbu:/   a scream

b) /mu:/   a type of fruit

c) /ma:o/   legs

d)/ndɔ:tɔ/   a dream
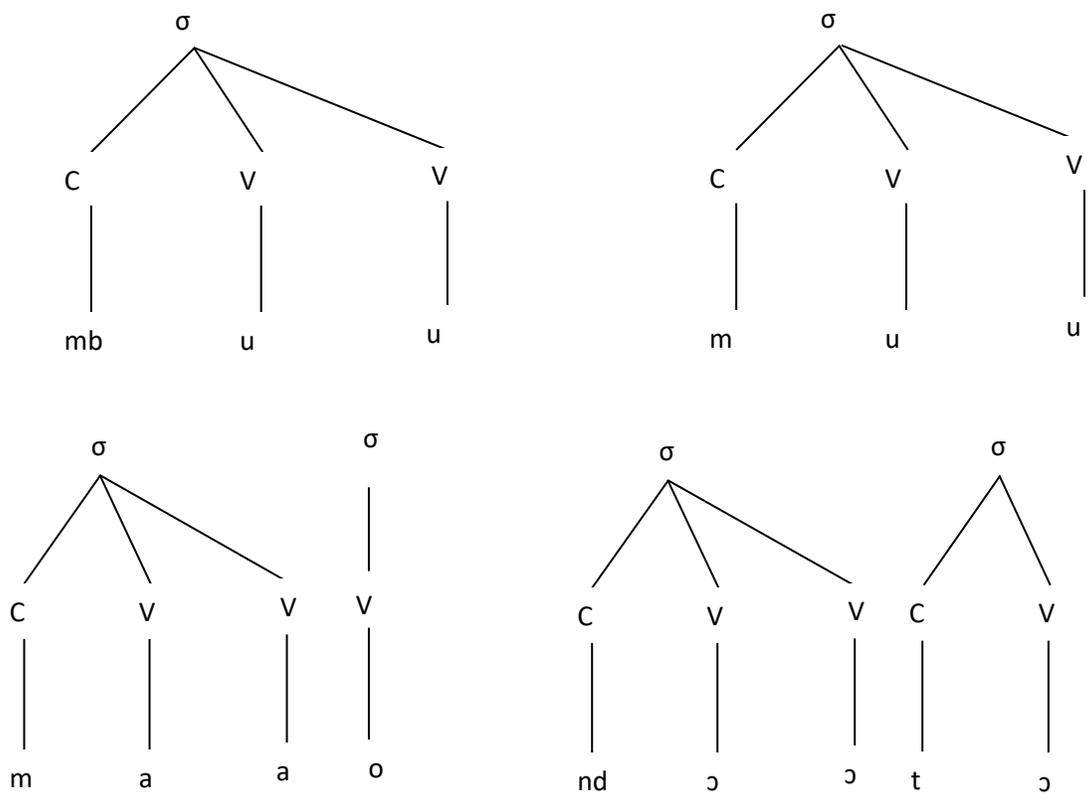
The above data show cases open syllable lengthening. This is a case where as much as words end with a short vowel they become long in open syllable. Kikamba nouns have the aspect of open syllable lengthening for instance the word *mbu, mao* and *mu* from the glossary above.

4.3 CCV Syllable

The data collected also reflected nouns with CCV Syllable structure. The CCV Syllable structure comprises a cluster of

two consonants ending with a vowel. That is, the Kikamba nouns have nouns with a syllable structure of a cluster of two consonants ending with a vowel. The researcher observes that this syllable type is usually found at a word or syllable initial position of Kikamba words. This Syllable type is found in words such as:

<u>Kikamba Gloss</u>

a) /emwɛ/   one

b) /nzwee/   hair

c) /kjaa/   finger

d) /kaΦjo/   knife
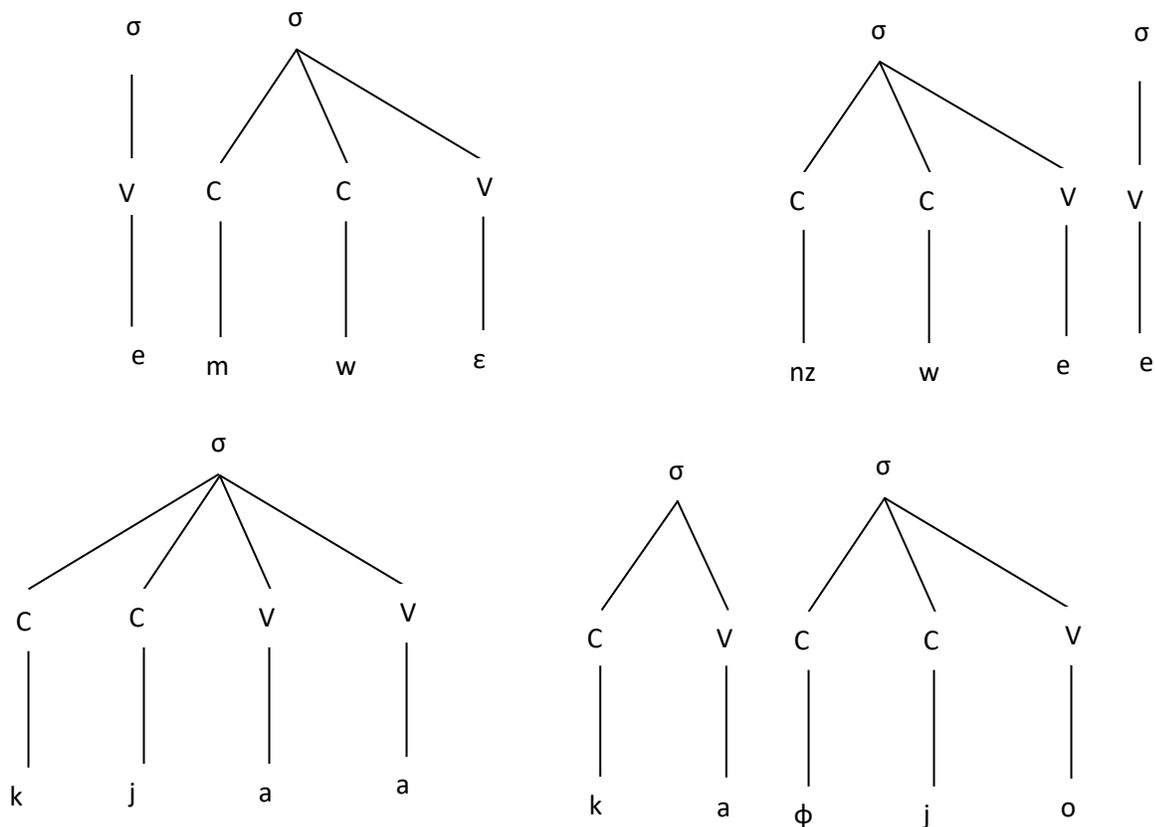
3.4 V Syllable

A V (vowel) syllable constitutes only a vowel segment, a syllabic nasal or a syllabic liquid. This study has observed that it is only the V Syllable that constitutes only a vowel segment that is evident in Kikamba. The researcher observed For example

that the V syllable pattern was more common in monyllabic words of Kikamba words which is different from English language where multisyllabic words exhibits the V-syllable like the word gradual.

<u>Kiswahili Gloss</u>

a) /eio/   a banana

b) /eia/   milk/weed/lake

c) /wea/   work

d) /sua/   sun

σ   σ   σ

V   V   V

e   i   o

σ   σ

C   V   V

w   e   a

σ   σ   σ

V   V   V

e   i   a

σ

C   V   V

s   a   u
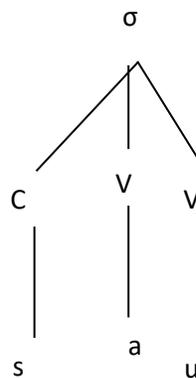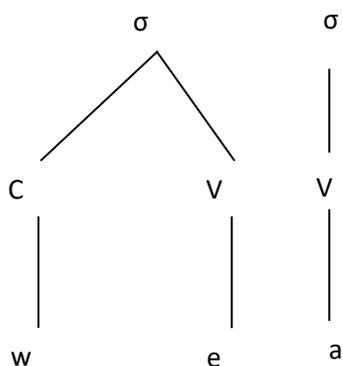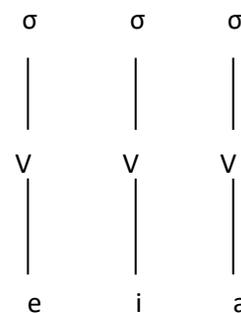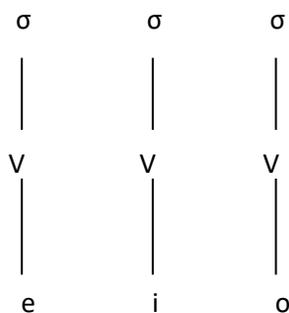
V.   CONCLUSION

This paper sought to describe the syllable structure of Kikamba nouns. The researcher observed that Kikamba nouns have four syllable structures, which are; CV, CV:, CCV, V. The first structure CV is in words that are made of a consonant and a vowel. For example the words /**kelɔmɔ**/cvcvcv for ('lip'), /**kana**/ cvcv for ('child'), /**koto/** CVCV for ear and /**mote/** /CVCV for tree. Kikambaa nouns also ended with a V but this time when the word is pronounced it ends with a long vowel. Examples of words with long V are and CV: structure are /**mbu:/** CV: **for** a scream, /**mu:/** CV: for a type of fruit, /**ma:o/** CV: for legs and /**ndɔ:tɔ**/   CV: for a dream. Kenya. The study concludes that syllable structure of Kikamba nouns is Open. The study findings revealed that the nouns either have CV, CV:, CCV or V. The study also revealed that Kikamba language is basicly open and not closed.

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An Analysis of the role of context in meaning and interpretation of Gîkûyû Idioms

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***Abstract*—** *This paper analyses the role of context in the meaning and interpretation of Gîkûyû idiomatic expressions. The paper is based on the premise that the polylexemic nature of an idiom makes it unamendable to structural manipulation and that meaning is context based. This makes it to constitute a linguistic phenomenon that has proved to be problematic to linguistic theory. This paper applied the relevance theory by Wilson and Sperber (1986/1995). To achieve the objective of the study, the study employed a descriptive research design. The target population was 50 native speakers of Gîkûyû language from Ndeiya Sub-county, Kiambu County aged 60 years and above. The participants were sampled using purpose and quota sampling. The study analyzed 100 idioms. The research instruments included interview schedule and focus group discussions. Data was analyzed qualitatively where the idioms were grouped basing on content and themes. The findings of the study reveal that the structure of Gikuyu idioms is unique and the meaning of idiomatic idioms is context dependent.*

Keywords*— *Idiom, Context, Gikuyu language.

I. INTRODUCTION

An idiom is any groups of words whose meaning cannot be deduced from the meaning of the individual words (Healey, 1968). That is to say, an idiom is an expression that means something different from its words seems to suggest (cf. Sanchez Beneto, 1977). In factHockett, (1958) notes that one can only comprehend the meaning of an idiom within a given context and it is conventional.Thus, an idiom is a common word or phrase which means something different from its literal meaning but can be understood because of their popular use and context.Moreover, the constituents of the lexemes of idioms do not contribute to their meaning. Carter (1987) defines idioms as special combinations with restricted forms and meaning that cannot be deduced from the literal meanings of the words which make them up. Accordingly, an idiom is learned and used a single unit.

Idioms are context dependent (Langacker, 1968) and context has a substantial impact on idiom comprehension (Armstrong, 2005).Context is a concept that is studied in linguistics within the framework of pragmatics. Pragmatics is a branch of linguistics concerned with the use of language in social contexts and the ways in which people

produce and comprehend meaningsthrough language. According to Armstrong (2005) idioms are varied and each one has a specific context to occur and their uses are lightly related to the functions they will fulfill in discourse.There are three aspect of context; linguistic, situational and culture.

This paper analyzesGikuyu idiomatic expressions with a close relation to context.Gikuyu is a language in the Central Bantu branch of the Niger–Congo family spoken primarily by the Gikuyu people of Kenya (Macharia, 2011). Gikuyu language is currently spoken in the central region of Kenya. Gikuyu speakers are also found in Nairobi, Rift valley, Coast and other parts of the country where it is spoken. The Kenya National Census in 2009 noted that, the Gikuyu speakers are the most populous ethnic group estimated to a total of 6.5million. The National African Language Resource Centre records that Gîkûyû is one of the most written languages in Kenya. Some of the studies on Gikuyu language include:Barlow (1960) studies the Gîkûyû grammar with reference to various syntactic categories showing various noun classes and adjectives in Gikuyu.Kabira (1993)studies the image of Women in Gikuyu Oral Narratives and observes that in the African context, ordinary people are

carriers and transformers of oral art. Mbugua (2000) looks at a critical analysis of disaster motif in Gĩkũyũ oral narratives. Muchemi (2009) did a pragmatic study on implicit and explicit speech acts in Gĩkũyũ about interpersonal communication. The study looked at the speakers intended meaning which is the performative meaning of an utterance. Gathogo (2013) evaluated the translation of neologisms in Gĩkũyũ radio broadcasts as they are translated by Gĩkũyũ radio presenters. He explored the coinage of Gĩkûyû words or phrases due to development in technology among other factors. The above literature provides the researchers with relevant content on Gikuyu language and moreso on Gikuyu oral art. The present paper will focus on interpretation of idioms with a close relation to context.

II.   THE RELEVANCE THEORY

This paper applied the relevance theory as the tool for analysis. The relevance theory was started and developed by Sperber and Wilson (1986/1995). Relevance theory is a theory that is chastised on one of Grice's central claims: that an essential feature of most human communication, both verbal and non-verbal, is the expression and recognition of intentions (Grice, 1989). Thus, any utterance should automatically create expectations which guide the hearer towards the speaker's meaning.This theory is an approach to the study of human communication which is grounded on a view of human cognition and mind (Moreno, 2007). One of the principles of relevance theory is cognitive principle of relevance. The theory is grounded on the assumption that our minds have evolved in the direction of increasing efficiency and are now set up so that they tend automatically to maximize relevance. According to relevance theory any new information whether derived from external stimuli (utterances, sounds) or form internal representation (thought, memory, inference) will be relevant to an individual if it yields some positive cognitive effects when processed in context (e.g. by answering a question, confirming a hypothesis, correcting a mistake, etc.).

Moreno (2007) states that the processing effort is the effort of perception, memory and inference required to represent an input access to contextual information and derived positive cognitive effects by a number of factors as varied as legibility syntactic complexity, audibility, familiarity with particular dialect, register, style or construction, the accessibility of contextual assumptions and the effort of imagination involved in constructing context etc. On this

approach the relevance of an input to cognitive process is a positive function of the positive cognitive effects achieved in processing this input and negative function the processing effort required to achieve these effects. Moreno (2007) adds that the most basic theoretical claim of Relevance Theory is that human cognition, having evolved towards increasing cognitive efficiency is now geared to the maximization of relevance. That is, it is geared towards striking the best balance between cost and effects and so to achieving the greatest cognitive effects for the least processing effort.

The second principle of this theory is relevance and Communication. The fact that ostensive stimuli create expectations of relevance follows for the cognitive Principle of Relevance. An ostensive stimulus is designed to attract the audience's attention. By producing an ostensive stimulus, the communicator therefore encourages her audience to presume that it is relevant enough to be worth processing. Even a self-interested deceptive or incompetent communicator manifestly intends her audience to assume that her stimulus is relevant enough to be worth processing. Why else would a listener pay attention? This is the basis for the second or communicative principle of relevance. Sperber and Wilson (1995) point out that the account of communication has practical implications for pragmatics. The overall task inferring the speaker's meaning may be broken down into a variety of pragmatic subtasks. There may be implicatures to identify, illocutionary indeterminacies to resolve, metaphors and ironies to interpret. All these require an appropriate set of contextual assumptions, which the hearer must apply. The communicative principle of relevance suggests a practical procedure for performing these subtasks and constructing a hypothesis about the speaker's meaning.

The third principle is relevance and comprehension. In relevance theory in the identification of explicit content is seen as inferential and equally guided by the communicative equally principle or relevance as the recovery of implicatures. The relevance theoretic comprehension procedure applies in the same way to resolving linguistic under determinacies at both explicit and implicit levels. The hearer's goal is to construct a hypothesis about the speakers meaning that satisfies the presumption of relevance conveyed by the utterance. The overall task can be broken down into a number of subtasks. A subtask is the overall comprehension process. Relevance and comprehension involves constructing an appropriate hypothesis about explicit content (explicatures) via decoding disambiguation, reference resolution and other pragmatic enrichment

process.Constructing an appropriate hypothesis involves the intended contextual assumption (implicated premises).

This theory shows the relevance of context of a concept on a given occasion of use inconstructing a range of information.According to Wilson and Sperber (2004) the linguistic context and accessibility of assumptions one will assemble for a given concept or a given occasion are relevance driven. This paper considers that the use of idioms in a particular context is relevantly driven.

III. RESEARCH METHODOLOGY

This analysis adopted a descriptive research design. Descriptive research design allows for discovery of the unexpected and in-depth investigation of the given problem (Kothari, 2004). Descriptive research design was used in this study and it enabled the researcher to obtain information that described existing phenomena by asking individuals about their perception, attitudes, behavior and values.The study was carried out in Ndeiya, Kikuyu sub-county in the western part of the Kiambu County. This study targeted to collect data for this research from native speakers of Gĩkũyũ of varying age, gender, education levels and religious denominations. The age bracket preferred was 60years and above.The study used two data collection instruments namely, interviews and focused groups. The study was guided by the following research objective:

i. To determine the role of cultural context in the interpretation of Gikuyu Idioms.
ii. To determine the role of linguistic context is important in the interpretation of Gikuyu Idioms.
iii. To determine how situational context is important in the comprehension of Gikuyu Idioms.

IV. RESULTS AND DISCUSSION

4.1 The role of cultural context in the interpretation of Gikuyu Idioms

Language is a central aspect of culture (Kramsch, 1998). Language expresses and represents culture. This means that language is the vehicle that reveals cultural practices, knowledge and attitudes, together with beliefs and emotions which are basic forms of culture. Language also reflects the cultural behavior and practices are carried out through the medium of language, whether this is verbal or non-verbal.

Language also symbolizes culture since it serves as an expression of identity. Idiomatic expressions are culturally bound. Culture has a crucial role in encoding and decoding messages (Byram and Risager (1999) cited in Al-Issa, (2005). In fact idiomatic expressions convey a unique aspect of culture.Context of culture refers to culture, customs and background of time in language communities in which speakers play a part.

The data collected shows that idioms are a reflection of Gikuyu culture. Hence, they are used as a tool of enculturation of the values of Gikuyu society. The idioms reflect the values that the Gikuyu culture upholds. The data discussed in this section is idioms that are related to the cultural values of a given society. Through focused groups the participants noted that Gikuyu idioms reflect the morals of Gikuyu society. Some of the idioms collected showed the value of generosity which is a virtue and others were on vices like greed as shown below:

Idiom 1:

Gũtumamũndũrĩĩgu

Gloss: Knit someone 'rĩĩgu'

Idiomatic meaning: to be kind or generous

Idiom 1 reflects what the society expects from the people. *Rĩĩgu* here means packed food that people carried when they went for a long journey. However, they were expected to share it even with strangers. This then would reflect or strengthen generosity among them. It is a sign of kindness. Idiom 2 below also shows generosity.

Idiom 2:

Kwenyũranambocoyagwathĩ

Gloss: To divide bean once it falls on the ground

Idiomatic meaning: sharing and spirit of unity

Idiom 2 above encourages people to share always what they have. The community believes in the spirit of unity. The idiom is mostly used in times when one is faced with a problem or when the community is going through problems such famine, draught and war. The members of the society are always reminded of unity. Patience is also a virtue that is encouraged as shown below:

Idiom 3:

KũrĩaMũrĩ

Gloss -   to eat root

Idiomatic meaning: to be patient

This community is also against vices such as greed, laziness among others as shown below:

Idiom 4:

Gũikionĩnda

Gloss: Be led by the stomach

Idiomatic meaning: Greed

This idiom is said to a person who is greedy. Such a person is reminded of the illness of being greedy. This idiom is meant to encourage people to share what they have and it discourages selfishness. Idiom 5 is an idiom that also cautions those people in the society that discourages others from working hard.

Idiom 5:

Kunwoguoko

Gloss - to break someone's hand

Idiomatic meaning- to discourage from working

Idiom 6 below further cautions people in this society to be humble as shown:

Idiom 6:

Kũmiamũtwe

Gloss-   to harden the head

Idiomatic meaning: to be stubborn

Idiom 5 and 6 below warns people that are unappreciative and ungrateful. These idioms are common among the elders when they advise young people to be appreciative and grateful always since they may not know what the future holds for them.

Idiom 7:

Kũmĩakĩraro

Gloss: To defecate on the sleeping place

Idiomatic meaning: Being unappreciative

Idiom 8:

Kũrĩagĩthũrikĩiniĩ

Gloss: To eat when the chest is upside down

Idiomatic meaning: To be ungrateful

Some of the proverbs that also reflect the Gikuyu culture include:

Idiom 9:

Gũtuĩramatagĩthũri

Gloss: To spit on the chest

Idiomatic meaning: to bless

Idiom 9 above is mostly used by the elderly especially when they are performing the ritual of blessing the young. The elders are fond of spitting on their chest as a sign of blessing or a curse. Another cultural context where the elders use idioms is in situations where the members of the society are encourage to keep the secrets of the society as shown in idiom 10 and 11 below:

Idiom 10:

Kuoniamũndũnjegeke

Gloss: Show someone armpit

Idiomatic meaning: To expose secrets

Idiom 11:

Kwĩraniramĩatũ

Gloss: Tell others of hives

Idiomatic meaning: To expose secrets

The data on Gikuyu idioms show that idiomatic expressions are used to express Culture. The idioms reflect Gikuyu culture and their way of life. Idioms are culturally used to manifest the way of life which is peculiar to Gikuyu community. The language in the idioms is also used in the maintenance of the patterns of life in the society. Idiom 10 and 11 shows what Gikuyu community considers appropriate to the society.Following Scarino (2010) culture is a contextual framework that people use to exchange meaning in communication with others and through which they understand their social world.

1.2 The role of linguistic context in the interpretation of Gikuyu Idioms

Linguistic context is a reference to the context within the discourse through its relationship with the words, phrases and sentences of any discourse (Song, 2010).The linguistic context plays a major role in the general system of language. The meaning of the idiomatic expression therefore depends on other units in which the idiomatic expression is used. That is, the idiomatic expression gains its significance basing on what precedes or follows it in a text. The discussion that follows shows how syntactic meaning of an idiom is closely analyzed with close relation to context.

First an idiomatic Expression can function as a Subject in the context of a verbal sentence. The subject is the doer or what the sentence is about. The idioms below show instances

where the interpretation of the idiom directly relates to the subject of the sentence.

Idiom 12:

Twacanŭrirwo

Gloss: We were combed

Idiomatic meaning: Being informed

The meaning of this idiom directly relates to the subject of the sentence. The pronoun **'twa'** is the plural form of I which means we. The subject of the sentence twa was exposed to the information or news which they did not have and which is helpful to them in that context. Example 13 below further shows a case where an idiom is used as a subject of the sentence:

Idiom 13:

Twîyohetemûthiorihîndînoya corona.

Gloss: We have tied a belt during this time of corona.

Idiomatic meaning: We are bracing for difficult times during this time due to corona.

Gikuyu is an agglutinative language. Therefore, in the above data the idiom*Twîyohetemûthiorihîndîno*is the subject of the sentence meaning **We have braced ourselves for the hard time**s and in this context the corona pandemic.

Idiomatic expressions were also used as predicate of the sentence. A predicate isthe part of a sentence or clause containing a verb and stating something about the subject. The predicate in a sentence modifies the subject in some way. Since the subject is either the person, place, or thing that a sentence is about, the predicate must contain a verb explaining what the subject does and can also include a modifier. The data collected reflected instances where idiomatic expressions occurred as a predicate. As a predicate the idiomatic expression can consist of a single word, phrase, or full sentence. The data below show the predicate as a single word:

Idiom 14:

Mwangi**nîaretirwo**

Gloss: Mwangi was called

Idiomatic meaning: Mwangi died.

Gikuyu being an agglutinative language (where words may contain different morphemes) makes the idiom*nîaretirwo*to appear as single to mean that Mwangi died.

Mwangi**nîaretirwo**

S　　/ Predicate

In this case then the predicate is a single word. Other idiomatic expressions had a predicate as a phrase as shown below:

Idiom 15:

Kamau**nîarauniremburiyaChegekûgûrû.**

Gloss: Kamau broke Chege's goat's leg.

Idiomatic meaning: Kamau impregnated Chege's daughter.

Idiom 16 is a case where the idiomatic expression appears as a phrase as shown in the analysis below:

Kamau**nîarauniremburiyaChegekûgûrû.**

S　　/　　Predicate

The idiomatic expression is in form of VP (verb phrase) **(nîarauniremburiyaChegekûgûrû.).** The meaning of this idiom is well comprehended in line with the linguistic items in the sentence.Idiom 17 and 18 further shows a case where the predicate is a VP.

Idiom 17

MbûriyaNjenga**nîranywirekagera**.

Gloss: Njenga's goat drank a stone) .

Idiomatic meaning: Njenga's goat got lost/disappeared without a trace

MbûriyaNjenga**nîranywirekagera**

S　　　　/ Predicate

Idiom 18

Akorwonĩũrendatũgũikĩriemĩtĩnonginya**wĩkĩrecoromaaĩ'**

Gloss 'If you want us to vote for you, give us something to drink.

Idiomatic meaning: to be corrupted

Akorwonĩũrendatũgũikĩriemĩtĩnonginya**wĩkĩrecoromaaĩ'**

S　　　　　　/ Predicate

The meaning of idiom 17 and 18 directly relates to the linguistic items in the sentences. This then implies that the linguistic context of idioms is a paramount feature in the course of comprehending the meaning of the idiom.The predicate*wĩkĩrecoromaaĩ'* becomes an idiomatic expression when it is directly linked to the conditional clause if *(Akorwonĩũrendatũgũikĩriemĩtĩnonginya)* that is the subject

of the sentence.The structure of idiomatic expressions also reflects cases where an idiom is an adverbial phrase or a prepositional phrase as shown below**:**

Idiom 19:

Ndutanîaratûngire*nyoninjûru*.

Gloss: Nduta met with a bad bird

Idiomatic meaning: Nduta had bad luck.

Idiom 19 above is a case where an idiomatic expression is a prepositional phrase (pp) in the sentence. In this case the PP completes the meaning of the Verb (V) as shown in the analysis below:

Ndutanîaratûngire*nyoninjûru*.

S   V   PP

*Nyoninjûru*is the idiomatic expression which is in form of PP (with a bad bad). Idiom 44 below further further shows an idiomatic expression in form of a PP

Idiom 20:

Njeri**aronirenakanua.**

Gloss: Njeri saw with her mouth)—

Idiomatic meaning: Njeri was surprised/shocked

Idiom 44 is further analyzed below:

Njeri**aronirenakanua**

S   V   PP

The PP in the above sentence is the idiomatic expression that gives us more information about Njeri (that is Njeri was surprised/shocked).There are also cases where the idiomatic expression appears as adverbial. In this case the interpretation of the idiom relies on the linguistic items in the sentence. Idiom 21 below is an example where an idiom is an adverbial

Idiom 21

Wakahareakuireagĩcariangemi'

Gloss: the pole cat died while seeking praises.

Idiomatic meaning: to seek for praises.

The analysis of idiom 21 is further shown below:

Wakahareakuireagĩcariangemi'

S   v   Adverbial

The idiomatic expression ***agĩcariangemi'*** is an adverbial and is said to people who are not self-driven but who do things in order to be seen or be praised.

The above data shows how the meaning and comprehension of idiomatic expressions is closely linked to the linguistic context.

4.3:   The role of situational contextin the interpretation of Gikuyu Idioms

Situational context is basically the 'context of situation', in which an idiom is used. Situational context relates to the environment of discourse in terms of time and space. It also relates to relationship between participants. Idiomatic expressions are well understood in a given situational context. The data collected established that the participants in the discourse determined the idiomatic expressions used by participants in a particular situation. The first observation was some of idiomatic expressions that were likely to be used by the youths when they are conversing with one another. The youth like complementing each other by use of the following idioms:

Idiom 22:

Kũũma

Gloss: to dry

Idiomatic meaning: To be smart

Idiom 23

Gũcinamwakiwanyeki

 Gloss: to burn grass fire

Idiomatic meaning: Be smartly dressed

Other idioms that are likely to be used by the young generation in their conversation are:

Idiom 24:

Kũhũũrĩka

Gloss: to be beaten

Idiomatic meaning: Being bored

Idiom 25:

Gũtembaũ

Gloss: to lose timber

Idiomatic meaning: Lose focus/ go mad

Idiom 24 and 25 is likely to be used by the youth especially when they are discussing issues related to them. Idiom 24 for instance is typically used when one is bored while idiom 57 is used to describe a person who has lost focus. Other idioms that are likely to be used by the youth include idiom 25 to 30 below:

Idiom 26:

Kŭrŭgĩra

Gloss: to jump on

Idiomatic meaning: To understand or comprehend

Idiom 27:

Kŭgŭagŭa

Gloss: to fall repeatedly

Idiomatic meaning: To change

Idiom 28:

Kunyitamwaki

Gloss: - to catch fire

Idiomatic expression: to be greatly annoyed/ angered

Idiom 29:

Kwĩhŭrirairebe

Gloss: to beat one's own drum

Idiomatic meaning: blow one's trumpets – to boast

Idiom 30:

Kanyakandeto

Gloss: - a calabash of news

Idiomatic meaning: - person who is newsy

- always has things to say about almost anything

- mr/mrs know – all

The above data show how the young participants determine the kind of idioms that may be used in particular situation. The young differ from the old in terms of topic of discussion which determines the kind of idioms that may be used in their discourse. The old on the other hand may have different topic of discussions such as general life, religion, death and marriage that may determine their use of idioms. The topics of discussions determine the context of situations which an idiomatic expression is used. The data below gives some of the idioms that are used by the old:

Idiom 31:

Gŭitaŭkĩonoria

Gloss: to poor as you empty

Idiomatic meaning: to lose everything

Idiom 32:

Kŭhenerĩo

Gloss: - to be beckoned

Idiomatic meaning- to die

Idiom 33:

Gŭkirianjoka

Gloss - to silence the tapeworms

Idiomatic meaning: eat little amount of food

Idiom 34:

Kuna rŭkomo

Gloss: to break the bends

Idiomatic meaning: to talk in parables

Idiom 35:

kwararŭhĩ

Gloss: - to spread the palm

Idiomatic meaning: to beg

Idiom 36:

Kuohanda

Gloss - to tie the stomach

Idiomatic meaning - to conceive/ become pregnant

During the focus group discussion the old participants revealed that idioms were tacit way of expressing abstract ideas in the community. Issues such as death and love are politely expressed by use of idioms. For instance, Idiom 32: *Kŭhenerĩo* (to be beckoned) is a polite way of saying that someone is dead. Idiom 33*: Gŭitaŭkĩonoria* (to poor as you empty) is also a polite way of expressing loss. When someone loses everything it is painful and hence such a person needs support and comfort. Idiom 36: is also a polite way of referring to pregnancyIdiom 36:*Kuohanda* (to tie the stomach) which has an idiomatic meaning to conceive or become pregnant. The study therefore observes that the older generation uses idioms to express abstract ideas as compared to the young generation. The old also uses idioms as a polite way of expressing ideas they consider as taboo words.

V. CONCLUSION

This paper was designed to examine the role of context in the interpretation and comprehension of Gikuyu idioms. The study concludes that Gikuyu idioms are context dependent. The study shows that the meaning of the idiom does not

literally rely literally on the component of the idiom but on idiomatic construction that is context related. The study also concludes that the meaning of an idiomatic expression relates to the connection between the syntactic and semantic structure through a number of lexical and grammatical devices. Therefore, language plays a crucial part of culture and idioms are condensed to reflect cultural scenes of religion and beliefs. The study therefore concludes that idioms are therefore a cultural vehicle and they are used in a specific situation to convey a specific meaning.

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Impact of Covid-19 on Society, Economics and Education of Nigeria

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Abstract— *The impact of coronavirus on the Nigerian society cannot be over-emphasized. The Nigerian economy and education are the two most important sectors that have been greatly impacted by the pandemic. Since most Nigerians rely on the informal sector for their sustenance, the government shorting down the economy meant extreme poverty for most families. More importantly, school closure due to the pandemic also means more Nigerian children, especially the poor and those that reside in the rural communities would be deprived of education, since they would not have access to the modern form of IT based e-learning. This digital divide means children from lower socio- income background would be left behind in education and may lack the necessary skills to stay ahead in the future, due to the absence of a national government policy on ways of tackling the disruption to education due to Covid-19 pandemic.*

Keywords— *Covid-19, pandemic, society, economics, education, Nigeria.*

I. INTRODUCTION

COVID 19 pandemic is one of the deadliest and scariest various that has ever besieged humanity since the Spanish flu of 1918. In the history of mankind, no virus has ever threatened human existence such as COVID 19. Although before the Spanish flu of 1918, there was the mention of plagues in the Bible Old Testament book of Exodus when King Pharaoh refused to set the Israelites free and allowthem to leave Egypt.But the Spanish pandemic was the virus with deadly consequences that still remains in the history of humanity.According to the U.S.Centres for Disease Control, the Spanish influenza of 1918-1919 claimed the lives of about 200,000 Americans in the month of October, while an estimated 25 million people (25% of the total population of 103 people) became ill and 675,000 died of the virus in less than 2 years of its outbreak (Byerly, 2014).But the impact of the Egyptian plaque, and Spanish flu combined including SARS virus, HIV Aids and Ebola cannot be compared to COVID 19 pandemic.The greatest fear associated with Covid-19 virus is that it can be transmitted through contact, droplets, and fomites, and by people who are asymptomatic (WHO, 2020). As a result, people are forced to remain isolated for fear of spreading the pandemic.Globally,over 33 million people have beeninfected with corona virus; while over 1 million people have died from the virus.In the U.S.

alone it is projected that by 2021, over 300,000 people would have died from the virus. In Europe, there is upsurge in the spread of the disease prompting several governments to impose additional curfew and lockdown to contain its spread. In Nigeria, there are over 58,000 confirmed cases with over 1000 deaths.

The impact of Covid-19 on global economy has been debilitating as many international flights have had to lay off their workers, while some are turning to digital or online ticket reservation in order to reduce the cost of operation. In addition, over 1 billion children in primary, secondary and universities worldwide have been asked to stay at home as measures to prevent the spread of Covid-19 (UNESCO, 2020). As a result of the isolation, the transition from traditional classroom learning to online education has become the only remedy, in order to reduce the obstruction to the educational system. However, in Nigeria the impact of the pandemic is still heavily felt by the people despite the ease on lockdown due to economic hardship and because of the disparity in access to online tools needed for education among children in various class structures in our society. The economic crunch due to Covid-19 has rendered most families poor and unable to maintain a source of livelihood. This paper, therefore, examines the impact of COVID 19 on Nigerian society, economy and education.

II.   LITERATURES REVIEW

Impact of COVID 19 on Nigerian Society

It is no doubt that the coronavirus pandemic has impacted nearly every aspect of Nigerian society, particularly the economy and education. Also impacted by Covid-19 crisis include the religious and social life of the people, health, entertainment etc. Nigerians culturally are communal in nature but the pandemic has altered the way that most people relate to one another including visiting of relatives, family members, friends, and burial of loved ones. The ability of most Nigerians to relate with one another was also hindered by government directives prohibiting gathering in public places including bars, restaurants, gymnasium, parks etc. The government directives included outright ban to restriction of gathering to just fifty persons in public places. Apart from that, in the rural areas, local farmers and fisher men and women who rely on daily fishing and farming were affected by the lockdown due to the corona virus crisis. As a result, many families lost their major sources of livelihood.

Impact of COVID on Nigerian Economy

Coronavirus pandemic has very devastating impact on the Nigerian economy, due to the peculiar nature of the informal sector to the Nigerian economy. Many Nigerians rely on daily activities for sustenance, such as retail sales and buying of goods and services.More significantly, since the Nigerian economy depends heavily on crude oil and gas sales for her foreign reserve earning, Covid-19 almost grounded the nation's economy due to fall in global demand for crude oil. The macroeconomic impact of the pandemic on Nigeria's economy includes loss in federal government earnings due to fall in crude oil price, slow GDP growth rate, high inflation and high unemployment level (Farayibi&Asonga, 2020). Prior to the pandemic, the Nigerian economy was already struggling due to fall in global oil price, but the corona virus further puts the economy in fragile situation due to closure of many companies. Apart from the oil sector that has been impacted by COVID-19 pandemic, other sectors including maritime, tourism, banking, hospitality and entertainment, health, agriculture, aviation etc. In describing the negative impact of the pandemic on the Nigerian economy the Minister of Finance, Budget and National Planning, Zainab Ahmed, noted that the Nigerian economy prior to the virus was already fragile and vulnerable. She added that the pandemic has resulted in unprecedented disruption in global supply chain, drop in crude oil prices, turmoil in global stock and financial markets, and the lockdown of movements of persons in many countries. The minister also noted that the pandemic has had tremendous impact on households' livelihoods and business activities resulting from a drop in global demand, declined consumer confidence and slowdown in production. This economic situation led the government to reverse the 2020 budget by slashing its revenue projection to about 40%, and seeking emergency support from the International Monetary Fund, the World Bank, and the African development Bank in order to execute its 2020 budget. Similarly, the Lagos Chamber of Commerce and Industry (LCCI) believe the pandemic has led to unprecedented fall in commodity prices, capital flight, turmoil in capital market, supply chain disruption in all sectors, and destabilization of commercial and economic activities (.APC News, 2020).

To be more specific, the oil and gas sector was negatively impacted by the pandemic due to the decline in global oil prices (the Brent Crude), Nigeria's benchmark grade, which dropped by 60% since the beginning of 2020. The crash in global oil prices necessitated the adjustment of the reference price of crude oil from $57 per barrel to $30, and further down to $20 in order to implement the 2020 budget.Additionally, the 2021 budget has a deficit of N4.65 trillion due to declining revenue from oil as a result of the pandemic.This means that the Nigerian government might not be able to finance most of her infrastructural development projects by 2021, if the revenue from oil continues to decline(Wole, 2020).

The aviation and banking sectors were never spared by the pandemic as flight operations were short down and only limited banking operations were allowed in major cities around the country, while some bank branches were closed down outrightly. The aviation and bankingsectors also laid-off several of their employees due to the pandemic. Other sectors that were worst heat by the pandemic are the hospitality and entertainment industry and health. The lockdown led to the closure of many hotels and film and entertainment companies due to the pandemic, while, the crisis exposed the rot and dearth in the basic infrastructure in the Nigerian health sector. For instance, a survey conducted by the LCCI on the impact of Covid 19 crisis on business community showed that the pandemic had a significant impact on business in Lagos business community as people had about N500, 000losses in revenue daily. Furthermore, Nigeria's inflation rate also rose due to Covid-19 from 12.13% in January, to 12.82% in July, 2020 during the peak of the lockdown (Oyekami, 2020). The price of food items

increased due to short supply of staple foods such as rice, garri, beans, millet and maize in the market.

Impact of COVID 19 on the Education Sector

Education is another sector that has been impacted by Covid 19 pandemic. The pandemic led to the closure of schools across the country. Prior to the pandemic, the Nigeria government has been struggling to ensure that it provide quality education to her growing youthful population, and reduce the school dropout rate. But this situation is made worst with the Covid-19 pandemic as only limited number of children from fairly confortable homes can afford to provide online education for their children, thereby living the greater number of children poorly educated during the lockdown. According to the United Nations,COVID-19 pandemic has created the largest disruption of education systems in history, affecting nearly 1.6 billion learners in more than 190 countries and in all continents. Furthermore, the UN stated the closures of schools and other learning spaces have impacted 94 per cent of the world's student population, up to 99 per cent in low and lower-middle income countries (UN, 2020).

The crisis, according to the UN has exacerbated pre-existing education disparities by reducing the opportunities for many of the most vulnerable children, youth, and adults particularly those living in poor or rural areas, girls, refugees, persons with disabilities and forcibly displaced persons to continue their learning. Learning losses also threaten to extend beyond this generation and erase decades of progress, not least in support of girls and young women's educational access and retention. Some 23.8 million additional children and youth (from pre-primary to tertiary) may drop out or not have access to school next year due to the pandemic's economic impact alone (UN, 2020).

In a low income country such as Nigeria, the government owned public schools could not provide online education for their students, except some few private schools. Prior to the pandemic, Nigeria had been struggling to keep its children in school due to high rate of school dropout. In fact, Nigeria contributes approximately 20% of the total global out-of-school children. This figure is likely to increase due to the pandemic and the income gap between the rich and poor in the country. According to a UNICEF report, 10.5 million Nigerian children aged 5-14 years are out school. Only 61% of 6 to 11 year olds attend primary school regularly. Some states in the north east and north west of the country have more than half of the young girls not enrolled in schools due

to cultural biases against women education (Amorighoye, 2020).

According to the International Labour Organization (ILO) more than 70 percent of youth who study or combine study with work have been adversely affected by closure of schools, universities and training centres. In another report on the impact of Covid-19 on jobs, education, rights and mental well-being, 65% of the youths reported learning less since the beginning of the pandemic as a result of the transition from classroom to online and distance learning during the lockdown. The situation is worst for youths from low income countries that have less access to internet, a lack of equipment and sometime lack of space at home. The ILO report also highlighted the big digital divides between regions; that is, while 65% youths from high income countries were taughtclasses via video lectures, only 18% of low income countries were able to conduct online classes for their youths. According to Hussain (2020) the impact of Covid-19 on Nigerian education is tremendous because the government did not have the technology to carter for the 46 million students affected by the pandemic. She noted that unlike other developed countries, the Nigerian government did not have any clear-cut policy measures on how to mitigate learning disruptions for children or how to mitigate the digital divide. Thus children from higher socio-economic background are less likely to experience disruption to their learning because they attend private schools and their schools are well-equipped with ICT infrastructure, and the parents can afford remote learning resources at home. Conversely, the majorities of the students are from vulnerable and disadvantage backgrounds, which do not have access to computers and other devices outside school. In many cases, these children are either from impoverished homes in urban centres or live in communities with poor or non-existent internet connectivity and unreliable power supply. Inevitably, this digital divide will exacerbate the learning disparities among these children, and the socio-economic disparity between the rich and poor in the country.

Efforts by Government to Mitigate the Effect of Covid-19 Crisis on Society, Economics and Education

In an effort to reduce the impact of the pandemic on the society, the government is gradually easing down on social gathering especially marriage ceremonies, church weddings and burials. The government has also easing down on the economy so that many lower income families that depend on daily sales of goods and services including fishing and farming for sustenance to be able to go about their

businesses. Notwithstanding the easing of the economy by the government, inflation rates continue to climb higher making the cost of food items to be outside the reach of many ordinary Nigerians. Furthermore, in order to mitigate the digital divide between children from low socio-economic background and well off families, the governments of most countries such as the U.S., Australia, China, etc are providing laptops computers and internet services to indigent children. However, in Nigeria, all the government could provide is learning through local media channels such as radio progrrammes so as to reach out to children from poor homes and in rural communities, but these radiolearning methods have had very limited impact on the children due to the epileptic power supply and inability of the government to sustain the programme.

Empirical Findings

Ogunode (2020) conducted a research using a survey design method to determine the effect of Covid-19 on education among teachers and senior secondary school pupils in Abaji area in FCT, Abuja, Nigeria. He found that overwhelming majority of the respondents (100%) believed that school closure as a result of Covid-19 has affected academic programme of senior secondary schools. He also found that school closure has affected the academic calendar of senior secondary in the FCT. He recommended that the government should come up with strategies to cover the gap in education occasioned by school closure due to Covid-19 pandemic.

In contrast, Duraku and Hoxha (2020) examined the impact of COVID-19 on education and on the well-being of teachers, parents, and students: Challenges related to remote (online) learning and opportunities for advancing the quality of education in Kosovo. Their aim was to explore the concerns of parents, students and teachers due to the social isolation and the concern of parents, teachers and students relating to online education. The study adopted a qualitative research design. Semi-structured interviews were used to elicit information from respondents in the 14 municipalities and 7 regions of Kosovo. The study found that there was a successful implementation of online education in Kosovo. The factors that contributed to the successful implementation of the online school programme in Kosovo include the relatively high number of citizens who are ICT users. In fact, over 70% of Kosovo citizens are internet users, rural dwellers and from low-income families. Further, 64% of the participants reported having internet at home, while 94% of them reported using the internet the most in their homes (Duraku&Hoxha, 2020). This finding by Duraka and Hoxha tends to contradict the findings in Ogunode (2020) and the situation in Nigeria where most children in rural communities do not have access to the internet and the unreliable power situation makes online learning difficult for most students from poor homes and rural dwellers.

Farayibi&Asonga (2020) examined the economic impact of Covid-19 in Nigeria, and found that Covid-19 pandemic has insignificantly caused a decline in the macroeconomics of Nigeria. Specifically, the crisis led to fall in the nation's GDP growth rate due to fall in oil price, which made the federal government to cut down on its budget expenditure, and then borrow money to execute the 2020 budget. Apart from fall in GDP, the country also experienced high inflation, and high unemployment rate. Relying on data obtained from the National Bureau of Statistics daily online report, Farayibi and Asonga noted that an analysis of the trend of macroeconomics variables due to Covid-19 was a fall in oil price due to low demand from the international market as a result of reduction in people's movement and grounding of airline operation around the globe. He concluded that Covid-19 had a negative impact on major macroeconomics variables in Nigeria such as GDP growth rate, inflation, unemployment rate, oil price, and exchange rate.

III.   CONCLUSION

Corona virus pandemic has caused great scare on the global economy, since it involves the restriction of movement in order to reduce spread of the virus. In Nigerian, the impact of the pandemic has been tremendous especially on the education sector due to school closure. Many public schools had difficulties transiting from classroom to online education because of the cost of providing such IT education. Unfortunately, many children from low income families, especially those living in rural communities are left out and continue to fall behind in the educational disparity between the rich and poor.

Covid-19 affected greatly low income families who rely on income earned from daily sales of food items for their sustenance. The informal sector is the biggest employer of most people, and with the lockdown and restriction of movement as a result of the Covid-19 crisis, many families struggled to survive during the peak of the lockdown. Although, the government is beginning to ease the lockdown and restriction of movements, but the economic impact of the pandemic is still felt by many people. Unemployment rate continue to rise (27.1% up from 23.1% of the third quarter of 2018) with 25 million graduates unemployed.Food prices continue to skyrocket and not within the reach of many struggling families.Many of those who lost their jobs during the pandemic are yet find gainful employment. This macroeconomic downturn has been made worst by the fallen crude oil price which makes it difficult for government to implement its fiscal budget of 2020.Although, the government has introduced some palliative schemes especially to private business owners by making grants available to them, but this measure seem not to cushion the hardship faced by many people due to Covid-19 pandemic.Driven by economic difficulties, many Nigerians particularly the youths have vent their anger against the government through violent street protest and vandalizationof government properties including buildings of notable personalities in society. In reaction, the government has imposed curfew in several states across the country in order to ease the tension.

IV.   RECOMMENDATIONS

As, many state governments are beginning to open schools in Nigeria, priority should be given to ICT education, which should run side by side with classroom learning; unfortunately, many government owned schools are ill-equipped with information technology, thereby making many children from poor homes who attend public schools not to be at par with their mates in private schools.

We also recommend that the government should provide palliatives to indigent families who would be struggling to survive due to the pandemic.

The macroeconomic policies of government should focus more on providing employment for her teaming youthful population, as well as providing an enabling environment conducive for businesses to thrive.

Lastly, the government should provide grants to private businesses particularly small and medium scale business owners in order to revitalize the economy.

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Budget Constraints and the Management of Education Credits in Cameroon: Pathways to Efficiency and Sustainability

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Abstract— *This study inquired into the educational management strategies that generate best possible outcomes with a given amount of resources. It birthed from the need to attempt solution to the apparent inefficiencies that characterize educational institutions in Cameroon and in other countries in the world. Attention was on secondary education. The research adopted the survey design, specifically the qualitative method. The simple random sampling technique was used to select a sample of 13, from a total of 18 secondary schools—public and private of the English sub-system of education that consistently scored high (above 95%) in the Cameroon General Certificate of Education (GCE) Examination—Ordinary and Advance Levels during the years 2012 to 2016. Research data was collected through in-depth interviews held with the heads of the sampled institutions; interest was the resource management strategies that placed schools in the academic spotlight notwithstanding the general insufficiency of resources. Responses were analysed using the process of thematic analysis, with leaning on positivism. The process was facilitated by the use of Atlas Ti 5.2 (Atlas Ti GMBH 2006). Findings revealed a number of complementary strategies employed by the schools studied, including focus on essential curricula, presence of articulated mission and focused vision, close instructional supervision, prioritizing only essential expenditures in the school budget and strict control and demand for accountability. The researcher proposed for decisions on education and school management to factor in the need to clearly define the mission and vision for education/school, revise and adapt the curriculum to current needs and scale down the number of subjects, channel effort and resources to the learning of essential curricula, provide more instructional supervisory support to teachers, etc.*

Keywords— *Budget Constraints, Management, Education Credits, Efficiency, Effectiveness, Sustainability.*

I. INTRODUCTION AND PURPOSE

Educational systems in almost all countries in the world are constrained by insufficiency of resources required for smooth operation. In developing countries where the school age population constitute majority of inhabitants and where raising funds for educational development is increasingly becoming problematic, high demand for education often translate to thin spread of resources over large numbers of students. Generally, and especially in contexts where there exist large resource gaps, global recommendation has been for the available means to be used efficiently to compensate for shortages while exploring other alternative funding sources to supplement the available resources. In Cameroon,

however, concerns around the management of scarce resources dominate the discussions on educational development among interest parties within and outside the education sector as problems of wastage persist, further compounding the already difficult situation and system's ability to meet commitments, set goals and objectives. This research inquired into educational resource management practices with attention on secondary education. Aim was to determine those allocation and management strategies that yield best possible outcomes at comparably lower costs, so as to propose solutions to the problems of choice that often confront educational managers and administrators when deciding on how and where to channel efforts and resources.

II.   BACKGROUND

Overview of Cameroon's economic situation

Cameroon is a developing country in Sub-Sahara Africa (SSA) with a population of about 24.7 million inhabitants. Classified as a middle-income economy, Cameroon's GDP measured at $38.7 billion in 2018 and grew by 3.9% in the first half of 2019. Current account deficit stood at 4.7% GDP as of end of June 2019, while public debt grew from GDP 30.9% in 2015 to 41.5% in 2019 (IMF, 2020). IMF warns that Cameroon is at high risk of debt distress. The country has high rates of youth unemployment and underemployment, and a large portion of its population survives on less than $1.9 per day, particularly those in rural areas. Poverty rate was 22.3% in 2019 (World Bank, 2019).

Why care for efficiency in the management of education credits?

Over the past few decades, Cameroon like her other counterparts in SSA has witnessed an explosion in school enrolment at all levels. From 2007/2008 to 2015/2016 academic year, secondary education enrolment increased by approximately 96%, from 1,125,713 to 2,205,778 students (according to information drawn from the Report of Analysis of Cameroon's Ministry of Secondary Education–MINESEC Statistical Data, 2012/2013 and MINESEC Statistical Yearbook, 2015/2016). As the principal guarantor of education, the government of Cameroon devotes significant share of total public spending on education to sustain educational activities in the public sector and to provide support to schools operating in the private sector, as part of the strategic axis of development of the partnership in the sector. For instance, the education sector consumed on average 14.2% of the annual executed public expenditure between the years 2010 and 2016, though this falls below the level envisioned in the Education Sector Strategy 2013–2020, as well as the 15 to 20 percent minimum benchmark recommended by Global Partnership for Education, the 2015 Addis Ababa Action Agenda and the 2015 Education 2030 Incheon Declaration (World Education Forum, 2015).

Nevertheless, the burden of education financing does not rest entirely on the shoulders of the government. Principal documents notably the Education Sector Strategy (Republic of Cameroon, 2013) carriers overarching policies for the education sector as stated in the Constitution, the 1998 law on the orientation of nursery, primary and secondary education and teacher training, the 2001 law on the orientation of higher education, and the Growth and Employment Strategy Paper, etc. These policies focus mainly on promoting access and equity, improving quality and relevance, strengthening sector governance and management, and reforming education financing mechanisms. Also highlighted are the various education partners and their roles and responsibilities in the participatory support and management of the sector. These include pupils and students, parents, teachers syndicate, village development committees, alumni groups, religious bodies, business organizations, NGOs, donor countries and international organizations. A number of studies have shown the role played in educational financing by these actors. Research conducted in Fako Division of the South West Region of Cameroon for example shows the total amounts contributed by samples of various categories of subjects in support of secondary education during the 2015/2016 academic year as follows: parents=65,468,000 FCFA, religious organizations=10,382,500 FCFA, councils=9,000,000 FCFA, business organizations=4,835,000 FCFA, community leaders=3,430,000 FCFA, NGOs=1,825,000 FCFA, and school alumni=20,000 FCFA (Mekolle, 2018). For the most part, parents and households, especially poor ones spend significant portions of their incomes on education in developing countries where the policy of free compulsory education offers limited coverage. The findings of the Fourth Cameroonian Household Survey that held in 2014 shows that in the 2013/2014 school year, household spending national average were only a little less than 50,000 FCFA per student at the secondary level. Averages were 29,000 FCFA among public schools, and 99,000 FCFA among private schools. Mekolle (2019) also highlights the enormous financial implications to households in seeing their children through secondary education in Cameroon.

While persons assigned with management responsibility should always ensure that public resources are used judiciously, in times when demand for education is on a hike but when tight fiscal constraints and competing priorities limits prospects of increased public spending on education; in times when additional demands are made on taxpayers and when there is great need to rescue the drowning quality of education, it is particularly important for educational managers and administrators to demonstrate good stewardship of available resources in a way that meets the learning needs of all. Even where education budgets can be shielded from budget cuts with prospects for further fiscal stimulus, stronger commitment to efficiency can help ensure

that the best possible outcomes are achieved with available resources (OECD, 2013a). The document, *A Handbook for Teachers of Secondary and High Schools* – a prominent reference tool designed to increase efficiency and rigour in the educational system emphasizes on the need for prudence with regard to school budgetary management:

> The Head must run the school budget the way a "good family head" runs his/her home. S/he has to respect to the latter all the legislation that pertains to the running of a budget…S/he must never overspend and should always see to it that funds allocated for a particular projects are properly disbursed (Republic of Cameroon, 1996, p.45).

Research in most cases has shown direct correlation between educational expenditure and educational quality; the more resources are available for education in a balanced mix the better the quality of education and vice versa. Even so, resource optimization stands out as the main ingredient for sustainable high returns to investment in education. Efficient directing and coordination of resources builds confidence in parents, the educational community and aid donors and increase their willingness to make their best commitments to educational advancement. Management practices that are founded on principles of efficiency do not only reduce financial losses, but can also bring about savings in time and money that can be used to boost quality, or directed to other areas of need. Most importantly, efficient resource management supports the achievement of instructional goals and objectives and can help sustain teaching and learning activities in times of acute shortage of funds. In brief, directing the right resources to the right place at the right time in the process of human capital formation is a sine qua non to success.

Currently, there is a wave of interest from both state and none state parties in the way resources are managed, owing to increasing consciousness of the importance of education and the need for quality and equity in service delivery. Calls are being made at the local, national and international levels for governments to provide greater oversight to ensure that public resources are directed to areas where they are intended and most needed. In fact, ensuring efficiency, accountability and transparency in the way resources are spent in the education and other sectors of the economy is an integral part of government's strategy designed to achieve planned national growth and development as reflected in the Vision 2035 (Republic of Cameroon, 2009).

III. STATEMENT OF THE PROBLEM

Today's complex educational systems are faced by two conflicting challenges of unprecedented magnitude: that of having to serve an ever growing student population with a richly rigorous and germane education that is subjected to continuous improvement for a greater chance to compete successfully in the global economy, and having to deal with increasingly fewer financial resources than in the past. In recent years, Cameroon has witnessed a disproportionate increase in secondary school enrolment and the share of state budget allocated to the sector. While the number of registered students almost doubled in 2016 compared to what obtained in 2007, public expenditure on secondary education only increased by 48%, from 166,724 million FCFA in 2007 to 246,068 million FCFA in 2016 (MINESEC Statistical Yearbook, 2015/2016). This has meant that educational institutions have had to train more students using fewer resources. All principals interviewed during the conception stage of this study noted that they worked on a tight budget basis—those for schools in the public and private sector alike (findings from an earlier simple random interview conducted by the researcher).

Rational behaviour model suggests that equipped with substantial information and understanding of the context in which education occur, educational managers and administrators faced with budget constraint would not only make wise choices as to questions of what educational cost items should be acquired at what quantity with the means available, but also ensure prudent management and efficient utilization of the resources available for education. Observably some educational institutions are making efforts in this light, however, a significant amount of crucial funds for education continue to get lost through misappropriation and inefficiency as evident in the rates of students' failure, repetition and dropout. The internal efficiency coefficient (IEC) evaluates wastage in the management of public credits in the educational system of a country. Coefficient ranges from 0 (in a system in which no students complete a given cycle) to 100 (in a system with neither repetition nor dropout). The IEC for secondary education in Cameroon in 2011 was measured at 64.25%, meaning 35.75% of resources allocated to the sector were wasted in repetition and dropout (Republic of Cameroon, 2013). A survey of teachers and principals conducted in USA in 2012 shows that 78% of principals and 86% of teachers reported that managing the school budget and resources to meet school needs is challenging or very challenging for school leaders

(MetLife, 2013). These exigencies pose a great necessity for research to come up with pragmatic, new and innovative ways by which educational managers and administrators can maximize the use of the fewer resources at their disposal.

IV. CONCEPTUAL REVIEW

Understanding Budget Constraints

Human beings in all income quintiles, whether operating as individuals or as groups and communities with shared interest are often driven by bundles of wants which they would like to satisfy at the same time if it were possible. The wish to fulfill all wants within the shortest timeframe is however usually curtailed by the often limited means

available so that having to choose what to satisfy vis-à-vis ability to pay becomes inevitable. People become financially constraint where their needs fit precisely within the means available, or where they get limited in their consumption pattern by the means at hand. In economics this is referred to as budget constraint and can be represented by the formula:

$$pA*qA + pB*qB = Y$$

Where: pA=price of item A, qA=quantity of item A consumed, pB=price of item B, qB=quantity of item B consumed, and Y=income.

The graph below illustrates an individual's budget constraint at various combinations of two commodities.
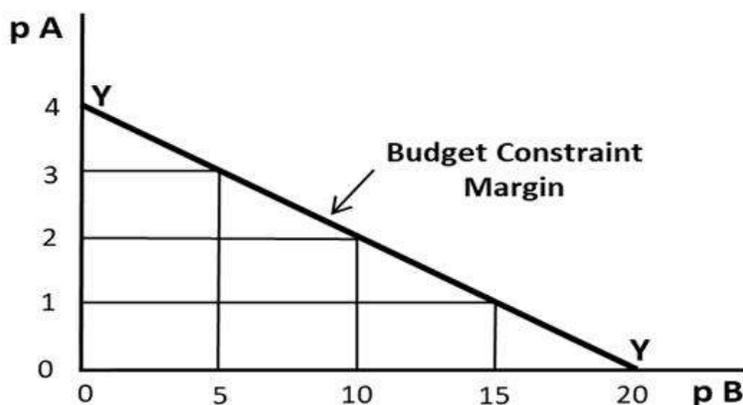
Fig.1: Budget constraint for two commodities

Source: Author, 2020

Suppose the individual has 10,000 FCFA to spend and choses to do so on commodities A and B in his need array in different quantities, if he prefers more of A, he will only be able to purchase 4 units of item A on the vertical axis of the graph and nothing for item B as on the horizontal intercept. If however he decides to reduce the number of item A he buys in order to get some of B, then he can be able to pay for 3 units of A and 5 units of B. Generally, at the lower portion of the slope Y, the individual would be able to afford any combination of the two items, but any attempt to get both items above it cannot be possible at same market price without violating the budget constraint.

The term budget constraint has been attributed different meanings in different disciplines. Before defining the concept, it is important to understand first what a budget

is. A budget refers to a statement of planned financial expenses of an organization designed to achieve its projects, goals and objectives set for a given year or period of time. Besong (2016, p.160) defines it as *"a financial blueprint for the operation of an organization, including the school system, for the fiscal year"*. Budget constraint can be defined as a situation whereby one operates within a tight budget in which all planned expenses must fit to achieve set goals and objectives. In economics of education, it means the aggregate of all institutional visible cost items (structures, equipment, staff salaries, etc.) for which total expenses incurred fits exactly within the limits of the total budget allocated for education for a given year. Budget constraint implies zero possibility for saving, financial carry-over or cuts on institution cost items as these are all required in their

planned quantities for the smooth operation of the educational system.

National education endeavours are often characterized by financial constraints at all levels at both demand and supply sides. In Cameroon and other developing countries where the onus of education financing weigh heavily on families, poor households, particularly those living in large cities find it difficult to bear own share of the cost of education. Their incomes are highly inadequate to cover the cost of education and other basic subsistence family needs such as accommodation and feeding. Consequently, many children, especially girls do not participate in formal education. Similarly and though listed in many cases as national priority, developing countries governments find it difficult to provide sufficient funding for the education of their citizens due to competing priorities over limited national resources and the need to ensure balanced development.

Budget constraint at the supply side of education can be temporarily overcome by means of education loans, aids, and individual schools engagement in income generation activities. Also, governments can decide to subsidize the education costs of poor households through scholarships to students and waiver on school fees and other expenses in view of sustaining their participation in education. This practice is common in many countries at the level of primary education.

What is meant by Education Credits?

Education in most countries constitutes one of the sectors of national economy. As such and like other sectors of the economy, governments provides staffing needs and assign to education at the beginning of every fiscal year a share of the national budget to support activities and operations in the sector. In the same light faith-based organizations and other private owners of educational institutions who by virtue of their contribution to educational service delivery in many countries constitute important state partners in education provides on an annual basis the personnel and funding needed for the running of own schools. These funds together with contributions from parents, students, aid donors and other private stakeholders represent what is referred to from the financial accounting perspective as education credit. The term education credit is therefore defined here as the totality of all human, financial and material resources available for education. This conceptual approach is different from education credit as commonly known, and as applied in

contexts such as the USA where it has to do with financial returns to education tax given to students who are pursuing post-secondary education in college or university, in a way to assist them with tuition cost of higher education and increase their participation at that level.

Efficiency in education

Efficiency in education is a goal that is often featured in countries' education policy documents. However and though highly important and universally held as yardstick on which systems' performance should be measured, many educational managers and administrators continue to feel ambivalent about the pursuit of efficiency in education including with the worry that efforts to improve efficiency will mean trading-off the quality of education since it involves cutting expenses or minimizing costs. Very often, these feelings stem from ambiguities around the use of the concept and misunderstanding of its meaning, but also from past legacy, sometimes misconceived efforts to improve the efficiency of educational systems. It is therefore useful to shed light on the concept of efficiency as it applies to education.

Efficiency refers to the relationship between the inputs into a system and the output from the system. Inputs are the various elements that enable the education system to function properly. They include the human resources such as teachers, educational administrators and pupils, and material and financial resources such as didactic materials, structures, machineries and equipment that are required for teaching and learning. These resources (excluding pupils) when aggregated can be expressed in terms of per pupil expenditure per year. Output on the other hand refers to the results or outcomes produced as a function of the processes of the education system in relation to its goals and objectives. These include students' academic performance, graduates and the knowledge, skills and attitudes acquired from the system by these and all those who inhabit or make contacts with the system. No educational system can perform at 100 percent efficiency as there are always cases of resource wastage. Notwithstanding, an educational system is said to be efficient if it produces more desired output for a given set of resource inputs, or produce with fewer same inputs comparable levels of the required output. Efficiency in education can be seen from two perspectives: internal and external efficiency.

Internal efficiency of education is based on the link between the cost of inputs into the system and students'

academic achievement. It is concerned with obtaining the greatest educational outputs in terms of students' learning and number of graduates for any given level of spending. The internally efficient educational system is one which maximizes students' learning and turns out graduates without wasting any student-year or without dropouts and repeaters (Akinwumiju, 1995). In other words, an educational system is considered to be internally efficient if the wastage rate of the system is low in terms of the number of repeaters, dropouts and those who actually complete a particular school cycle without acquiring some of the skills that the system set forth to teach at that level.

External efficiency of education is defined as a measure of the extent to which the knowledge, skills and attitudes taught by the educational system meets students' aspirations and the needs of the society. The ability of school leavers to integrate into the society and effectively contribute to efforts aimed at resolving societal challenges and improving the general wellbeing, or of graduates to be absorbed and perform well in the job market represent some of the most important parameters of external efficiency. These productive abilities are the outcome of seeing students through a given level of schooling, which goes beyond immediate outputs in terms of maximum students' learning and number of graduates using a certain amount of resources.

An educational system may exhibit attributes of internal efficiency, but such efforts would be watered down if the curriculum does not resonate with the socio-economic needs of the society. Unfortunately, the problem of poorly adapted curriculum appears to be one of the greatest challenges faced by Cameroon's educational system and those of many other African countries as documented by scholars such as Nsamenang and Tchombe (2011). It is therefore imperative to adopt a holistic approach when designing efforts aimed at improving efficiency of education.

V. THEORETICAL FRAMEWORK

This paper was based on the philosophical reasoning advanced within the framework of the Rational Choice Theory (RCT). RCT is a global term for a variety of causal explanation contributory models that consider social phenomena as outcome of the deliberate actions of individual actors that can be qualified as rational. Associated with the economic philosopher Adam Smith (1776), the theory has as main assumption the belief that as rational

beings and when provided with adequate information, individuals would invest in rational calculations and settle for one or more options they believe would yield results that optimize their preferences, given the constraints or limitations imposed by the situation (Rational behaviour). The key elements of the theory are individual preferences, beliefs, and constraints. 'Preferences' means the positive or negative evaluations individuals attach to the possible outcomes of their actions; 'beliefs' denotes perceived cause-effect relations, including the perceived likelihood with which an individual's actions will result in different possible outcomes; meanwhile 'constraints' define the limits to the set of feasible actions (Wittek, 2013). For instance, the amount of credit available for Parent Teacher Association of a given school imposes a budget constraint on the number of qualified teachers that can be recruited by the said school under PTA payroll.

The issues discussed in RCT are relevant not only to management in the education sector, but to the sustainable running of societies as a whole. RCT can be said to be critical in informing management decisions that constitute backdrop to the successes associated with many organizations around the world. The theory infers that faced with tight resource situations and conscious of the realities of the context in which education occur, educational managers and administrators, when making decisions, would select courses of action that optimize available resources and maximize school performance outcomes.

VI. REVIEW OF EMPIRICAL LITERATURE

As education resource base continue to shrink, scholars and educational researchers in various countries are turning attention to looking at how scarce resources can be effectively managed at school, divisional, regional and national levels to optimize desired output. A school survey conducted by Dagget and team in USA found some schools that were able to sustain high student academic performance at low cost. The researchers used the Effectiveness and Efficiency Framework (E/E Framework) tool to evaluate and analyse how the innovative schools had done at both improving student performance and reducing costs (Dagget, 2014). The E/E Framework tool was developed in the form of a four-quadrant schematic drawing with quadrant A representing High cost/Low performance, quadrant B Low cost/Low performance, quadrant C High cost/High performance and quadrant D Low cost/High performance.

The research recommended schools and districts to give priority to initiatives in quadrant D including coordinating professional development with graduate degrees, slightly increasing class size with a focused professional development program, and using team work.

In another paper, Gendron and Faherty (n.d.) shared their experience while serving as superintendent and assistant superintendent of the Windham School Department in Maine, USA. The educational experts recounted how confronted by resource crisis amidst a period of economic recession and at the dawn of education policies such as No Child Left Behind, they successfully guided a team of school administrators at various levels through an efficient and sustainable education management process that balanced fiscal prudence with high student engagement and academic performance. The process centered basically on identification of best practices which were then compared to available resources before arriving at decisions that optimized resources and maximized the achievement of district performance goals. Strategies that emerged include clear articulation of the district mission and vision, analysis of students' academic performance data to determine areas of success and additional resource need, etc.

Generally, much of the meager literature available on this subject presents strategies purportedly linked to efficient resource management without indicating any methodological approaches used to arrive at the findings. This study adopted a more scientific approach which was hoped would lead to findings that can be more credible and reliable. Also, by studying what obtains in Cameroon, it was hoped that findings would provide insight which can be adapted in other countries, particularly those in SSA where the problem of education resource management is acute but where little or no research effort has been directed at resolving the issue.

VII. METHODOLOGY

This study used the survey research design. Specifically, the qualitative approach was used. This approach requires participants who are versed with or knowledgeable of the issue under study to directly express without distortion their viewpoints on the subject matter. This is often done by way of questionnaires, in-depth interviews, focused-group discussion, observations and other similar methods. The data required for this study was collected through interviews with the respondents.

Review of statistics obtained from the Service of Results and Archives, of the Sub Directorate of Examinations, Concours and Certification, of the Cameroon's South West Regional Delegation of Secondary Education identified 18 secondary schools, mostly denominational and mainly in the North West and South West Regions that consistently scored above 95% in GCE Ordinary and Advance Level Examination during the years 2012 to 2016, before the outbreak of the ongoing armed conflict in the Anglophone regions that has seriously affected educational activities in the area. Only schools that registered from 10 candidates upwards at either level of the exams were considered. Pass rates in the end of course examination were seen to be a satisfactory measure of efficiency of resource management—at least as concerns internal efficiency. The findings of preliminary inquiries from a sample of heads of 30 secondary schools in Fako Division of the South West Region of Cameroon unequivocally showed that schools were operating on an insufficient budget basis. What worked for the 18 educational institutions that sustained high student academic performance during the period under consideration, of the over 1000 English-speaking and bilingual colleges found in the country was therefore of paramount interest to the researcher. Of the schools identified, a representative sample of 13 was selected for the study using the simple random sampling technique. The sample was selected based on both design and study purpose. Qualitative studies because of their in-depth-exploratory nature and complex stages and time-consuming phases of data processing necessitates the use of small samples, however considering the target population, the time frame, the resources available, and the diversity of the opinions sought by the research (Nana, 2018). Face-to-face or telephone interviews were held with the heads of the 13 secondary schools with focus on whether or not there was a mission statement and the managerial initiatives behind school's success. Telephone interview was adopted in cases where COVID-19 scare and the insecurity could not allow for face-to-face interview.

Data analysis was done using the process of thematic analysis with leaning on positivism. Respondents' ideas where grouped under umbrella phrases that emerged from field interview notes and transcriptions from telephone interview recordings. An idea advanced was considered relevant whether shared by two or more school heads or held by just one of them. In other words, the importance of an idea was accorded precedence over its frequency or

grounding, though the frequency was a major indicator of emphasis. Direct quotation from subjects has been shown in the findings for each strategy advanced. The process of data analysis was facilitated by the use of Atlas Ti 5.2 (Atlas Ti GMBH 2006).

VIII. FINDINGS

Most of the schools studied reported being guided by an articulated mission and or motto upon which school processes and performance were anchored. The following excerpts were drawn respectively from mission statements of three education authorities whose institutions prominently featured among the schools studied.

We value and cherish most, an educational system that fosters a healthy balance between faith and reason; the formation of the whole person; cultivation of virtue; a social option for the poor and marginalize…The vision for schools… (i) Create a culture of continuous school improvement and sustainability; (ii) Celebrate excellence and (iii) Cultivate a culture of Assistance at all levels.

Education Authority shall strive to: 1. Provide a devoted, sustainable and affordable high quality education to all, at all times within available resource…5. Fulfill this mission within a deep commitment to human dignity and basic human rights and the moral and ethical obligations of the education profession in Cameroon.

The general purpose for education shall be to train children for their intellectual, physical, civic and moral development and their smooth integration into society bearing in mind prevailing economic, socio-cultural, political and moral factors.

With regard to what worked for successful schools, principals reported a number of initiatives as presented in Table 1 below.

Table 1: Thematic analysis of principals' responses on resource management strategies used in schools

Themes	Grounding		Sampled quotations
	n	%	
Focus on essential curricula	13	100	'We encourage meticulousness in the teaching of vital aspects of the curriculum. We make regular consultations with the examination board to get the most recent development on examinations and syllabuses. This information provides guide and helps the teachers to avoid spending time on trivialities.'
Using student-centred teaching	13	100	'Teaching/learning activities are strictly child-centred. Our teachers have been trained and use those methods of teaching that places the child at the centre of instruction.'
Close instructional supervision	13	100	'We always verify to ensure that teachers are effectively present in the classrooms during lesson hours. Teachers show proof of lesson preparedness from their lessons plans which must contain clear learning objective.'
Using financial motivation schemes	12	92	'Besides the general motivational allowance given to all teachers on a periodic basis in recognition of their hard work, we use various allowance schemes such as class masters allowance, game master allowance, socials master allowance, etc. Almost all teachers are put on some kind of special allowance.'

Themes	Grounding		Sampled quotations
	n	%	
Ensuring teachers professional development	12	92	'We invest a lot on in-service training programmes. We have specialized personnel whom we have trained to man these programmes. They organize workshops with teachers on lesson notes preparation, management of complex tasks, classroom management, setting and marking of exams, etc.'
Using peer learning groups	12	92	'Students learning within peer groups have been very instrumental to the success of all. We stratify the students by academic ability and mix them into small heterogeneous learning groups under the supervision of teachers.'
Recruiting well qualified teachers	11	85	'Teachers must meet certain minimum standards for recruitment; they should be able to teach in at least two subjects, have a Bachelor's degree and show proof of professional training and experience. Most of our teachers have written resource materials on their subjects.'
Timely payment of teachers' salaries	11	85	'We ensure that teachers receive timely and regularly what they signed to be paid in their employment contracts. This motivates and increases their commitment to work.'
Articulated mission	10	77	'The education authority has a mission statement that applies to all our educational institutions across the country. The statement provides for high quality standards which all teacher and students are expected to adhere to.'
Prioritizing only essential expenditures	10	77	'We work strictly within the confines of our budget and streamline expenditure in a way that wastage is minimized. We do so by directing our money to only important expenditures which include staff salaries and students' feeding and utilities.'
Strict control and demand for accountability	10	77	'There is strict control and demand for accountability from hierarchy. Meticulous control is done that you do not want to make errors, and there is really no room for errors. You need something, you submit your demand to hierarchy and how much it cost; they give you the money. At the end you have to produce an expense receipt to reconcile with what you initially requested.'
Regular evaluation of teachers' effectiveness	10	77	'We have a culture of regularly evaluation of teachers' commitment and effectiveness. We do this from the perspective of the students taught by individual teachers. Students fill the Teacher's Assiduity Form and hand it to the administration for further treatment.'

Themes	Grounding		Sampled quotations
	n	%	
Revising lessons with students	10	77	'We ensure that syllabus are covered on time and that teachers adequately revise lessons with students prior to examinations.'
Investing time on learning	8	61	'We engage students in agriculture and school-based projects such as production of sanitizers, soap, detergents, mushrooms and corn beer. The essence is to prepare those who will be unable to proceed to higher education to be able to do something to survive in the society. Aside this, we ensure that students focus on learning and not burdened with things that do not benefit them.'
Improving school infrastructure	7	54	We always try to give our campus a new face lift. Students like to find that something is new. We just built a new hall and added protectors on windows of some of the classes to curb students' indiscipline and focus on teaching/learning.'
Adequate counselling and reorientation services	7	54	'We have an effective counselling service in place to ensure that students are of good conduct and understand and adhere to school rules and regulations. We also reorient students on programmes to follow; we may switch them from grammar to commercial education as may be deemed necessary.'
Use of remedial teaching	7	54	'...for example, there are some children that we receive from the primary school who cannot spell or read well. We select such children and arrange with the English Language teachers to drill them on sound building and shapes of letters. We do this and they improve after sometime.
Compulsory prep	6	46	'We have compulsory preps in the evenings and we are always there to follow up the students so that they effectively study for at least two hours.'
Having teachers handle related subjects	5	38	'We ensure that teachers who handle junior classes teach at least one related subject. For example, a teacher who is teaching Biology will also teach some Chemistry. But for the higher classes, its one teacher, one subject.'

N=13

The bar chart that follows presents a graphic view of the above information.
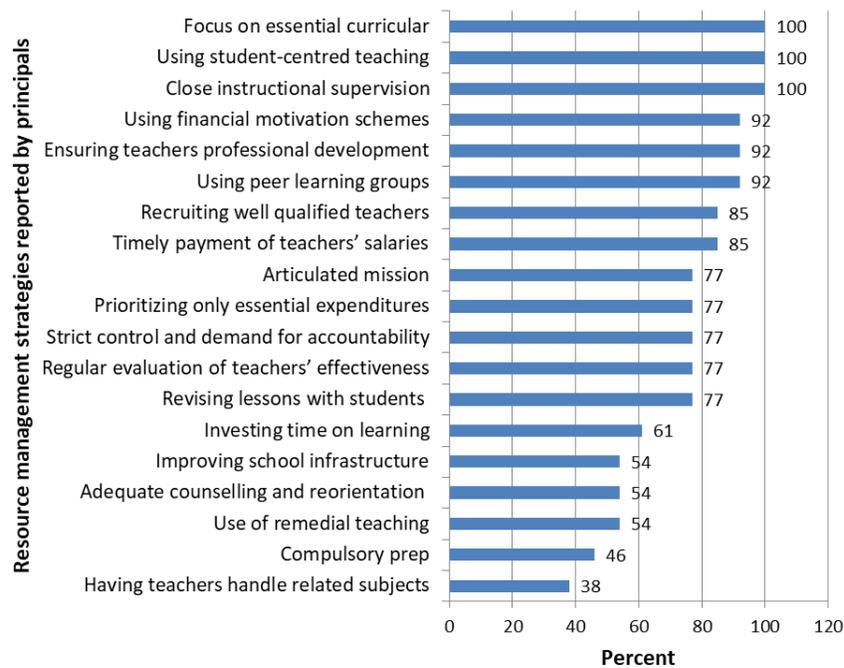
Fig.2: Efficient resource management strategies reported – by percentage of responses

Principals were unanimous in the belief that school performance outcome was based chiefly on the resource management strategies employed. They all reported (100%) that the school focused on essential curricula, used teaching methods that place students at the centre of instruction, and carried out close instructional supervision to ascertain that teachers were doing their work correctly and on time. These were followed by reports of school directing resources to teacher professional development, use of financial motivation schemes and peer learning groups—each with a weight of 92%. Principals also reported (85%) that school recruited well qualified teachers and ensured salaries were paid on time. Furthermore, school heads indicated that there was effective presence of a mission statement that guides school operations and that their school budgets prioritized only essential cost items—mainly teachers' salaries, student feeding and utilities. These, as well as reports of strict control by hierarchy and demand for accountability on how resources were spent, regular evaluation of teachers, timely coverage of syllabus and continuous revision until examinations weighted 77% each. Also reported were schools spending more time on learning, devoting resources for infrastructural facelift, having an effective counselling and student orientation service, using remedial teaching,

compulsory preps and having teachers handle more than one subject.

IX.   DISCUSSION

The findings of this study converge to a certain extent with those of other researchers like Dagget and team (Dagget, 2014), and the efficient resource management strategies reported by Gendron and Faherty (n.d.), particularly as concerns the use of professional development programmes and team work, articulated mission, and mapping and assisting students with extra learning needs. Judging from the perspective of the individual strategies reported, a number of earlier researches support the findings that defining the mission for education and selling the vision through communication and leadership actions that create supportive teaching/learning environments are hallmarks of effective schools (Brookover & Lezotte, 1979; Edmonds, 1982). Peer learning and other alternative delivery methods like self-instruction where used Lewin and Caillods (2001) affirms could all reduce unit cost without necessarily diminishing quality.

Reports on supervision and evaluation of teachers suggest that systems that strive for teacher effectiveness and

career advancement through such practices as peer review of lesson plans, lesson observation by principals and students' appraisal of teachers performs at greater efficiency. This is consistent with the multiple research findings (Usman, 2015; Namunga, 2017) that show strong relationship between such instructional supervision strategies and teachers' performance and students' academic achievement, and the view by OECD (2013b) that practices that seek written feedback from students regarding lessons, teachers or resources are characteristics of successful school systems.

Similarly, practices that involves raising class sizes to manageable levels and directing resources to teachers' professional development programmes that centers on setting smart instructional objectives for students, managing large class sizes and multiple tasks and subjects as reported should have significant positive implications on costs and systems performance. This aligns with the general trend of evidence that shows weak relationship between small classes and better performance (Ehrenberg et al., 2001), and those that have documented the strength of regular workshops and related experiences in enhancing teachers' practices and professionalism (Falk, 2001; Grosso de Leon, 2001).

Coordinating well qualified teachers with performance-based financial motivation schemes as trajectory for effectiveness can be substantiated by the evidence which suggest that the quality, rather than the number of teachers available is more important (OECD, 2010), and the findings which showed better performance by students attending schools whose teachers participated in programs that used student performance-based financial incentives, as compared to students in comparison schools (Hudson, 2010). Improving physical infrastructure on the other hand helps prevent the adverse effects which insufficient or poor structures usually leave on learning. More time on teaching and learning supports the findings by (OECD, 2013b) which showed positive relationship at the school level between the time students spend learning in and after school and their academic performance—the same conclusions arrived at by researchers such as Clark and Linn (2003) and Smith (2002).

X. CONCLUSION AND RECOMMENDATIONS

Managing to make the most out of limited resources is generally a daunting task for those entrusted with authority and responsibility to direct the affairs of organizations such as educational institutions. There is no exhaustive blueprint; no steady strategies to be employed to bring about desired outcomes. However, in embarking on any course of action with financial and other resource implications, educational managers and administrators should be able to address four simple, interconnected but pertinent questions: why, what, where, and how. 'Why' has to do with seeking to understand the rationale for the deployment or use of a given stock of educational resources, and this should of course be rooted on the goal of effective teaching/learning and high student academic performance. Questions on 'What' requires careful and detailed analysis of the quality and quantity of resources—human, financial and material available for education for the purpose of informed allocation and rationing. 'Where' on its part should concern with understanding areas with critical resources need for targeted allocation and to safeguard that resources are not directed to areas where they are underutilized, while 'How' involves the sureness of the technical knowledge of how resources should be coordinated to achieve the desired outcomes as well as how system performance shall be evaluated for improvement. In addition to these and more importantly, the findings of this study, like those of earlier works highlights some not very farfetched initiatives that can be considered and adapted in educational systems in different contexts to bring about the needed change. On the basis of the findings and in line with the relevant literature this paper suggests for decisions on education and school management to consider the following strategies.

Clearly define the school's mission and vision. No organization can operate effectively without a clear mission and a focused vision that guides its activities. The same applies to educational institutions and is true for schools of all types and levels. In Cameroon, the mission for education is spelt out in Section 4 and 5 of Law No.98/004 of 14 April 1998 on the orientation of nursery, primary and secondary education and teacher training, and Article 2 and 6 of Law No.005 of 16 April 2001 on the orientation of higher education in the country. The problem, especially at the primary and secondary levels is that relevant legislations are almost inaccessible and therefore unknown to a large majority of stakeholders who are charged with the implementation of actions towards the achievement of set goals and objectives. Where inexistent or ambiguous, it is imperative for policy makers and educational authorities in consultation with the other stakeholders to develop clear statements of purpose for education which schools should follow. Statements that prioritize efficiency and high student

learning accompanied by clear communication and leadership actions that create enabling work environments should be more rewarding.

Revise and adapt the curriculum to current needs and scale down the number of subjects. As the global society evolves to a knowledge based economy with increasing dependence on information manufacture and processing and other high level scientific and technological knowledge, there is an urgent need for Cameroon and other developing countries to overhaul the curriculum which in the most part runs antithetical to students' needs and aspirations and to global knowledge trends. Only subjects that are judged to be most relevant in developing the required competencies should be considered. Reducing the number of subjects that students have to learn should lessen pressure on the overcharged curriculum, enhance early specialization in relevant knowledge fields and allow for more time and resources to be concentrated on the learning of essential knowledge and skills. It would also reduce the number of teachers and hence salaries and other personnel costs.

Channel effort and resources to the learning of essential curricular. It is cost-effective in a context where educational resources are highly constrained but where the curriculum is loaded with not so very useful content to direct resources to the learning of only key area of knowledge in the various subject domains. Schools should know the skills that are most demanded by employers and liaise with the various examination bodies to determine those areas where students' knowledge is regularly tested to inform decision as to where to focus attention.

Recruit only the required number of teachers per subject and maximize the use of staff. Personnel costs constitute the largest expenditure item in secondary education budgets. As such inefficiencies in teacher recruitment and deployment, often, are a major cause of high per student cost. Reviewing staffing policies to ensure that some schools or subject departments are not over-manned while others are understaffed is a very effective way of utilizing personnel and reducing wastage. Schools should assign teachers with full instructional workload and set up follow-up mechanisms to ensure commitment to duty.

Provide more instructional supervisory support to teachers. Educational administrators must view teachers as different from each other and provide the supervisory support needed to help staff develop their competencies and attain heights of professional development that enables them

adapt well in an increasingly challenging and ever changing knowledge society. Principals and other senior staff should constantly follow up to ensure that teachers effectively prepare and deliver their lessons. Periodic evaluation of teachers should help in identifying areas of progress and where there is need for intervention. Regular workshops and in-service training programmes that addresses subjects such as knowledge and use of ICT, formulation of smart and fascinating lesson objectives, development of lesson notes, management of diversity in the school setting, management of complex tasks, classroom management, etc. are worthy endeavours that should help teachers grow professionally and increase students' performance.

Slightly increase class sizes where figures are low. In Cameroon the standard class size for secondary education is 50 students per class, but government policy is for the number to not exceed 60 students. However, in schools in the major towns where student intake is high compared to accommodation capacity, class sizes often exceed this figure and can extent up to 100 students especially at lower grades (situation prior to the outbreak of COVID-19). Where possible and particularly in countries where the prescribed figures are lower, raising class sizes slightly higher should reduce the number of student groupings for instructional purposes at any given grade and consequently the number of teachers per subject per grade, and expenditure on the purchase of instructional materials. Quality can be safeguarded by directing resources to workshops with teachers that centers on large class management.

Increase the amount of time spent on learning. It is likely that one would master an activity which they spend more time on. Therefore schools should invest more time in the teaching and learning of the essential curricular, and engage less in those activities that do not actually contribute to advancement in students' learning and institutional progress. Administrative oversight should ensure that teachers respect their teaching slots on the timetable and that students are effectively occupied during lesson hours. Also, students should be regularly assigned with afterschool activities such as homework and other learning tasks, and any leftover time after syllabus have been covered should be spent on lessons review with students.

Establish peer learning groups that incorporate aspects of scaffolding. Schools could harness from differences in students' academic potentials and develop pedagogical methods that encourage and allows for self-instruction and peer learning within mix ability student groupings headed by

high ability students with proven fortitude. The idea is that learning is best aided through collaborating with someone, especially a peer who has more knowledge about the task and helps divide it into smaller, more manageable pieces. This practice would not only reduce instructional cost where teachers are paid hourly but would also build students' capacities and help them emerge to levels were they can effectively learn more challenging tasks unassisted.

Coordinate automatic promotion with counselling and remediation. Repetition and drop-out constitute the most common ways by which scarce educational resources are wasted. They increase per unit cost and diminish the learning chances available for other students, aside the psychological implications associated with repeating a class. Student failure is often caused by a constellation of inherent psychological, home background and in-school factors. On this note, schools are advised to not pontius pilate and use class repetition as a means to address students underlying learning challenges. Rather effective counselling and remedial instruction should be provided to needy students to help them improve upon their learning and progress to the next grade with their peers. This should be accompanied by measures that address in-school factors that play on students learning such as teaching methods employed, actual time spent on tasks, teachers' prejudices towards students, quantity and quality of learning materials, curricular appropriateness and the conditions under which education occurs.

Limit educational expenditure to only essential cost items. Teacher salaries and meals and utilities (as applied to boarding schools) should be prioritised and effort should be directed at reducing associated expenses without undermining quality. Salary costs could be reduced by preparing teachers to handle two or more secondary education subjects, and by recruiting unemployed university graduates who accepts relatively lower salaries than those of trained teachers but who are provided with regular on-the-job training for quality, and shown prospects for professional development. Also, cost of meals can be reduced by engaging students in some agricultural activities where they acquire relevant contextual survival skills and produce crops like cereals and vegetables that are consumed in school.

Increase calls for accountability and external control missions. As corruption increasingly manifest in educational systems, it becomes absolutely necessary to provide the support needed to help those entrusted with resources to use them as intended. School level structures like Finance Management Committees and Parent-Teachers Associations should be set up or strengthened to provide the necessary checks and balances and ensure that resources are directed only to areas where they yield the most benefit. Also, clear statements of account on the use of resources should be requested at the end of each school term, biannually, or as may be deemed necessary. These should be followed by control missions to check that money is actually spent as indicated and in accordance with agreed plans and actions. More still, practices whereby schools are financed based on academic performance should increase performance incentives, trigger more commitment by stakeholders, promote greater transparency and accountability and improve educational quality and efficiency in resource management.

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OJS Editorial and Publishing Process

Author	Editor and Section Editor	Journal Manager, Reviewer, Copyeditor, Layout Editor, and Proofreader

Submission
Author uploads file to journal Web site, and enters metadata for OAI indexing

1. Submission Queue
Editor assigns submission to Section Editor to see through the editorial process

Journal Management
Setup and configure journal; enroll editors, reviewers, copyeditors, proofreaders.

Select Reviewers
Editor invites reviewers from database with interests, load

Submission Review
Author can track process, see files, reviews, revise and resubmit, at editor's request

2. Submission Review
a) Check submission
b) Conduct peer review
c) Reach editorial decision

Review Conducted
Reviewer submits review and recommendation (which may be rated by editor)

Submission Editing
Authors reviews copyedits and proofreads galleys

3. Submission Editing
a) Copyedit submission
b) Layout of formatted galleys
c) Proofread galleys

Copyediting

Layout
Layout Editor prepares galleys in HTML, PDF, PS, etc.

Proofreading

4. Issue Management
a) Create issues
b) Schedule submissions
c) Organize Table of Contents

Key

Journal Manager	
Editor	
Section Editor	
Reviewer	
Copyeditor	
Layout Editor	
Proofreader	
Author	
Reader	

Open Journal Systems is an open source development of the Public Knowledge Project.

http://pkp.sfu.ca

5. Publication
Offering immediate open access or delayed open access, with subscriptions

Submission Archive
Complete records kept of submission process for published and declined items

Current Issue
Items appear with Reading Tools linking to related internal and external resources

Journal Archive
Browsing issues, with indexing by OAI search engines, as well as Google, etc.

~OJS Workflow~

Journal Indexed and Abstracted in:

- Qualis-CAPES -Brazil
- Normatiza (Under Review)
- Bielefeld Academic Search Engine(BASE)
- Aalborg University Library (Denmark)
- WorldCat: The World's Largest Library Catalog
- Semantic Scholar
- J-Gate
- Open J-Gate
- CORE-The world's largest collection of open access research papers
- JURN
- Microsoft Academic Search
- Google Scholar
- Kopernio - powered by Web of Science
- Pol-Index
- PBN(Polish Scholarly Bibliography)Nauka Polaska
- Scilit, MDPI AG (Basel, Switzerland)
- Tyndale University College & Seminary
- indiana Library WorldCat

- CrossRef DOI-10.22161/ijeab
- Neliti - Indonesia's Research Repository
- Journal TOC
- Dimensions.ai: Re-imagining discovery and access to research
- Citeseerx
- Massachusetts Institute of Technology (USA)
- Simpson University (USA)
- University of Louisville (USA)
- Biola University (USA)
- IE Library (Spain)
- Mount Saint Vincent University Library (Halifax, Nova Scotia Canada)
- University Of Arizona (USA)
- INDIANA UNIVERSITY-PURDUE UNIVERSITY INDIANAPOLIS (USA)
- Roderic Bowen Library and Archives (United Kingdom)
- University Library of Skövde (Sweden)

- Indiana University East (campuslibrary (USA))
- Tilburg University (The Netherlands)
- Williams College (USA)
- University of Connecticut (USA)
- Brandeis University (USA)
- Tufts University (USA)
- Boston University (USA)
- McGill University (Canada)
- Northeastern University (USA)
- BibSonomy-The blue social bookmark and publication sharing system
- Slide Share
- Academia
- Archive
- Scribd
- SJIF-InnoSpace
- ISSUU
- Research Bib
- DRJI
- journal-repository

Infogain Publication

International Journal of English, Literature and Social Science (IJELS)